



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

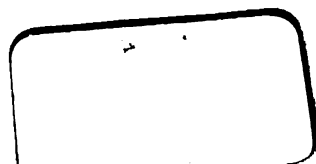
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

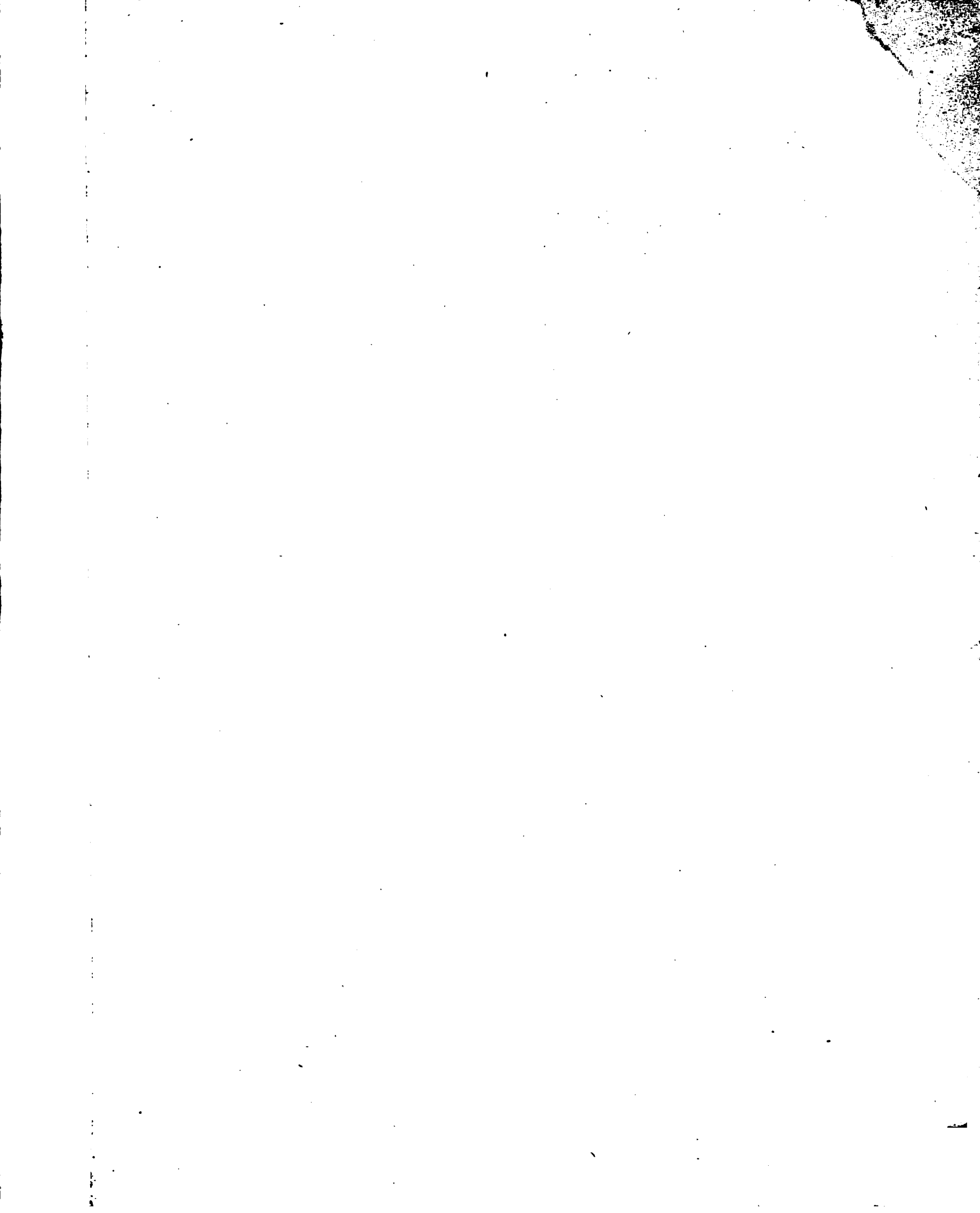
About Google Book Search

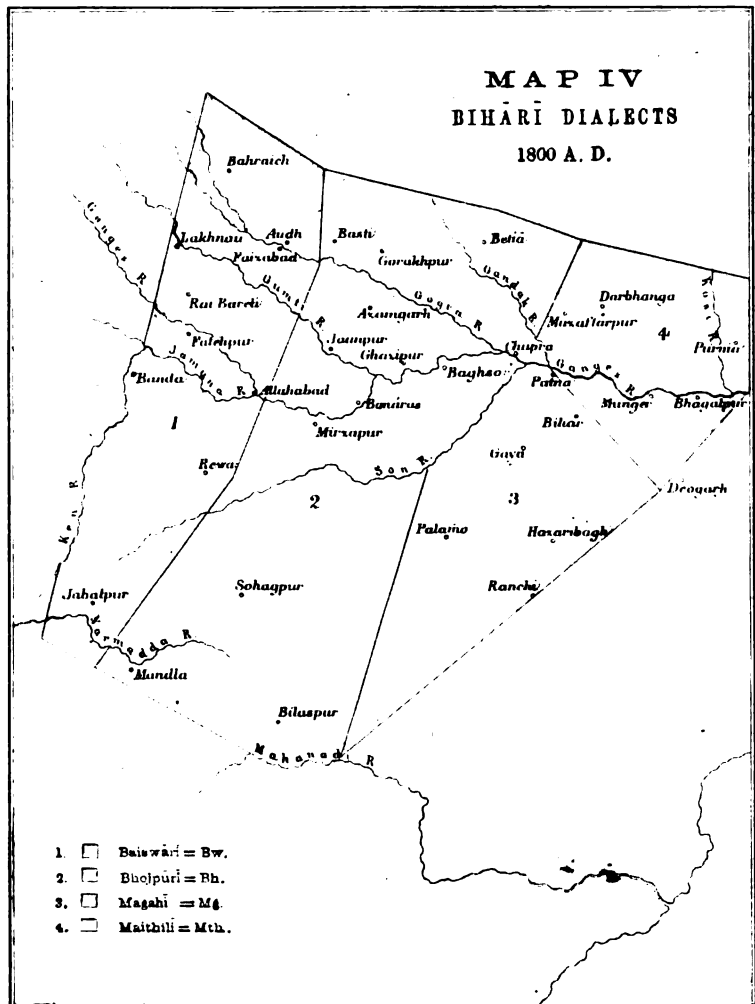
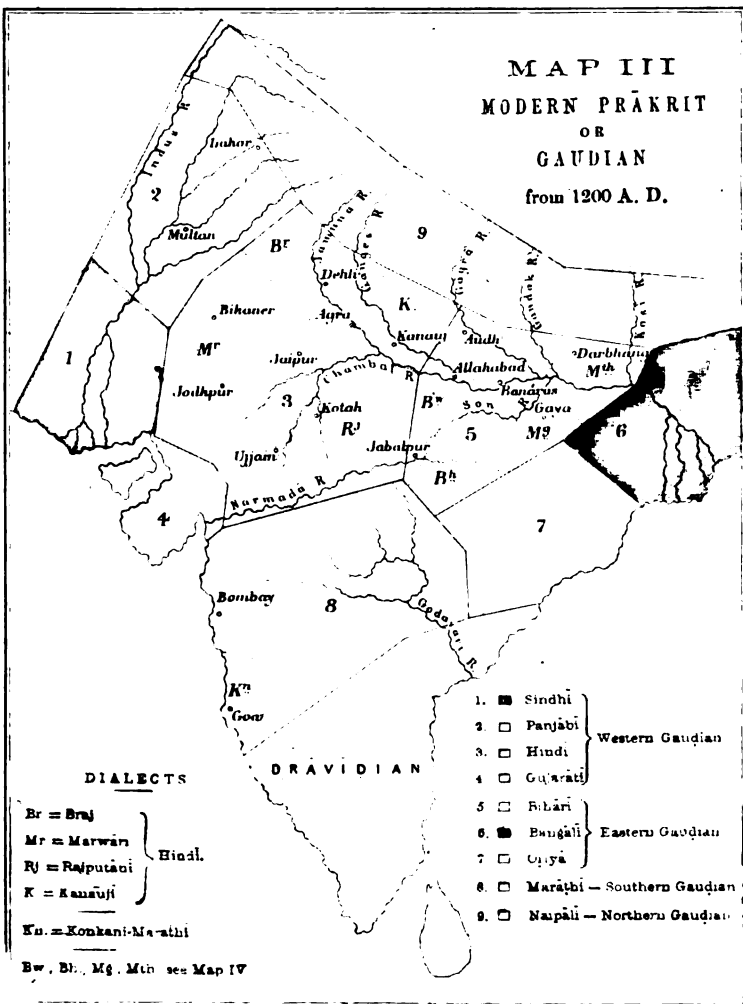
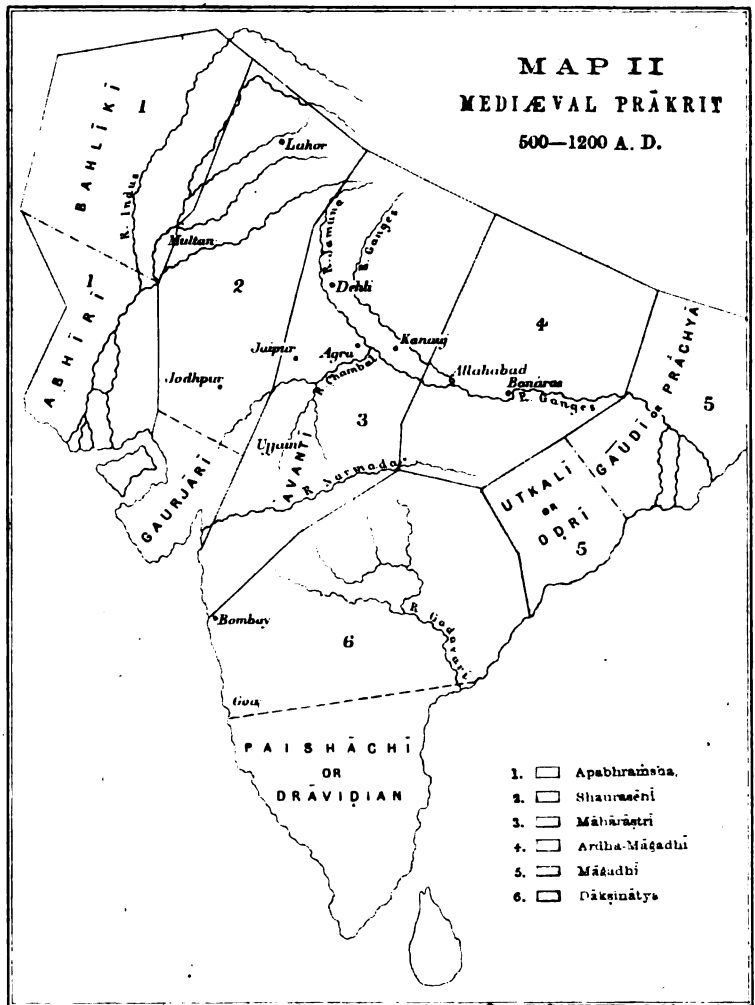
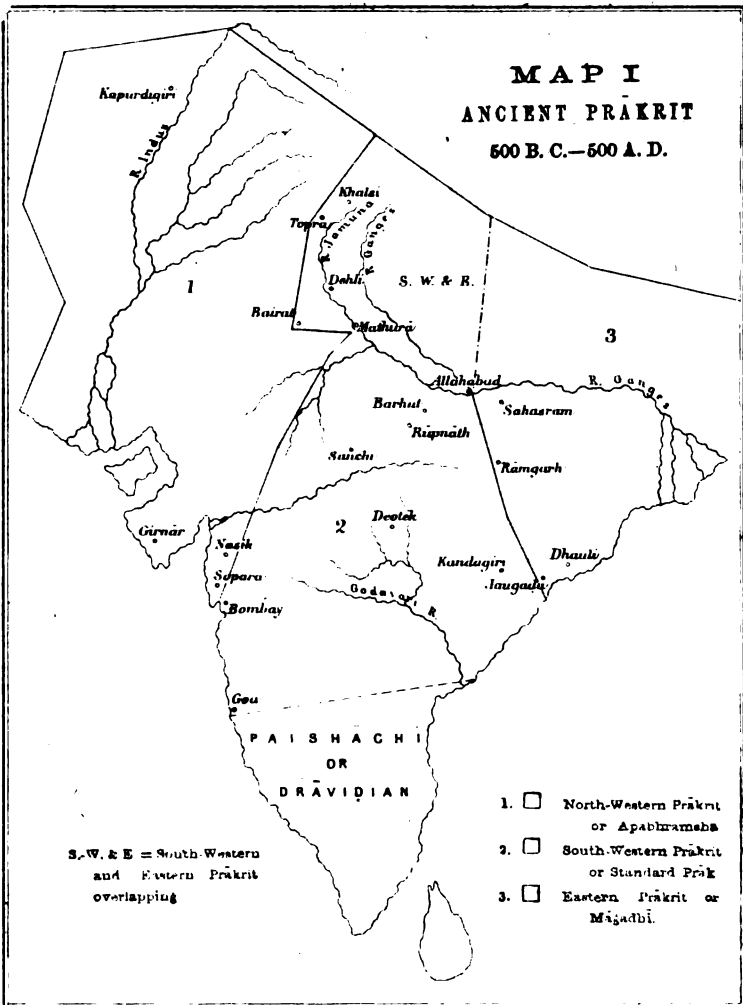
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Hindi gen. 4-2

13 F. 41







A
COMPARATIVE DICTIONARY
OF THE
BIHĀRĪ LANGUAGE.

COMPILED BY
A. F. RUDOLF HOERNLE,
OF THE BENGAL EDUCATIONAL SERVICE,
AND
GEORGE A. GRIERSON,
OF HER MAJESTY'S BENGAL CIVIL SERVICE.

[Published under the Patronage of the Government of Bengal.]

CALCUTTA:
AT THE BENGAL SECRETARIAT PRESS.

SOLD BY
TRÜBNER & CO., 57 AND 59, LUDGATE HILL, LONDON;
BREITKOPF & HERTEL, LEIPZIG;
AND
W. NEWMAN & CO., 4, DALHOUSIE SQUARE, CALCUTTA.

1885.



To

THE HONORABLE SIR ASHLEY EDEN, K.C.S.I., C.I.E.

SIR,

WHEN you, being then Lieutenant-Governor of these provinces, consented more than three years ago to allow us to dedicate this work to you, we little thought that so great a delay would have occurred before this, the first part of it, was published. Nevertheless, we cannot altogether regret that delay, which has resulted, we venture to hope, in making our Dictionary more worthy of your acceptance.

There is a peculiar fitness in dedicating the first Dictionary of the Bihārī language to you; for it was you who, when ruling over these provinces, succeeded in making the national character of the country current in the law-courts, and who first officially recognised the existence of a national language in Bihār.

To you, Sir, therefore, in grateful remembrance of the beneficent reform which you introduced, this work is dedicated by

THE AUTHORS.

CALCUTTA,

BANKIPORE,

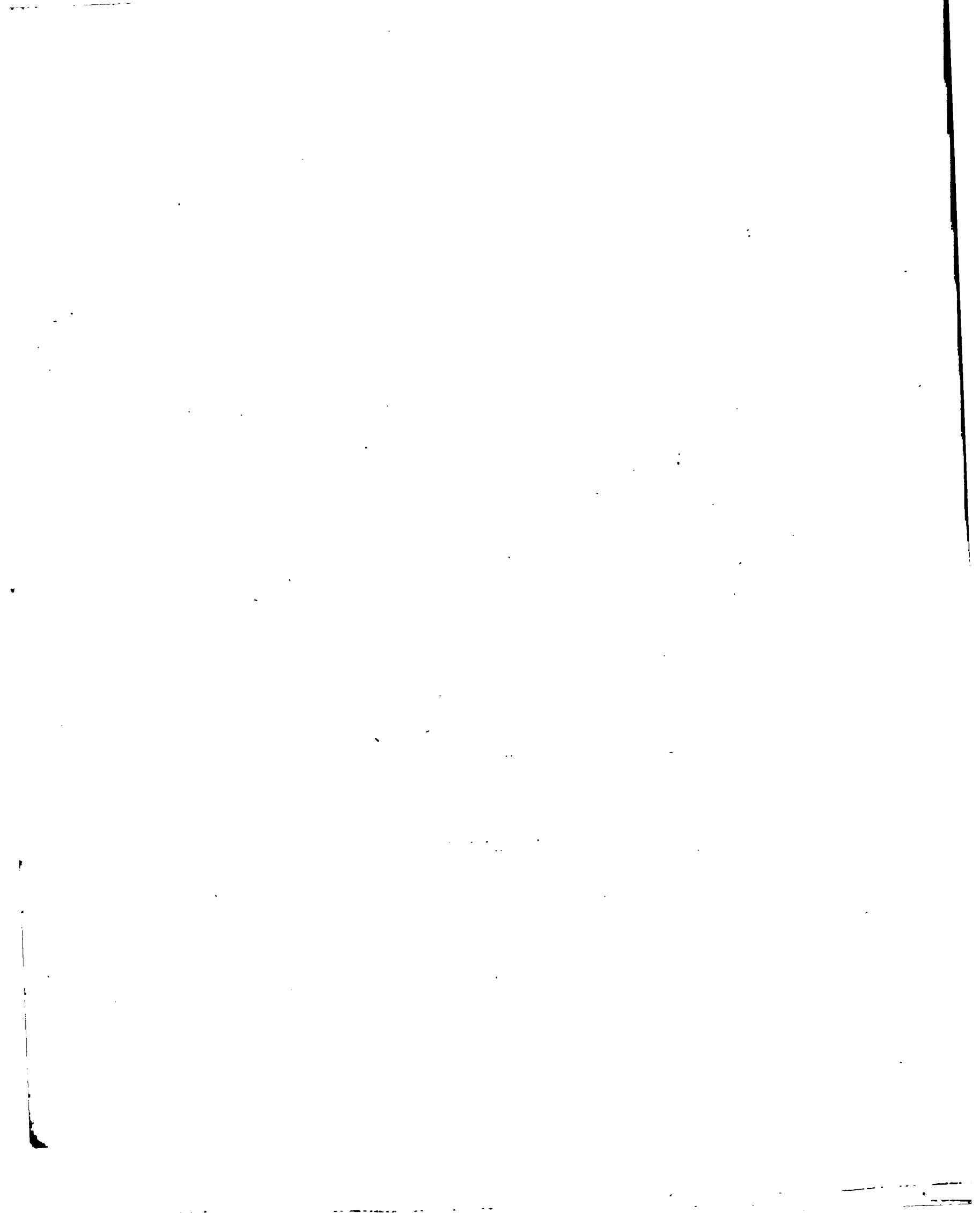
1885.



INTRODUCTION.

CONTENTS.

	PAGE.
CHAPTER 1.—System of transliteration	1
„ 2.—The imperfect vowel	3
„ 3.—Anuswāra and anunāsika	5
„ 4.—System of spelling	7
„ 5.—Alphabetical order	11
„ 6.—Shortening of the antepenultimate vowel	13
„ 7.—Equivalent forms of nouns	14
„ 8.—Feminine gender of adjectives	19
„ 9.—Conjugational terms and tables	21
„ 10.—Treatment of the so-called roots in अट् d	31
„ 11.—The terms tatsama and tadbhava	32
„ 12.—Derivations, affinities, etc.	36
„ 13.—Structure of the articles	37
„ 14.—Bihārī literature	38
„ 15.—Résumé of instructions for finding words in the Dictionary	42
„ 16.—List of abbreviations employed in the Dictionary	44



INTRODUCTION.

(*Ad interim.*)

In issuing the first part of our Dictionary, it will be convenient briefly to explain the method observed by us in its compilation.

I.—SYSTEM OF TRANSLITERATION.

We shall make use of transliteration in the following two cases only:—

- (1) The first word or words of every article (*i.e.*, up to the term *Ibh.* or *Is.*, see Chap. 11) in the Dictionary will be transliterated, immediately after its Nāgarī form: thus अतः *at*, अति *ati*, अतिथि *atithi*, *Ibh.* These transliterations will always be printed in *italics*.
- (2) Generally in the Introduction, and occasionally in the Dictionary, transliteration will be employed where it may serve to elucidate our meaning more clearly. In this case italic or roman type will be used according to circumstances.

The systems of transliteration at present in use unfortunately still differ in several important points. It becomes necessary, therefore, to explain clearly the system adopted by ourselves.

- (1) Long vowels are usually indicated in three different ways—thus *ā* or *ā* or *ā*. We have adopted the last sign, the horizontal stroke, because it combines most easily with the sign (˘) of nasalisation, which so commonly occurs with long vowels: thus अँ *ā̃*, ईँ *ī̃*, ऊँ *ū̃*, etc. The circumflex we shall only employ in the exceptional case of *ā*, mentioned in Chapter 4, *e*. The acute accent we shall reserve to indicate, when necessary, the tonic accent or stressed syllable of a word: thus छोटा *chhotā* ‘small.’
- (2) As regards the vowels *e*, *o*, *ai*, *au*, we shall, in order to preserve uniformity, indicate them when they are long, instead of, as it has been usual hitherto, when they are short: thus we spell *e*, *ē*; *o*, *ō*; *ai*, *āi*; *au*, *āu*; (not *ě*, *e*; *ő*, *o*; *āi*; *āu*, *au*); the short vowels being the ones without diacritical marks.
- (3) The imperfect vowel (see Chap. 2) we indicate by the *apostrophe*: thus देखा *dekh’āhū* ‘I saw,’ चारि *chārī* ‘four,’ किछु *kichhū* ‘something.’
- (4) The *anunāsika* (˚) or nasalisation of a vowel we indicate by the *circumflex* (˘): thus अँ *ā̃*, ईँ *ī̃*. In combination with the sign (˘) of length, it is placed above the latter: thus अँ *ā̃̄*, ईँ *ī̃̄*, etc. The *anuswāra* (ˆ) we transcribe by *m*.
- (5) For the guttural nasal ञ, we have adopted the ‘phonetic’ type *ṅ*, which is coming into fashion and has the advantage of getting rid of the inconvenient dots or strokes.
- (6) For the hard palatals we have retained the old-fashioned, though somewhat unscientific, signs *ch* (च) and *chh* (चह). They are so well known and so generally used, at least in English, that the inconvenience of discarding them would have greatly overbalanced any advantage that might accrue from the use of a little more scientifically accurate signs, even supposing there were any general agreement as to what the latter should be. The palatal nasal ञ is indicated by *ñ*, the sign now almost universally adopted.

(7) The whole of the cerebral series is indicated by a subscribed dot, according to a well-known and nearly universal practice. We extend it, however, as some have done before us, to the cerebral sibilant ष (ṣ), transcribing the palatal sibilant श by *sh*. This for two reasons—(1) because it preserves theoretical uniformity, and (2) because it conforms to the universal usage of using *sh* to signify the modern sibilant, which is not a cerebral but a palatal sound, as in *Krish'n* क्रिष्ण (कृष्ण), *Shām Lāl* शाम लाल, etc.

For convenient reference we append a table exhibiting our system of transliteration. The letters are arranged in the order explained below in Chapter 5.

Vowels.*

Dēvanāgarī.		Transliteration.	Dēvanāgarī.		Transliteration.
Initial.	Medial.		Initial.	Medial.	
1	।	,	ए†	ॆ	e
	ए	a	ऐ†	ॆ	ē
	अ	ā	ए	ॆ	ē
	इ	ī	ऐ	ॆ	ē
	उ	ū	ॆ	ॆ	ē
	ऋ	ṛ	ॆ	ॆ	ē
	ॠ	ṝ	ॆ	ॆ	ē
2	।	i	ॆ	ॆ	ai
	ए	i	ॆ	ॆ	āi
	अ	ā	ॆ	ॆ	āi
	इ	ī	ॆ	ॆ	īi
	उ	ū	ॆ	ॆ	ūi
3	।	u	ॆ	ॆ	o
	ए	u	ॆ	ॆ	ō
	अ	ā	ॆ	ॆ	ō
	इ	ī	ॆ	ॆ	ō
	उ	ū	ॆ	ॆ	ō
	ऋ	ṛ	ॆ	ॆ	ō
	ॠ	ṝ	ॆ	ॆ	ō

* The vowel ए and anuswāra (ं), when they occur in Sanskrit words, will be transliterated by *ri* and *ṃ* respectively.
 † These are new signs. See Chap. 4, e and f.

Consonants.

Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.
1 { क ख ग घ ङ	k	3 { क ख ग घ ङ	t	5 { प फ ब भ म	p	7 { क ख ग	śh
	kh		th		ph		ś
	g		d		b		s
	gh		r		bh	8 ञ	h
	ḡ		ḡh		m		
2 { च छ ज झ ञ	ch	4 { च छ ज झ ञ	t	6 { य र ल व	y		
	chh		th		r		
	j		d		l		
	jh		dh		v		
	ñ		n		v*		

As we shall have occasionally to translate Arabic and Persian words, when quoted as such (*e.g.*, in the comparative portions of our Dictionary), it may be well to state that we follow the system adopted in the dictionaries of Shakespear and Forbes; with one exception, viz. that of using *q* instead of *k* to indicate ق. For the sake of convenience we give here a list of the signs appropriated for those consonantal sounds which are peculiar to Arabic and Persian:—

Ar. Prs.	Roman.	Ar. Prs.	Roman.	Ar. Prs.	Roman.
ا	a	ز	z	ظ	z̄
آ	ā	ژ	zh	ع	'
ح	h	س	s	غ	gh
خ	kh	ض	z̄	ق	q
د	d	ط	t	س	h

2.—THE IMPERFECT VOWEL.

The imperfect vowel being a sound frequently met with in the Bihārī (and more or less in the Gauḍians generally), and its occurrence not having been sufficiently recognised or noticed, hitherto, it becomes necessary to explain the subject as fully as possible.

By the 'imperfect vowel' we mean what is called the 'voice-glide' by the English phonetists,† that is the shortest possible vocal utterance, like *o* in the word *Brighton* (*Bright'n*) or the obscure vowel sound in the final syllable of *amiable*, *centre* (*amiab'l*, *cent'r*). It occurs in a threefold variety,

* Or *v* in Sanskrit and Prakrit words.

† See Mr. Sweet's Handbook of Phonetics, § 200.

according as it partakes of the nature of *a* (guttural), *i* (palatal), or *u* (labial). Practically it may be said to be a very slightly pronounced sound of *a*, or *i*, or *u*.

In this Dictionary we shall indicate the transliterated imperfect vowel by the apostrophe, under which we shall place the vowels *i* and *u*, whenever it is intended to signify the palatal (*i*) and labial (*u*) variety respectively. In Nāgarī it is only convenient to indicate the medial imperfect vowel, which we do by means of a dot (·), as explained below. In the comparative portion of an article we shall not indicate an imperfect vowel in order to avoid any misleading conclusions regarding cognate Gaudian forms of a word.

An imperfect vowel may occur in the middle of a word, or at the end of a word. In the former case it can only occur between two consonants, in the latter case only after a consonant. It can therefore never occur after or before any vowel; nor does it ever commence a word.

The *guttural* imperfect vowel (·) is very often found in the middle of a word, as in गृह ghar'wā 'house,' मिठकवा mith'kawā 'sweet.' The cases when it occurs in this position must be learned by practice; no general workable rules on the subject can be given. At the end of a word it only occurs in poetry, where the final sound of every word which according to Sanskrit usage would end in *a* is pronounced as the imperfect vowel (·). In prose and conversation, with a few exceptions, this final sound becomes altogether silent, that is, all words containing it are pronounced as if they ended in a consonant; thus घर 'house' is pronounced *ghar* in prose and *ghar'* in poetry, but never, as in Sanskrit, *ghara*. There are, however, a few cases in which the final *a*-sound is not silent, but is pronounced either as the full vowel *a* or as the imperfect vowel (·); thus देखे * 'you will see' is pronounced *dekh'bd*, terminating with the full vowel, and दत्त 'given' is pronounced *datt'*, terminating with the imperfect vowel (not *dēkh'b* and *datt* respectively). These exceptional cases will be found enumerated in the Dictionary article अ. Hitherto it has not been customary to distinguish between the final *a* when it is silent and when it is pronounced. This practice, however, is rendered all the more inconvenient and misleading by the fact that according to the well-known rule of Sanskrit phonetics the final *a* of every word thus spelt should be pronounced (thus, घर and देखे would be pronounced alike *ghara* and *dekh'ba*). The Sanskrit method of indicating the absence of *a* from any consonant is to append the so-called *virāma* (◌) to the consonant. This would at first sight have seemed the best plan to adopt in writing Bihārī, and to spell *ghar* घर, but *dekh'bd* देखे.† But there are two great objections to it. In the first place, the *virāma* would express too much; for the final *a*, though silent in all ordinary speech, is not really *absent*. In poetry it must be always read, and must be counted in scanning, if the metre is to be preserved. In the second place, the *virāma* is apt to create difficulties in printing. Hence we have thought it better to invent a new sign to indicate the final *a* when it is pronounced, instead of using the *virāma* to indicate *a* when it is not pronounced. We have adopted for this purpose a small circle (◌), placed after the consonant, below the top line, to indicate the full sound of *a*, and a dot (·), placed in the same position, to indicate its imperfect sound. In this Dictionary, therefore, a final *a* is never to be pronounced except when indicated by ◌ or ·: thus घर *ghar*, but देखे◌ *dekh'bd* and दत्त· *datt'*.

The occurrence of the *palatal* and *labial* imperfect vowels (*i* and *u*) is, in prose, almost entirely limited to the Maithilī dialect of Bihārī. In this dialect, with a few exceptions, the final sound of every word ending in *i* or *u* is pronounced (in prose and poetry alike) as the imperfect vowel *i* or *u* respectively.‡ Thus अस्ति 'he is,' देखे 'let him see,' are pronounced *achhi*, *dēkhathu* respectively, not *achhi*, *dēkhathu*. There are to this rule only three exceptions, in which a final *i* is always

* For an explanation of the sign (◌), see Chap. 4, e.

† This system of spelling is followed in Dr. Hærnle's Gaudian Grammar.

‡ See Mth. Gr., p. 6, § 7; also B. Gr., I (Introd.), p. 26, § 43.

pronounced as a full vowel. These are—(1) the final *i* of the plural termination अणि *ani*, as in लोकनि *lokani* (not *lōkani*), plural of लोक *lōk* ‘people’;* (2) the final *i* of masc. nouns, as in पानि *pāni* ‘water,’ मानि *māni* ‘proud’ (not *pāni*, *māni*); † (3) a final *i* preceded by a vowel, as in हलुकै *halukāi* ‘lightness’ (not *halukāi*). In this respect the other Bihār dialects differ from Maithilī. In them, with a few exceptions, every final *i* and *u* become silent, that is, all words containing them are pronounced as if they ended in a consonant. Hence in these dialects, in respect to their Nāgarī spelling no difference is made between such words and those which end in a silent *a*; that is, both classes of words are spelt alike as ending in silent अ *a*. Thus, while Maithilī has सुन्दरि (fem.) ‘beautiful,’ मारि ‘beating,’ pronounced *sundari*, *māri*, the other dialects have सुन्दर *sundar*, मार *mār*, etc. There are, however, a few isolated cases of the occurrence of these imperfect vowels in Bhoj’pūrī and Magahī, especially in the former, though even in these cases the use of the imperfect vowel is always optional and is, in fact, less usual. The more prominent cases are the following :—(1) the plural termination of substantives, which in Mth. is अणि *ani*, in Bh. अणि *ani*, अणि *ani* or अण *an*, in Mg. अण *an*; e.g., Mth. लोकनि *lokani*, Bh. लोकनि *lokani* or लोकनि *lōkani* or लोकन *lōkan*, Mg. लोकन *lōkan*; (2) feminine terminations like that of the 3rd pers. sg. pret. ind., which in Mth. is अलि *ali*, in Bh. अलि *ali* or अल, ‡ e.g., Mth. गिरलि *girali*, Bh. गिरलि *girali* or गिरल *giral*; (3) the poetical termination of the conjunctive participle, which in all Bihār dialects, including Bais’wārī, is र *i*; e.g., Mth., Bh., Mg., Bw., देखि *dēkhī* ‘having seen’; § (4) in pronominal forms like Bh. एहि *ehi* or एह *eh* ‘this,’ but Mg. एह *eh* only; (5) the numeral ‘four,’ which is Mth. चारि *chāri*, Bh. चारि *chāri* or चार *chār*, || but Mg. चार *chār*; (6) the 2nd pers. sg. imp., which in Bh. may end in इ; ¶ e.g., देखु *dēkhū* or देख *dēkh* ‘see thou,’ but Mg. only देख *dēkh*; (7) the indefinite pronoun, which in Mth. is किहु *kichhū*, in Bh. किहु *kichhū* or किह *kichh*, in Mg. कुहु *kuchhū*.** It may be added that in the old Bais’wārī poetry of the Rāmāyan, etc., every final र and इ, if preceded by a consonant, is pronounced with the imperfect sound.

It should be particularly noted, with regard to these imperfect vowels (*i*, *ī*, *ū*) that, on the one hand, for the purpose of scanning they are counted as full vowels (*a*, *i*, *u*,) while, on the other hand, for the purpose of shortening the antepenultimate (on which see Chap. 6) a medial one (*i*) counts, but a final one (*ī* and *ū*) does not count.

3.—ANUSWĀRA AND ANUNĀSIKA.

There is no sign in the treatment of which there prevails greater uncertainty and confusion in the existing dictionaries than the symbol ([^]) of the so-called *anuswāra*. It is necessary therefore to explain briefly the subject and justify our treatment of it.

In Sanskrit the sign ([^]) of the *anuswāra* is used for two entirely distinct purposes :—

- (1) It is employed—and this is its proper use—to signify a peculiar nasal sound, intermediate between a vowel and a consonant, which is not a mere nasalisation of a vowel, but an independent sound following a vowel, just as any other sound (vowel or consonant) might follow a vowel : thus, अं *hamsa*, वं *vanam*.
- (2) It is employed—in an improper fashion—to signify the nasalised consonants अं *ṅ*, एं *ṅ*, इं *ṅ*, उं *ṅ*, ँ *m*, when conjunct with a non-nasalised consonant of their own classes : thus, अंजं *aṅgam*, अंजनं *aṅjanam* (for अंजं, अंजनं).

* See Mth. Gr., p. 10, § 25.

† See Mth. Gr., pp. 17, 20, §§ 40, 47.

‡ See Gd. Gr., p. 350, § 504; B. Gr. II (Bh.), p. 71, § 83.

§ See B. Gr., II (Bh.), pp. 68, 69, §§ 78, 79.

|| See Gd. Gr., p. 251, §§ 391, 392.

¶ See Gd. Gr., p. 331, § 495.

** See B. Gr., II (Bh.), pp. 26, 27, § 29.

In addition to these two, the *anuswāra* is used in Hindī dictionaries for a third purpose, viz., to indicate the *anunāsika* or the nasalisation of a vowel. This *anunāsika* is the same as the nasal sound in the Swābian and other South German dialects, as in *ümöglich* (for *unmöglich* 'impossible'), *wohi* (for *wohin* 'whereto'); it is something like, though not quite the same as, the nasal sound of the French, as in *bon*.^{*} What makes the practice of the Hindī dictionaries still more confusing is that the second mode of employing the *anuswāra* is resorted to very capriciously, some nasal consonants being represented by the *anuswāra*, others by their proper symbols. All this confusion is avoided by adhering to the simple and obvious principle of rigorously limiting each symbol to its own proper use. Accordingly, the system followed in our Dictionary is the following :—

- (1) As in the Bihārī (and Gauḍian generally) the proper *anuswāra* sound does not exist, its sign (^) has been discarded altogether, except in the case of a few words, such as हंस *hans* 'goose,' सिंह *siṅh* 'lion,' the *tatsama* spelling of which it was thought convenient to give in addition to their Bihārī spellings (हंस *hans*, सिंह *siṅh*).†
- (2) The nasal consonants, when in conjunction with their class consonants, are always indicated by their proper symbols, viz., ञ *ṅ*, ण *ṇ*, न *n*, म *m*, never by the *anuswāra*: thus we always spell गङ्गा *gaṅgā*, चन्दन *chandana*, not गंग *gaṅgā*, चंदन *chandana*, etc.
- (3) The nasalisation of a vowel is indicated by its proper sign, the *anunāsika* (◌̃): thus we spell आँखि *ākhi* 'eye,' नींद *nīd* 'sleep' (not आंखि *āmkhi*, नींंद *nīnd*).

In order to determine whether a word which according to the prevalent practice is spelt with the *anuswāra* should in our Dictionary be looked for under a class-nasal or the *anunāsika*, the following rule should be observed :—

If the nasal occurs in a syllable containing a long vowel, it is the *anunāsika*; but in a syllable with a short vowel, it is the nasal consonant of the class to which the following (mute) consonant belongs: e.g., आँकुर *ākura* 'sprout,' आँगन *āṅana* 'courtyard,' हाँस *hāsa* 'goose,' नींद *nīda* 'sleep,' उँच *ūcha* 'high,' बँत *baṅta* 'rattan,' भँस *bhaṅsa* 'buffalo,' मँच *maṅcha* 'moustache,' माँसी *mānsī* 'maternal aunt;,' but अंकुर *aṅkura* 'sprout,' निन्दा *ninda* 'abuse,' उँच *ūcha* 'high,' etc.

There is only one important exception to this rule. If the nasal occurs in the antepenultimate syllable of a *tadbhava* word, especially in long and strong forms of nouns, and in causal verbs where an original long vowel is made short,‡ the nasal always is the *anunāsika*: thus, अँकुर *ākura*, 'having heard,' अँथये *āthayē*, 'they set,' and अँधियार *ādhiyār*, 'darkness;,' strong form अँकुरा *ākurā* (or अँकुरा *ākurā*), अँगना *āṅnā* 'courtyard' and long forms अँकुरा *ākurāwā* (or अँकुरा *ākurāwā*) 'sprout,' अँसना *hāsāwā* (from *tadbh.* हाँस *hāsa*) 'goose,' निँदना *nīdāwā* (from *tadbh.* नींद *nīda*) 'sleep,' बँतना *baṅtāwā* 'rattan,' भँसना *bhaṅsāwā* 'buffalo,' मँचना *maṅchāwā* 'moustache,' माँसिया *mānsiyā* 'maternal aunt;,' causal verbs निँजाप *bhijāp*, 'to cause to be wet' (from निँज *bhij*), उँकाप *phēkāp*, 'to cause to throw' (from उँक *phēk*). But in the antepenultimate of a *tatsama* word it is the class-nasal; e.g., अँकुर *aṅkura*, 'they spring up,' अँगना *āṅnā* 'woman,' and अँधकार *andhakār*, 'darkness,' long forms अँसना *hāsāwā* 'goose' (from *tats.* हंस *hans*), निँदना *nīdāwā* 'abuse' (from *tats.* निन्दा *nindā*).

* See Mr. Sweet's Handbook of Phonetics, § 22.

† It should be noted that such *tatsama* forms are a mere matter of spelling, not of pronunciation; हंस is never pronounced *hans*, but *hans*.

‡ By the peculiar rule of shortening the antepenultimate. See below, Chap. 6.

There are some other isolated exceptions, such as *मुँ* *mūh* 'face' and *कान्ह* *kānh* 'Krishna,' etc., but they are so rare as to render the above given rule a practically safe one.

4.—SYSTEM OF SPELLING.

(a) The main principle followed in our Dictionary is to spell every word as nearly as possible as it is pronounced. This principle is so obvious, both in regard to its scientific correctness and its practical utility, that it needs no defence. Since, however, it has been carried out in our Dictionary more rigorously and uniformly than is usually the practice, it may be well to observe that customary unphonetic spellings have been discarded in all cases except where practical considerations seemed to render that course inexpedient. But even in these exceptional cases the words have always been given both in their phonetic and in their customary unphonetic shapes, arranged in their respective alphabetical order, and accompanied by cross-references; the main article being reserved for the word in its phonetic spelling. Thus the term for 'flower' is commonly spelt, in Sanskrit fashion, *पुष्प* *puṣp*. It is, however, pronounced *पुष्प* *puṣp* or *पुष्प* *puṣhp* or *पुष्प* *puh'ph*. All four spellings have been given, the main article being under *पुष्प* *puṣp*, to which the reader is referred under *पुष्प* *puh'ph*, *पुष्प* *puṣhp*, and *पुष्प* *puṣp*. Again, the usual spelling of Krishna's name is *कृष्ण* *Kṛṣṇa*, pronounced *क्रिष्ण* *Kriṣh'n*. The latter forms the main article, to which a cross-reference is given under *कृष्ण* *Kṛṣṇa*. So again *ग्राह्य* *grāhy*, which represents the pronunciation of what is usually written *ग्राह्य* *grāhy*, is the main article, with a cross-reference to the latter. In the great majority of cases, however, where the phonetic spelling adopted by us can cause no practical inconvenience, because it is not altogether unknown to already existing practice, the words are only given in their phonetic shapes. In order to minimise the risk of inconvenience as far as possible, a table of the phonetic spellings adopted by us in this Dictionary is here inserted.

Unphonetic.	Phonetic.	Examples.	
रि	रि <i>ri</i>	रितु <i>ritu</i>	spelt रितु <i>ritu</i>
र	र <i>n</i>	रण <i>raṇ</i>	„ रण <i>ran</i>
श	स <i>s</i>	शरण <i>sharaṇ</i>	„ सरण <i>saran</i>
श	क <i>kh</i>	भाषा <i>bhāṣā</i>	„ भाषा <i>bhākḥā</i> , आकर्षण <i>ākaraṣan</i> spelt आकर्षण <i>ākarkhan</i>
क्ष	क <i>chh</i> or क <i>kh*</i>	क्षमा <i>kṣamā</i>	„ क्षमा <i>chhamā</i> , or राक्षस <i>rākṣas</i> „ राक्षस <i>rākhas</i>
ज्ञ	ग <i>gy</i>	ज्ञान <i>jñān</i>	„ ग्यान <i>gyān</i>
हंस	ह <i>ns</i>	हंस <i>haṁs</i>	„ हंस <i>hans</i>
सिंह	सि <i>yyh</i>	सिंह <i>siṁh</i>	„ सिङ्ग <i>siygh</i>

It seems hardly necessary to mention, as a practical rule, that if a word is not found under one spelling, it should be looked up under the other.

(b) Sometimes a word is pronounced, at pleasure, in two different ways. Of the two phonetic spellings possible in these cases, as a rule only that which expresses the more usual pronunciation has been adopted. In order, however, to facilitate the finding of such a word by those who may be more accustomed to the rejected spelling, a list of alternative spellings

* The more usual pronunciation is क *chh*. If क *kh* or क *chh* are medial, they may, after a short vowel, be spelt क *kkh* or क *chkh*, e.g., दक्षिण *dakḥin* or दक्षिण *dakkhin* for दक्षिण *dakṣiṇ*, रक्ष *rakhā* or रक्ष *rachchā* for रक्ष *rakṣā*.

is herewith given. Those in the first column have been usually adopted; but if any word is not given in that spelling, it will be found in the other.

Adopted.	Rejected.	Examples.	Adopted.	Rejected.	Examples.
दाय <i>dy</i>	दाय or दार <i>de „ di</i>	पराय and पराय or परार <i>parāy „ parāe „ parāi</i>	र	रु	✓पर or ✓परु <i>par „ par</i>
दाव <i>āv</i>	दावो or दाउ <i>āo „ āū</i>	चदाव „ चदावो „ चदाउ <i>charhāv „ charhāo „ charhāū</i>	र	रु	पर „ परु <i>phar „ phal</i>
दाया <i>iyā</i>	दाया <i>iā</i>	बेदिवा „ बेदिवा <i>betiyā „ betiā</i>	र	ल	पर „ परल <i>gyān „ geān</i>
दावा <i>uā</i>	दावा <i>uū</i>	बहुवा „ बहुवा <i>bahuā „ bahuū</i>	ग्य	गे	पर „ परल <i>parbhū „ prabhū</i>
दो or दाय <i>ai „ āe</i>	दाय <i>āi</i>	अघैल or अघायल and अघाल <i>aghāilā „ aghāelā „ aghāilā</i>	पर	प्र	पर „ परल <i>parbhū „ prabhū</i>
दो „ दावो <i>au „ āo</i>	दाव <i>āū</i>	पौल „ पावोल „ पावल <i>pāulā „ pāolā „ pāulā</i>	par'	pra	पर „ परल <i>parbhū „ prabhū</i>

- (c) There is one case in which there are two graphic ways of expressing the same sound; viz., the nasal consonants क ङ, ख ङ, च ङ, ज ङ, ञ ङ, म, when conjunct with a following consonant of their own class, may be either written in full (क, ख, च, ज, ञ), or simply indicated by the *anuswāra* (^). In the latter case, accordingly, the *anuswāra* must be understood to have, not its proper sound (of the Sanskrit *anuswāra*), but to be a sort of stenographic representation of the nasal sound of the class of consonant which it precedes. As this use of the *anuswāra*, however, is not only unscientific, but also (as explained in Chap. 8) productive of much confusion, it has been altogether discarded by us, and the nasal consonants are always represented by their own proper symbols. A list of these is herewith given:—

Rejected.	Adopted.	Examples.
क, क, क, क, <i>mk, mkh, mṅ, mṅh</i>	क, क, क, क, <i>yk, ykh, yg, ygh</i>	चङ, चिङ spelt चङ चिङ (for चिङ) <i>aṅk, aiṅgh „ aṅk, aiṅgh („ aiṅh)</i>
ख, ख, ख, ख, <i>mch, mchh, mṅ, mṅh</i>	ख, ख, ख, ख, <i>ṅch, ṅchh, ṅj, ṅjh</i>	कुञ्जी, संजम „ कुञ्जी, संजम (for संजम) <i>kuṅjī, saṅjam „ kuṅjī, saṅjam („ saṅjam)</i>
च, च, च, च, <i>mṅ, mṅh, mṅ, mṅh</i>	च, च, च, च, <i>ṅt, ṅth, ṅd, ṅdh</i>	पंडित „ पंडित <i>paṅdit „ paṅdit.</i>
ज, ज, ज, ज, <i>mṅ, mṅh, mṅ, mṅh</i>	ज, ज, ज, ज, <i>nt, nth, nd, ndh</i>	चंड „ चंड <i>chaṅd „ chaṅd.</i>
ञ, ञ, ञ, ञ, <i>mṅ, mṅh, mṅ, mṅh</i>	ञ, ञ, ञ, ञ, <i>mp, mph, mb, mbh</i>	बिंब, दंब „ बिंब, दंब <i>bimb, dambh „ bimb, dambh.</i>

- (d) There is one case in which there is one graphic way of expressing two distinct sounds, viz., the so-called semi-vowels च and व. The former of these may express the sound of *y* or of *j*, the latter of *w* or of *b*. This practice is both unscientific and confusing, and as there are, in the alphabet, already the separate symbols च and व for the sounds of *j* and *b* respectively, we shall employ the latter signs, च and व, in every case in which the sounds of *j* and *b* are to be pronounced, and reserve the signs of च and व for those cases only in which they really signify the sounds of *y* and *w* respectively. At the same time, it should be carefully noted, with regard to the hard sound of व, that it is not exactly a mute sound like our common

b, nor quite so liquid as our common *v*. It is a very peculiar sound, neither distinctly *b* nor *v*. Of the two it is nearer to *b*; but in many cases it is very difficult, for European ears, to say which it is. Bihārīs, however, when questioned, in most cases declare it to be *b*, that is, the sound of व. This being so, we have thought it best to abide by the judgment of the native ear; and accordingly we invariably spell व *b*, whenever the hard sound of व is to be pronounced. It is difficult to give exact rules to distinguish the cases in which the two sets of sounds (*y, w* and *j, b* respectively) occur; but the following directions, founded on the practice of the standard Maithilī, will be found to be approximately correct.

- (1) व is pronounced as ज *j* whenever it is the initial sound of a simple word, as जात्रो (unphon. जात्रो)* *jātrī* 'traveller,' or of the parts of a compound word, as मनोजोग (unphon. मनोजोग) *manōjōg*, 'desire,' अजोग (unphon. अजोग) *ajōg*, 'unsuitable.' There is only one exception to this practice; viz., when the initial व is inorganic or euphonic,† as in यह *yah* 'he' (not *jah*), for एह *eh*. It is also pronounced ज when it occurs in the conjuncts य, वै 'य, as स्या (unphon. स्या) *sajyā* 'bed,' आचार्य (unphon. आचार्य) *āchāry* 'preceptor,' संजम (unphon. संजम) *sañjam* 'contenance.' In all other cases it is pronounced as *y*; e.g., समय *samay* 'season,' रामायन *rāmāyan* 'the Rāmāyan,' पयोधर *payodhar* 'bosom,' अद्य *ādya* 'to-day,' व्यतीत *byatit* 'passed,' etc. In the case of words compounded with prefixes, there is some uncertainty. After सं *sam*, initial व is always *j*, as in संजोग (unphon. संजोग) *sañjōg* 'junction,' संजुक्त *sañjuk't* 'joined; after पर (प) *par*' it is always *y*, as in परजोग *par'yōg* 'application,' परजुक्त *par'yuk't* 'applied; after नि *ni* it may be *y* or *j*, as in निजोग *niyōg* 'appointment,' but निजुक्त *nijuk't* or नियुक्त *niyuk't* 'appointed.'
- (2) व is pronounced as *b* as a general rule, of which there are only a few exceptions. Thus व is *b* in वेद (unphon. वेद) *bēd* 'Veda,' निवृत्त (unphon. निवृत्त) *nīvritt* 'ceased,' अबगाव (unphon. अबगाव) *abagāh* 'ablution,' पवन (unphon. पवन) *paban* 'wind,' भाविनी (unphon. भाविनी) *bhāvinī* 'wife,' पावथि (unphon. पावथि) *pāpathi* 'if they obtain,' आविर्भू (unphon. आविर्भू) *āvī-kā* 'having come,' दारव (unphon. दारव or दार) *darab* 'substance,' शिव (unphon. शिव) *shib* 'Shiva,' देव (unphon. देव) *dēb* 'god,' पूर्व (unphon. पूर्व) *pūr'b* 'former,' संबत (unphon. संबत) *sambat* 'year.' In वाव, being the final element of a word, व may be pronounced *b* or *w*; e.g., भाव *bhāv* or वाव *bhāv* 'condition.' The exceptions are: in the termination of the long and redundant forms of nouns, as घरवा *ghar'wā* 'house,' मालिवा *māliyāwā* 'gardener,' in the √ व *hāv* and its derivatives, and in words like गाँव *gāw* 'village,' अँवर *bhāwar* 'humblebee,' वह *wah* 'he' (for ओह *oh*). Generally speaking व is pronounced *w* when it is an inorganic or euphonic element. But even in that case, it may sometimes be pronounced *b*; thus in the termination of the long and redundant forms (e.g., घोरवा *ghor'bā* for घोरवा *ghor'wā* 'horse') and in certain inflections of such roots as पी *pī* 'drink,' चू *chū* 'drip,' धो *dhō* 'wash' (e.g., चुबि *chūbi* for चुबि *chūwi* 'dripping,' B. Gr. I, p. 36, fable 13;—पिब *pibāh* for पिब *pivāh* 'drink ye,' B. Gr. I, p. 38, fable 16;—धोवू *dhōvū* for धोवू *dhōwū* 'wash thou,' Mth. Gr., p. 92). It should be noted that this rule in its entirety only holds good in Maithilī. In Bhoj'pūrī and Magahī there is a distinct tendency towards pronouncing व as *w* (not *b*).
- (e) There remains one case to which we must invite special attention, as it is one which has hitherto been nearly altogether overlooked. In Bihārī (and, more or less, in all Eastern Gaudians) there are two different *a*-sounds,—one close, the other open. Each of these may be long or short; so that there are two pairs: (1) the close *a* (short) and the close *ā* (long);

* The examples are spelt phonetically, their unphonetic forms being added in brackets.

† Regarding this term see footnote * on page 13.

(2) the open *ă* (short) and the open *ā* (long). The former pair are pronounced something like *ăw* (short) in the English 'hot' and *āw* (long) in the English 'law.' The long sound of the latter pair is pronounced like the long *ā* in the English or, nearer still, the Scotch 'father;' the short sound does not exist in English, but it may be noticed in the Italian *ballo*. The present method among natives of expressing the two different sounds is to write ◡ for the close *a*-sound, and ◡† for the open *a*-sound; and when they wish to be accurate and to distinguish the quantity of the two sounds, they indicate the long close sound of *a* by ◡̣ (i.e., ◡ plus the prosodic mark of length), reserving the simple ◡ for its short close sound; on the other hand, they indicate the short open sound of *a* by ◡† (i.e., ◡† plus the prosodic mark of shortness), reserving the simple ◡† for its long open sound. This is a point of much importance, for it practically amounts to the fact that the two ancient graphic signs ◡ and ◡† have changed their signification. While originally they indicated different quantities (*ă* and *ā*) of the same sound, they now primarily signify two different sounds (*aw* and *a*), and secondarily (with the help of prosodic marks) the quantities of those two sounds. In our Dictionary we have adopted the native system of spelling in its more accurate form, that is, we uniformly spell the close pair of the *a*-sound by ◡ (short) and ◡̣ (long) respectively, and the open pair of it by ◡† (short) and ◡†̣ (long) respectively. In transliteration we distinguish the former pair by *a* (short) and *á* (long), the latter by *ă* (short) and *ā* (long). Accordingly the graphic representation, in our Dictionary, of the *a*-sounds, both in Nāgarī and Roman, will stand thus:—

Close <i>a</i> ...	Short ◡ <i>a</i> * (= <i>ăw</i> .) Long ◡̣ <i>á</i> (= <i>āw</i> .)	Open <i>a</i> ...	Short ◡† <i>ă</i> . Long ◡†̣ <i>ā</i> .
--------------------	------------------------------------------------------------------------------------------	-------------------	--------------------------------------------------------------

The following examples will illustrate this system: नऱ *na* 'not,' मरऱळीं *mar'ṭhō*, 'I died' (pronounced something like *năw*, *măw'ṭhō*), and देखऱळीं *dekh'ṭhā*, 'you will see,' देखऱळीं *dēkh'ṭhā*, 'you see.' Again बऱतिया *bāṭiyā*, 'word,' मऱरऱळीं *mār'ṭhō*, 'I beat,' and बऱत *bāt*, 'word,' मऱरऱळ *mārāl*, 'beating.' For an enumeration, as far as it is in our power, of the various cases in which the two *a*-sounds (short or long) occur, we must refer the student to the Dictionary articles ◡ and ◡† .

- (f) For the medial imperfect vowel (2), the final audible *a* and the short vowels *e*, *ai*, *o*, *au*, we have been obliged to invent special Nāgarī symbols. These are fully explained in Chapters 2 and 5.
- (g) In spelling Arabic or Persian words incorporated into Bihārī, we have discarded the usual practice of employing diacritical marks (dots) to indicate those sounds which are foreign to the Bihārī alphabet. Thus we spell जरूर *jarūr*, 'necessary,' अरऱळी *ar'jē*, 'petition,' खुश *khush*, 'happy,' गरीब *garīb*, 'poor,' not जरूर (Ar. ضرور), अरऱळी (Ar.-Prs. عرضي), खुश (Prs. خوش), गरीब (Ar. غريب). The reason is that these foreign sounds are never pronounced in Bihārī (except by educated Musalmāns), the nearest indigenious sound being always substituted. And since we give the words in a Bihārī Dictionary as integral parts of the Bihārī vocabulary, we prefer spelling them in their adopted Bihārī garb. To this may be added that the usual system is both inaccurate and useless. All the dots in the world will never make a Bihārī pronounce the foreign sounds, and in some cases the same dotted letter is made to do duty for several different sounds, e.g., ◡ for *z*, *ذ*, *ض*, *ظ*, so that it is impossible to know which sound it indicates, as well as to which language the word originally belonged.† We supply the latter information, useful for many purposes, by adding 'Arabic, Persian,'

* It is more convenient to retain *a* for the short close *a*-sound, because this sound is the most common one, and its transliteration by *a*, therefore, least interferes with the already existing practice of using *a*, as may be seen from the above given examples.

† See Dr. Hoernle's Gaudian Grammar, p. 25, and Mr. Beames' Comparative Grammar, vol. I, p. 71.

etc., as the case may be, together with the original spelling in Arabic characters in the comparative portion of the article. As a matter of convenience we here append a list of the foreign sounds, including English, and their Bihārī equivalents.

Ar., Prs.	Bihārī.	Examples.	Ar., Prs.	Bihārī.	Examples.
ا or ع	अ a	اصل असल <i>asal</i> عرضی <i>ar'zī</i> बरखी	ش	श or स <i>sh or s</i>	خوشی खुशी <i>khushi</i> or खुशी <i>khust</i>
ث or ص	ब s	ثابت साबित <i>sābit</i> صاحب साधिब <i>sāhib</i>	غ	ग g	غریب गरीब <i>garib</i>
ح or ه	ब h	حکم हकुम <i>hukum</i> مزار बजार <i>hajār</i>	ف	फ ph	فايدہ फेदा <i>phaidā</i>
خ*	ब kh	خالی खाली <i>khālī</i>	ق	क k	اکرار एक़रार <i>ek'rār</i>
ذ† or ز or	ज j	کاغذ कागज <i>kāgaj</i> زمین जमीन <i>jamin</i>			
ض or ظ		حاضر साधिर <i>hājir</i> ظاہر साधिर <i>jāhir</i>			

Initial ا, § final ا or v, and medial ع and ا, are represented by आ ā; e.g., آخر साधिर *ākhir*, بده or بندā बन्दा *bandā*, معلوم साधुस *mālūm*, موافق साधिब *māphik*.

English.	Bihārī.	Examples.	English.	Bihārī.	Examples.
d, t	द d, त t	{ lord लॉड <i>lād</i> (Mth. Ch. 28, 56), London लण्डन <i>lanḍan</i> , ticket टिकट <i>ṭikat</i> ,	f	फ ph	office साधिब <i>āphis</i> .
th	थ th, द d	thin थिन <i>thin</i> , the हो <i>ā</i> .	qu	क kw	queen क्वीन <i>kwīn</i> .
			du	दु ju	education अजुकेशन <i>[ajukēshan]</i> .

Sometimes, in the process of incorporation into Bihārī, foreign words suffer curious and apparently arbitrary alterations, especially with regard to vowels; thus जमिन्दार *jimidār* for زمیندار *samindār*, अन्तकाल *antakāl* for انتقال *intiḡāl*, कुमेती *kumētī* for committee (Mth. Ch. p. 27, verse 49), इस्तिशन *istīshan* for station (Mth. Ch., p. 27, verse 55), &c.

5.—ALPHABETICAL ORDER.

It has been usual hitherto, in dictionaries of the modern Indian languages, to follow the order of the Sanskrit alphabet. || This practice has the advantage of observing a well-known system of alphabetic arrangement; we have, therefore, adopted it. But we have been obliged to introduce some modifications, necessitated by two most important differences between the phonetic systems of the Gauḍian and the Sanskrit. ¶ These differences are the following:—

- (1) Sanskrit possesses no short sounds of *e*, *ai*, *o*, *au*, nor any imperfect vowel, while Gauḍian has these sounds.

* غ is sometimes turned into क k; e.g., बक़ाश *bak'ās* for بخش *'gift'*, see Mag. 63.

† ذ is also sometimes turned into द d or even त t; e.g., काग़द *kāgad* or काग़ता *kagatā* for کاغذ *'paper'*. See Mars., ii, 4.

‡ ف is sometimes turned into प p; e.g., सुपेती *supētī* for سفیدی *'whiteness'* (in the Rāmāyan).

§ When ا ā is in the antepenultimate, it is, as usual, shortened and represented by आ ā; e.g., चांदना *āyana* or ऐना *ānā* for آینه *'mirror'*.

|| Unless when printed in the Persian or Arabic characters.

¶ This, of course, refers only to the established Pāṇinian phonetic system.

(2) Gauḍian makes a very extensive use of the *anunāsika*, or the nasalisation of vowels, but none at all of the proper *anuswāra*, or pure nasal sound; while in Sanskrit the opposite practice prevails.

In the existing dictionaries there is nothing to show these differences, the long and the short sounds of *e*, *ai*, *o*, *au*, and the *anunāsika* and *anuswāra*, being respectively represented by the same symbols. In this Dictionary an attempt has been made, while interfering as little as possible with the accustomed Sanskrit order of letters, to indicate the peculiar Gauḍian sounds by distinctive signs.

For the *anunāsika* and *anuswāra* (as stated in Chap. 3) we have adopted the symbols * and ° respectively, both being already used for this purpose in Sanskrit. For the short *e*, *ai*, *o*, *au*, as well as for the imperfect vowel, it was necessary to invent new symbols; and in so doing we have endeavoured to adhere as closely as possible to the already current forms of the letters that are nearest in sound. For the short *ai*, *o*, *au*, we have adopted the signs ऐ, ओ, औ, *i.e.*, the established signs for the long *ā*, *ō*, *āu*, merely giving the slanting top-strokes a serpentine instead of a straight form. For short *e* we have invented the sign ए, *i.e.*, the sign for long *ē* (ए) reversed. For the imperfect vowel we have adopted a point (·) placed in the position of the accustomed stroke (ॣ) of the long *ā*. In transliterating it is indicated by the *apostrophe*: thus क' *k'*, कॣ *ka*, कॣ̄ *kā*.

With regard to the alignment of these new symbols into the usual Sanskrit alphabetic order, we have, following out the principle indicated by that order, placed the new short vowels *e*, *ai*, *o*, *au*, severally, immediately before their corresponding long sounds, while, with regard to the imperfect vowel and the nasalisation of vowels, we have, after careful consideration, decided to set them aside altogether as principles of arrangement. Accordingly, neither the *anunāsika* nor the imperfect vowel is allowed to affect the order of the words in our Dictionary. In other words: each of the sets ऐ, ए, ओ, — आ, ई, — ए, ऐ, — उ, ऊ, — अ, ञ, — ऋ, ॠ, — ए, ऐ, — ऐ, ई, — ओ, औ, — ओ, औ, — ओ, औ, — औ, औ, — औ, औ, so far as dictionary order is concerned, constitutes one letter only. Accordingly, we shall first give all words containing the sound *a*, irrespective of that sound being imperfect, or short, or nasalised, and simply arrange them according to their consonants; next will come all words containing the sound *ā*, similarly arranged; next, in similar order, those containing the sounds *i* or *ī*, or *u* or *ū*, and so forth.

This method, no doubt, is a considerable innovation on an existing general practice; but it would have been impossible to do justice to the peculiar Gauḍian sounds, on a practical and at the same time scientific plan, without resorting to some kind of innovation: and after a full consideration of the difficulties surrounding the subject, we have come to the conclusion that the innovation adopted in this work is the most advantageous and least inconvenient that could have been selected. With any other arrangement any one ignorant of, or unfamiliar with, the peculiar Gauḍian sounds and their symbols would have experienced no little difficulty in identifying the place where any particular word containing those sounds might be found. With the plan adopted by us, it is hoped no difficulty will be felt in this respect, if only the obvious rule is kept in mind,—that if a word is not found under long *ē*, *āi*, *ō*, *āu*, it should be looked up under short *e*, *ai*, *o*, *au*, and that words containing a nasalised vowel (*e.g.*, चॣद *chād*) must be looked up under that vowel (*viz.*, चॣ *ā*), while words containing a nasal consonant (*e.g.*, चॣन्द *chānd*) must be found under that consonant (*viz.*, चॣन्द). The observation of the latter distinction is facilitated by our system of discarding the equivocal *anuswāra* (°), and using the *anunāsika* (°) and the nasal letters (ॣ ण, ॣ ण, ॣ ण, ॣ ण, ॣ ण) to indicate a nasalised vowel and a nasal consonant respectively (*e.g.*, चॣद *chād* and चॣन्द *chānd*, not चॣद *chād* and चॣन्द *chānd*).

As regards the alignment of the peculiar* Gauḍian semivowels चॣर and चॣरह, we have thought it best to adhere to the customary practice of placing them after चॣद and चॣदह respectively—a practice

* See, however, Dr. Hærnle's Gđ. Gr., §§ 15, 16. चॣर is a cerebral semivowel, while चॣर is dental.

which is recommended by considerations of convenience, though perhaps not absolutely defensible scientifically.

6.—SHORTENING OF THE ANTEPENULTIMATE VOWEL.

The genius of the Bihārī language is adverse to the existence of a long vowel or diphthong in a tadbhava word (see Chap. 11), when it would occupy a position removed more than two syllables from the end of the word. In counting syllables, it must be clearly understood that neither a final silent *a* nor a final imperfect *ṛ* or *ṝ* counts as a syllable, while the medial imperfect *a* (ः) does. (See Chap. 2.) Thus *ghar*, 'a house,' is a word of one syllable; *dēkhab*, 'I shall see,' *āori* 'and,' *sūtathū* 'let him sleep,' are words of two syllables: while *dēkh'bdā*, 'you will see,' and *dēkh'lā*, 'I saw,' are words of three syllables.

This practice of shortening a vowel or diphthong is subject to the following rules, to which careful attention is invited:—

- (a) Whenever the vowel *ā* finds itself in the antepenultimate syllable, *i.e.*, in the third from the end of the word, it is shortened to *ā̄*; *e.g.*, *nāūwā* (or, contracted *nāūā*), long form* of *nāū*, 'barber'; *āgiyā*, long form of *āgi*, 'fire'; *pāūlā* (or, contracted, *pāūlā*), 2nd plur. pret. ind. of *pāeb*, 'to obtain' (✓ *pāb*).
- (b) Similarly any other vowel or diphthong, finding itself in the antepenultimate, is shortened, provided a consonant which is not euphonic† *y* or *w* follows it; thus *sikh'lā*, 'I learned,' from ✓ *sikh*, *dēkhāit*, 'if he saw,' from ✓ *dēkh*. On the other hand, *chūālā* or *chūw'lā*, 'I dripped,' *piy'lā*, 'I drank,' from ✓ *chū* and ✓ *pi*.
- (c) Any vowel or diphthong whatever, finding itself removed more than three syllables from the end of the word, is shortened, whether it is followed by a consonant or not; thus *chūit'hū*, '(if) you dripped,' from ✓ *chū*, *hoiāi*, '(if) he become,' from ✓ *ho*, *dēkhāitiāū* or *dēkhāitiāū*, '(if) I had seen,' from ✓ *dēkh*.

There is an isolated exception in the Bhoj'pūrī present indicative where the final syllable (*lā*, etc.) may not be counted for the purposes of these rules. Thus 'I see' is in Bhoj'pūrī *dēkhāilā* or *dēkhāilā*; 'we see' is *dēkhāilā*. This, however, is merely an apparent exception, as the final syllable (*lā*, *lā*) is really a separate, enclitic word. It may be added that the antepenultimate vowel is never shortened in verbs in the Rāmāyan; *e.g.*, *Ut.*, *do.* 42, *dēkhāhi* with long *ā*, as shown by the metre.

It should be remarked (though the remark does not apply to the Maithilī dialect) that when, according to the rules of optional spelling (see Chap. 4, *b*), the number of syllables is lessened by the contraction of two adjunct vowels, the long vowel retains its length. Thus Magahī *hoiāi*, '(if) we become,' and *dēkhāit*, '(if) he saw,' may also be spelt *hoiāi* and *dēkhāit*; but Maithilī *hoiāi*, *dēkhāit*.

With regard to the pronunciation of the (long open) *ā* when shortened in the antepenultimate, it should be observed that it naturally becomes the corresponding (short open) *ā̄*. (See Chap. 4, *e*). But there is a tendency, (optional in Maithilī, Magahī, and Eastern Bhoj'pūrī, but imperative in

* For an explanation of this term, see below, Chap. 7.

† When *ṛ* or *ṝ* is followed by *a* or *ā*, the letters *y* and *w* may be inserted respectively. These inserted letters are called euphonic *y* and *w*: thus, *māliā* or *māliyā*, 'gardener'; *ṛūā*, or *ṛūwā*, 'tear.' See B. Gr., I, p. 22; Gd. Gr., p. 16. They may also be inserted after *a*, as in *māliawā*, *ṛūawā*.

Western Bhoj'pūrī and Bais'wārī), though in the case of long forms only, to substitute the short close *a* for the short open *ā*. Thus, while the Bihārī throughout has मार'लैं *mār'lē*, 'I beat,' (never मर'लैं *mar'lē*), on the other hand, the Maithilī, Magahī, and Eastern Bhoj'pūrī have ब'तिबा *bā'tiyā* or बतिबा *batiyā* 'word,' but the Western Bhoj'pūrī and Bais'wārī have only बतिबा *batiyā*.*

Among the Bihārīs no fixed usage has as yet established itself regarding the graphic representation of the shortened antepenultimate. Though it is always *pronounced* short, it is frequently *written* long. Following our principle of phonetic spelling, we shall uniformly write it short; and any word, found elsewhere spelt wrongly after the uncertain Bihārī fashion, should be looked up as containing a short vowel. Thus, ब'तिबा *bā'tiyā* or बतिबा *batiyā* 'word,' पिदिबा *piṛhiyā* 'stool,' बुढ़वा *būṛh'wā* 'old man' (long forms of बान *bāt*, पीदी *piṛhī*, बुढ़ा *būṛhā*) are frequently, though incorrectly, written बतिबा *bā'tiyā*, पीदिबा *piṛhiyā*, बुढ़वा *būṛh'wā*.

It will be seen from the examples given in illustration of these rules how intimately the latter are connected with many processes of derivation and inflexion. Careful attention to them alone will enable the student to determine the dictionary form of many words which in literature or conversation may be met with in some derived (see Chap. 7) or inflected form.

7.—EQUIVALENT FORMS OF NOUNS.

All nouns, whether substantives or adjectives, admit of various equivalent forms, *i.e.*, of various forms which do not differ appreciably in meaning. These forms are the *short*, *long*, and *redundant*.

The short form is the primary form, by which the word is generally known. It is also in most cases the only one admissible in good and literary language. Accordingly, as a rule, the short forms only will be given in this Dictionary. We shall occasionally add to them, in brackets, their corresponding long and redundant forms; but we shall not devote separate articles to the latter, except in those special cases where they are of equal or even greater currency than the short forms, or have acquired any distinct meaning. Hence, whenever they are not found specially mentioned, they should be looked up under their corresponding short forms. The following rough directions will enable the student to do this without any difficulty.

(a) The long forms of substantives are made by adding one of the suffixes बा *ā*, या *yā*, or वा *wā* (vulg. sometimes र *ē*, वै *yē*, वै *wē*) to the short form, the vowels of which, if long, are shortened. The short form, therefore, is found by detaching these suffixes, and, if necessary, lengthening the vowels. Thus the short forms of म'लिबा *māliyā* 'gardener,' घो'रवा *ghor'wā* 'horse,' घर'वा *ghar'wā* 'house,' पोथिबा *pothiyā* or पोथिबा *pothiā* 'book,' आँसुवा *āsuwā* or आँसुबा *āsuā* 'tear,' are respectively माली *mālī*, घोरा *ghōrā*, घर *ghar*, पोथी *pōthī*, आँसु *āsu*.

(b) The long forms of adjectives are made similarly by adding the suffixes का *kā* or का *kkā* (*fem.* की *kī* or की *kkī*) to their short forms. Thus the short forms of बड़'का *bar'kā*, मिठ'का *miṭhākkā*, ब'रिबा *bhārikā*, चोड़'की *chhoṛ'kī* or चोड़'की *chhoṛākkī*, are respectively बड़ *bar* or बड़ा *barā*, मिठ *mīṭh* or मिठा *mīṭhā*, ब'रि *bhāri* or बारी *bhāri*, चोड़ *chhōṛ* or चोड़ी *chhōṛī*.

* It is easy to see that the reason why the pronunciation *a* is not extended to other cases is the avoidance of ambiguity. If causal verbs were pronounced with *a*, they could not be distinguished from the corresponding primary verbs, which are rightly pronounced with *e*; e.g., the causal मार'लैं *mār'lē* 'I beat,' if pronounced मर'लैं *mar'lē*, would be indistinguishable from the primary verb मर'लैं *mar'lē*, 'I died.' Similarly, if गिर'लैं *gir'lē* 'they fell' (see Chap. 9, A, 2) were pronounced गिर'लैं *gir'lē*, it might be confounded with गिर'लैं *gir'lē* (or rather गिर'लैं *gir'lē*), 'you fell.'

(c) The redundant forms of substantives and adjectives are formed from their long forms precisely as long forms of substantives are formed from their short forms, viz., by adding वा *ā*, वा *yā* or वा *wā* to the long form. Thus the long forms of मांझिवा *māñiyawā* or (contracted) मांझीवा *māñiwā*, घोरीवा *ghorāuwā* (contracted for घोरवा *ghor'wawā*), घरीवा *gharāuwā*, पोथिवा *pothiyawā* or (contracted) पोथीवा *pothiwā*, आँसुवा *āsuawā*, are मांझिवा *māñiyā*, घोरवा *ghor'wā*, घरवा *ghar'wā*, पोथिवा *pothiyā*, आँसुवा *āsuwā*, and the long forms of बड़वा *baṛ'kawā* 'large,' मिठकावा *miṭhākk'wā* 'sweet,' भारिकावा *bhārikawā* 'heavy,' छोटाकावा *chhoṭākiyā* or छोटाकावा *chhoṭākkiyā* 'small,' are respectively बड़वा *baṛ'kā*, मिठका *miṭhākkā*, भारिका *bhārikā*, छोटाका *chhoṭāki* or छोटाका *chhoṭākkī*.

Of the short form of nouns ending in a silent वा *a* there are again two equivalent kinds, viz., a weak and a strong form. In Bihārī most nouns occur usually in the weak form only; a few, however, occur in the strong form only, and some in both the weak and strong forms. This Dictionary, of course, will follow herein the Bihārī usages; but as theoretically all nouns may take both forms, and as it can only be learnt by practice which of the two forms is used in the case of any particular noun, the following easy direction may be given:—

The strong form is made by substituting वा *ā* (*fem.* ई *i*) in the place of the final silent वा *a* of the weak form. The latter form, therefore, is found by detaching the final वा *ā* or ई *i* of the strong form. Thus—

	<i>Weak.</i>		<i>Meaning.</i>		<i>Strong.</i>
MASC.	... { घोर <i>ghōr</i> ...	...	... 'horse' ...	...	... घोरा <i>ghōrā</i> .
	... { बड़ <i>baṛ</i> ...	...	... 'large' ...	...	... बड़ा <i>baṛā</i> .
FEM.	... { घोरी <i>ghōri</i> ...	...	... 'mare' ...	...	... घोरी <i>ghōri</i> .
	... { छोटा <i>chhōṭ</i> ...	...	... 'small' ...	...	... छोटी <i>chhōṭī</i> .

A similar remark may be made regarding certain nouns ending in an imperfect र *i* or short र *i*, which in the Maithilī dialect admit of a weak and a strong form. These are: (1) verbal nouns in र *i*; (2) abstract nouns in वा *āi*, and (3) nouns of agency in र *i*. The strong form is made by substituting ई *i* in the place of the final र *i* or र *i* of the weak form. Both forms may be used indifferently, but the weak form is the more usual one. In this Dictionary we shall, as a rule, give both forms. Thus—

	<i>Weak.</i>	<i>Meaning.</i>	<i>Strong.</i>
VERBAL NOUN ...	... मारि <i>māri</i>	'beating'	मारी <i>māri</i> .
ABSTRACT ,, ...	... हलुकार <i>halukāi</i>	'lightness'	हलुकार <i>halukāi</i> .
NOUN OF AGENCY ...	... मामि <i>māni</i>	'proud'	मानी <i>māni</i> .

It should be noted here that many speakers nasalise the final syllable of long and redundant forms, so that we can have घोरवा *ghor'wā* as well as घोरवा *ghor'wā*, घोरीवा *ghorāuwā* as well as घोरीवा *ghorāuwā*, and so on.

In order to make the above perfectly plain, the following tables, which explain themselves, are here printed. A reference to them will enable the learner, when any one of the three forms (short, long, or redundant) are given, to find the other two.

Table showing the corresponding Long and Redundant Forms of Nouns and Adjectives in Bihāri.

Classification of Short Form.	Short Form.	Long Form.	Redundant Form.
Strong masculine noun in अ a ...	घोरा <i>ghorā</i> , 'a horse'	घोरवा <i>ghor'wā</i> ...	घोरीवा <i>ghor'wāwā</i> . घोरीवा <i>ghor'wāwā</i> .
Tatsama masc. or fem. noun in वा ā ...	राजा <i>rājā</i> , 'a king'	राजन्वा <i>rāj'wā</i> ...	राजीवा <i>rāj'wāwā</i> . राजीवा <i>rāj'wāwā</i> .
	सभा <i>sabhā</i> , 'an assembly'	सभवा <i>sabh'wā</i> ...	सभीवा <i>sabh'wāwā</i> . सभीवा <i>sabh'wāwā</i> .
	घर <i>ghar</i> , 'a house'	घरन्वा <i>ghar'wā</i> ...	घरीवा <i>ghar'wāwā</i> . घरीवा <i>ghar'wāwā</i> .
Weak masculine noun in अ a silent ...	बात <i>bāt</i> , 'a word'	बातिवा <i>bātiyā</i> or बातिवा <i>bātiā</i> ...	बातिवा <i>bātiyāwā</i> or बातीवा <i>bātiwā</i> .
Weak feminine noun in अ a silent ...	माखी <i>mākhī</i> , 'a gardener'	माखिया <i>mākhiyā</i> or माखिवा <i>mākhā</i> ...	माखिवा <i>mākhiyāwā</i> or माखीवा <i>mākhīwā</i> .
Any masc. or fem. noun in र i or र i ...	पोथी <i>pōthī</i> , 'a book'	पोथिवा <i>pothiyā</i> or पोथिवा <i>pothiā</i> ...	पोथिवा <i>pothiyāwā</i> or पोथीवा <i>pothīwā</i> .
Any masc. or fem. noun in उ u or ऊ ū ...	नाज <i>nāj</i> , 'a barber'	नाजवा <i>nājwā</i> , नाजवा <i>nājūwā</i> , or नौवा <i>nāwā</i> ...	नाजवा <i>nājwāwā</i> or नौवा <i>nāwāwā</i> .
Any masculine adjective ...	मीठ <i>mīth</i> or मीठा <i>mīthā</i> , 'sweet'	मिठका <i>mīth'kā</i> ...	मिठकावा <i>mīth'kāwā</i> . मिठकावा <i>mīth'kāwā</i> .
	मीठ <i>mīth</i> or मीठी <i>mīthī</i> , 'sweet'	मिठकी <i>mīth'kī</i> ...	मिठकीवा <i>mīth'kīwā</i> . मिठकीवा <i>mīth'kīwā</i> .
Any feminine adjective ...	मीठ <i>mīth</i> or मीठी <i>mīthī</i> , 'sweet'	मिठकी <i>mīth'kī</i> ...	मिठकीवा <i>mīth'kīwā</i> . मिठकीवा <i>mīth'kīwā</i> .

Table showing the corresponding Short Forms of all possible Long Forms of Nouns and Adjectives in Bihārī.

Termination of Long Form.	Long Form.	Short Form.	Classification of Short Form.	
...	घोरवा ghor'ud	घोरा ghorā, 'a horse'	Strong masculine noun in $\nabla T d$.	
	राजा राज'ud	राजा rājā, 'a king'	} Tatsama noun, masculine or feminine, in $\nabla T d$	
	सभवा sabh'ud	सभा sabhā, 'an assembly'		
	...	घरवा ghar'ud	घर ghar, 'a house'	Weak masculine noun in ∇a silent.
...	बातिवा bātiya	} बात bat, 'a word'	} Weak feminine noun in ∇a silent.	
	बातिया bātiya			
	मातिया mātiya	} माती māti, 'a gardener'	} Any noun, masculine or feminine, in ∇i or ∇i .	
	मातिया mātiya			
...	पोथिया pothiya	} पोथी pothi, 'a book'	} Any noun, masculine or feminine, in ∇u or ∇u .	
	पोथिया pothiya			
	...	नाचवा na'ud	} नाच na'ud, 'a barber'	} Any masculine adjective.
	...	नाचा na'ud		
...	मिठवा miṭh'ka	} मिठ miṭh or मिठी miṭhā, 'sweet'	} Any feminine adjective.	
...	मिठवा miṭh'ka			
...	मिठकी miṭh'ki	} मिठ miṭh or मिठी miṭhā, 'sweet'	} Any feminine adjective.	
...	मिठकी miṭh'ki			

Table showing the corresponding Short Forms of all possible Redundant Forms of Nouns and Adjectives in Bihāri.

Termination of Redundant Form.	Redundant Form.	Short Form.	Classification of Short Form.
घोषा <i>ghoṣā</i> or घोषा <i>ghoṣā</i> ...	घोरीवा <i>ghorāwā</i>	घोरा <i>ghorā</i> , 'a horse'	Strong masculine noun in <i>वा d.</i>
	घोरीबा <i>ghorāwā</i>	...	
	रा.रीवा <i>rājāwā</i>	राजा <i>rājā</i> , 'a king'	
	रा.जीबा <i>rājāwā</i>	...	
	सभौवा <i>sabhāwā</i>	सभा <i>sabhā</i> , 'an assembly'	
	सभौबा <i>sabhāwā</i>	...	
	घरौवा <i>gharāwā</i>	घर <i>ghar</i> , 'a house'	
	घरौबा <i>gharāwā</i>	...	
	बांलियवा <i>bāliyāwā</i>	बात <i>bāt</i> , 'a word'	
	बांलीवा <i>bāliyāwā</i>	...	
रघवा <i>raghāwā</i> or रघा <i>raghā</i> ...	मांलियवा <i>māliyāwā</i>	माकी <i>mākī</i> , 'a gardener'	Tatsama noun, masculine or feminine, in <i>वा d.</i>
	मांलीवा <i>māliyāwā</i>	...	
	पोथियवा <i>pothiyāwā</i>	पोथी <i>pōthī</i> , 'a book'	
	पोथीवा <i>pothāwā</i>	...	
	नांउरवा <i>nāūwā</i>	नाउ <i>nāū</i> , 'a barber'	
	नीरवा <i>nīūwā</i>	...	
	मिठकवा <i>miṭh'kavā</i>	मिठ <i>miṭh</i> or मीठा <i>miṭhā</i> , 'sweet'	
	मिठकरवा <i>miṭh'k'wā</i>	...	
	मिठकिया <i>miṭh'kiyā</i>	...	
	मिठकिया <i>miṭh'kiyā</i>	...	
रघिया <i>raghīyā</i> , रघिया <i>raghīyā</i> or रघिया <i>raghīyā</i> , रघिया <i>raghīyā</i>	मिठकिया <i>miṭh'kiyā</i>	...	Any noun, masculine or feminine, in <i>इ i</i> or <i>ई i.</i>
	मिठकिया <i>miṭh'kiyā</i>	...	
	मिठकिया <i>miṭh'kiyā</i>	...	
	मिठकिया <i>miṭh'kiyā</i>	...	
रघिया <i>raghīyā</i> , रघिया <i>raghīyā</i> or रघिया <i>raghīyā</i> , रघिया <i>raghīyā</i>	मिठकिया <i>miṭh'kiyā</i>	...	Any noun, masculine or feminine, in <i>उ u</i> or <i>ऊ ū.</i>
	मिठकिया <i>miṭh'kiyā</i>	...	
	मिठकिया <i>miṭh'kiyā</i>	...	
	मिठकिया <i>miṭh'kiyā</i>	...	
रघिया <i>raghīyā</i> , रघिया <i>raghīyā</i> or रघिया <i>raghīyā</i> , रघिया <i>raghīyā</i>	मिठकिया <i>miṭh'kiyā</i>	...	Any masculine adjective.
	मिठकिया <i>miṭh'kiyā</i>	...	
	मिठकिया <i>miṭh'kiyā</i>	...	
	मिठकिया <i>miṭh'kiyā</i>	...	
रघिया <i>raghīyā</i> , रघिया <i>raghīyā</i> or रघिया <i>raghīyā</i> , रघिया <i>raghīyā</i>	मिठकिया <i>miṭh'kiyā</i>	...	Any feminine adjective.
	मिठकिया <i>miṭh'kiyā</i>	...	
	मिठकिया <i>miṭh'kiyā</i>	...	
	मिठकिया <i>miṭh'kiyā</i>	...	

8.—FEMININE GENDER OF ADJECTIVES.

Our treatment of the feminine gender of adjectives (including participles used as adjectives) requires a word of explanation. The matter is not entirely free from difficulties, and the methods of treatment hitherto adopted are in some respects calculated to mislead the student.

Adjectives may be used in three different ways: either *attributively*, as in सुन्दर नारी *sundar nārī* 'a fair woman;' or *predicatively*, as in ई नारी सुन्दर बा *ī nārī sundar bā* 'this woman is fair;' or *substantively*, as in हे सुन्दरी *hā sundarī* 'oh fair one'! In the two first cases the adjective is used in its proper adjectival sense; in the third case it has become, to all intents and purposes, a substantive, and it should be added that in this substantival sense an adjective is only used when it expresses a person.

Besides this three-fold usage, there is another circumstance which affects the question of the gender of adjectives; namely its origin, whether it is a tatsama (*i.e.* Sanskritic) or a tadbhava (*i.e.* Prākritic) word (see Chap. 11).

For all practical purposes the following five rules will accurately represent the whole state of the matter:—

- (1) All adjectives, whether tatsama or tadbhava, when used as substantives, must be inflected in the feminine form whenever they refer to a female person or personification.

Thus, tadbh., हे पियारी *hā piyārī* or पियारि *piyārī* 'O beloved one,' अकली *akalī* or अकलि *akalī* 'a foolish one' (*e.g.*, Chan. अकलि बिपति *akalik bipatī* 'the distress of the foolish woman;' see s.v.), परोसिनी *parosinī* or परोसिनि *parōsinī* 'a female neighbour'; tats., सुन्दरी *sundarī* or सुन्दरि *sundarī* 'a fair one' (Bid. 12, 1), सुमुखी *sumukhī* or सुमुखि *sumukhī* 'a friendly one' (Bid. 7, 1), मानिनी *mānini* or मानिनि *mānini* 'a proud one' (Bid. 50, 1), बुधिमती *budhimatī* or बुधिमति *budhimatī* 'a wise one.' These correspond, respectively, to the masculine tadbh. पियारा *piyārā* or पियार *piyār*, अकल *akal*, परोसी *parōsī*; tats. सुन्दर *sundar*, मानी *mānī* or मानि *mānī*, बुधिमत्त *budhimāt*. It will be noticed that the feminines are most variously formed. We shall therefore add the substantive feminine form (printed *subst. f.*) in every case in which the nature of the adjective admits of its being used as a substantive. At the same time the following broad rules may be given:— tatsama adjectives form their feminine as in Sanskrit; tadbhava adjectives in आ *ā* and in silent अ *a* have a feminine in ई *ī*; tadbhava adjectives in ई *ī* form as a rule their feminine in ईनी *īnī*; tadbhava adjectives in अ *ā*, as a rule, remain the same in the feminine; finally in Maithilī, and in poetry generally, any feminine may end in ई *ī* instead of ई *ī*.

- (2) All tatsama adjectives, when used as proper adjectives (whether attributively or predicatively), are not inflected in the feminine; but their masculine form is used, whether the noun to which they refer be masculine or feminine.

Thus, attributively, सुन्दर चुनरी *sundar chun'rī* 'a beautiful veil' (Hb., 5, 44, masc. सुन्दर *sundar*), रसमय बानी *ras'may bānī* 'a sweet word' (Bid. 33, 6, masc. रसमय *ras'may*), हरखित रानी *har'khit rānī* 'the happy queen' (Hb. 3, 3, masc. हरखित *har'khit*, Skr. हरषित *harṣita*), कोमल कामिनी *kōmal kāmīnī* 'a pretty woman' (Bid. 22, 8, masc. कोमल *kōmal*); predicatively, रङ्ग-भूमि भेद प्रति परचण्ड *raṅg-bhūmī bhel atī par'chaṅḍ* 'the arena was very vast' (Hb. 9, 5, masc. परचण्ड *par'chaṅḍ*), अधिक भेद बाज *adhik bhel lāj* 'great was the shame' (Bid. 27, 1, masc. अधिक *adhik*). Exceptionally (especially in Maithilī) instances of the use of the feminine form of tatsama adjectives do occur; *e.g.*, attributively, गुणमति नारी *gun'matī nārī* 'a virtuous woman' (Bid. 64, 7), and predicatively, धरनी बेबाकुलि भेदि *dhar'nī beākulī bhēḍī* 'the earth was distressed' (Hb. 1, 6). But they are so rare that they may safely be disregarded for

the purposes of the above given practical rule.* In this Dictionary, therefore, we shall mark all tatsama adjectives as being of common gender (printed *com. gen.*), at the same time noting in brackets the occurrence of any exceptional feminine form.

- (3) All tadbhava adjectives ending in आ ā, when used as proper adjectives, (whether attributively or predicatively), must form their feminine in ई i.

Thus attributively छोटी नारी *chhōṭī nārī* 'a little woman' (masc. छोटा *chhōṭā*), जनक-सुता अकेली *janak-sutā akēlī* 'the daughter of Janak alone' (Rām., Ar., ch. 26, 2; masc. अकेला *akēlā*); predicatively, ई बात बहुत मीठी बा *i bāt bar mīṭhī bā* 'this thing is very pleasant' (masc. मीठा *mīṭhā*). The following passage of the *Gītābālī* (A. 82, 1) contains an example of both the second and third rules:— रास-भगति करत सुगम, सुगम मीठी भगति *Rām-bhagatī karat sugam (tats.), sunat mīṭhī (tadbh.) lagatī* 'devotion to Rām is easy to exercise and pleasant to be told.' It should be added, however, that owing to the fact that in the dialects of Bihārī (especially in Maithilī) these adjectives are more commonly used in their weak form terminating in silent आ a, their feminine (as will be noticed below) usually ends in ई i. Thus in the place of the strong form masculine छोटा *chhōṭā*, अकेला *akēlā*, the Bihārī commonly has छोटा *chhōṭ*, अकेल *akēl*, with the feminines छोटी *chhōṭī*, अकेलि *akēlī* (e.g., Bid. 30, 3, बिलासिनि छोटी *bilāsini chhōṭī* 'the little bride,' Rām., Ut., chh. 5, 19, बेलि अकेलि *bēlī akēlī* 'a single creeper').

- (4) All tadbhava adjectives ending in ई i or ई i, and in उ u or ऊ ū, are of common gender.

Thus, masc. भारी पथल *bhārī pathal* 'a heavy stone,' or fem. भारी बात *bhārī bāt* 'an important matter'; again masc. झगड़ालू जन *jhaḡ'ṛālū jan* 'a quarrelsome person,' or fem. झगड़ालू नारी *jhaḡ'ṛālū nārī* 'a quarrelsome woman.'

- (5) The tadbhava adjectives terminating with a silent आ a are now commonly treated as being of common gender.

Originally they always possessed a feminine form in ई i; whether they were used attributively or predicatively; and this usage prevails almost uniformly in the older literature of all the Bihārī dialects; e.g., in the *Bais'wāṛī Rāmāyan* of Tul'sī Dās, in the Maithilī songs of Bidyāpatī, and Haribans of Man'bōdh, etc. Indeed in the Maithilī dialect the use is exceptionally extended even to tatsama adjectives in silent आ a (see footnote*). Thus, tadbhava, attributively, बुरि अगन्धरि नारि *burī ag'andharī nārī* 'a very vicious woman' (Hb. 2, 30, masc. बुर अगन्धर *bur ag'andhar*), बुरि अनुमनि सखि *burī anumani sakhī* 'a very melancholy (female) friend' (Bid. 34, 1, masc. बुर अनुमन *bur anumani*); बिलासिनि छोटी *bilāsini chhōṭī* 'little bride' (Bid. 30, 3, masc. छोटा *chhōṭ*), बेलि अकेलि *bēlī akēlī* 'a single creeper' (Rām., Ut., chh. 5, 19, masc. अकेल *akēl*), ऐसन *āsanī jhapaṭ* 'such a swoop' (Sal. 7, masc. ऐसन *āsan*), डेदि चालि *ḍēḍi chālī* 'false step' (B. Gr., I, Introd., fable 11, masc. डेद *ḍēḍ*); again tatsama, दुष्टि जाति *dusṭī jāṭī* 'a vile caste' (Hb. 9, 33, masc. दुष्ट *dusṭ*); and predicatively, सुमुखि नह जोद *sumukhī nah jōd* 'she was not friendly' (Bid. 30, 2, masc. सुमुख *sumukh*), परापन्ति अखि नारि *parāpanti akhī nārī* 'the woman had arrived' (Hb. 10, 1, masc. परापन्त *parāpanti*).† The practice, however, is not uniform; exceptions of the use of the masculine instead of the feminine occasionally occur; e.g., प्रथम रमनि *phan ramanī* 'such a woman' (Bid. 17, 5), केहन सुन्दरी *kehan sur'khī* 'what a beauty!' (Sal. 7). The latter fashion of dropping the use of the feminine form extended more and more in later times, till in the present day the feminine form is almost entirely abandoned, the masculine form

* A rough calculation of the occurrence of tatsama adjectives in the songs of Bidyāpatī and the Haribans of Man'bōdh shows that among a total of 45 cases of such adjectives in construction with feminine nouns, the feminine form is only used nine times, while the masculine occurs 36 times.

† It should be noted that some of the feminines of tatsama adjectives are not tatsama feminines, as they should be; thus, Maithilī has दुष्टि *dusṭī* for Skr. दुष्टा *dusṭā*. This hybridism of such Maithilī forms shows that the latter are anomalous forms made by a false analogy.

being used equally with reference to masculine and feminine nouns.* It is only in the Maithilī dialect that the feminine is still occasionally used both in prose and poetry, but in the other Bihārī dialects it may now be said to be practically unknown except in poetry. In any case, it should be noted that whenever the feminine form is used, its final *ṛ* has the sound of the imperfect *ṛ* (see Chap. 2, and Mth. Gr. §§ 7, 43, 44). Under these circumstances, we shall, in this Dictionary, describe the tadbhava adjectives which terminate with silent *ṛ a* as being of common gender. At the same time we shall note in brackets any feminine in *ṛ ṛ* which we may have met with in literature.

For convenient reference we here add a list of typical examples illustrating our system of treating the feminine gender of adjectives:—

(1) *Tats. adj.*, (rules 1 and 5); *e.g.*—

अक्रित *akrit*, *adj. com. gen.*, not done.

अकलङ्क *akalaṅk*, *adj. com. gen.*, (*subst. f.* अकलङ्का *akalaṅkā*), blameless.

बिमुक्क *bimukh*, *adj. com. gen.*, (*old Mth. and poet. f.* बिमुक्कि *bimukhi*, *subst. f.* बिमुक्की *bimukhi* or *Mth. and poet. बिमुक्कि bimukhi*), unfriendly.

(2) *Tadbh. adj. in ऋ* (rules 1 and 3); *e.g.*—

अकरा *ak'rā*, (*f.* अकरी *ak'ri*), *adj.*, dear.

(3) *Tadbh. adj. in इ or ऋ* (rules 1 and 4); *e.g.*—

भारी *bhāri*, (*Mth. and poet. भारि bhāri*), *adj. com. gen.*, heavy.

परोसी *parōsi*, *adj. com. gen.*, (*subst. f.* परोसिनी *parosini* or *Mth. and poet. परोसिनि parōsini*), neighbouring.

(4) *Tadbh. adj. in अ* (rules 1 and 5); *e.g.*—

अकेल *akēl*, *adj. com. gen.*, (*old poet. f.* अकेलि *akēli*), alone.

अकाल *akal*, *adj. com. gen.*, (*subst. f.* अकाली *akali* or *Mth. and poet. अकलि akali*), foolish.

9.—CONJUGATIONAL TERMS AND TABLES.

As there are considerable differences between the names given to the tenses of verbs by the various grammarians, it has been necessary to adopt one system for ourselves. We therefore give below the verb of √ देख *dēkh* 'see,' conjugated throughout all its various forms with the name which we have adopted for each tense prefixed to each.

The radical tenses are conjugated in full, and after them is given a list of the principal parts of all the various auxiliary verbs used in Bihārī. Then follow the various periphrastic tenses, the first person singular of each being given as sufficient for all practical purposes.

It will be observed that there are six columns for each tense. The first gives the forms current in Maithilī, then follow in order Magahī, Eastern Bhoj'pūrī, Western Bhoj'pūrī, the old Western Bihārī or Bais'wārī of the Rāmāyan, and finally the corresponding forms in Hindī for the sake of comparison and ready reference.

There are in all these dialects (especially in Maithilī and Magahī) many optional forms, which for want of space are not here given. These can all be learned, so far as Western Bhoj'pūrī is concerned, from Dr. Hoernle's Gaudian Grammar, and for the other dialects from Mr. Grierson's Maithilī Grammar published by the Asiatic Society of Bengal, and from the same author's Seven Grammars of the Bihār Dialects published by the Government of Bengal.

* Strictly speaking, the process was this: the final *ṛ ṛ* of the fem. form became at first the imperfect sound of *ṛ*, and lastly it was indistinguishable from a silent *ṛ a*, and thus the feminine of an adjective became practically identical with its masculine form (see Chap. 2). It will thus be seen that though an adjective ending in silent *a*, when it qualifies a feminine noun, is in outward appearance masculine, yet originally it was, and is *intention* it still is, feminine.

A.- RADICAL AND PARTICIPIAL TENSES.
INDICATIVE MOOD.

1. Present : 'I see,' &c.

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindī.
Singular ...	1st	Wanting.	Wanting.	देखौँ dekhāō.	देखौँ dekhāō.	Wanting.	Wanting.
	2nd			देखे देखलै.	देखे देखलै.		
	3rd			देखल देखलल.	देखल देखलल.		
Plural ...	1st	Wanting.	Wanting.	देखीला देखलल.	देखीला देखलल.	Wanting.	Wanting.
	2nd			देखलै देखलल.	देखलै देखलल.		
	3rd			देखल देखलल.	देखल देखलल.		

2. Preterite : 'I saw,' &c.

Singular ...	1st	Wanting.	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.
	2nd	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.
	3rd	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.
Intr. 'he fell'	3rd sing.	गिरल गिरल ; 3rd pl. गिरल-गिरल.	3rd sing. गिरल गिरल.	3rd sing. गिरल गिरल.	3rd sing. गिरल गिरल.	गिरल गिरल.	sing. गिरल गिरल, pl. गिरल गिरल.
	1st	देखल देखल, देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.
	2nd	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.
Plural ...	3rd	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.	देखल देखल.

5. Preterite: '(If) I had seen, &c.

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindi.
Singular ...	1st	Wanting.	देखिँ, देखिँह.	देखिँ, देखिँह.	देखनौं देखिँह.	देखतेँ देखतेँह.	देखता देखते.
	2nd	देखिँ देखिँह.	देखिँ देखिँह.	देखिते देखिते, देखितेस [dekhitas.	देखते देखते, देखतेस [dekh'ites.	(P) देखते देखतेस.	देखता देखते.
	3rd	देखत देखत.	देखत देखत.	देखिते देखिते, देखितेस [dekhitas, देखत देखत.	देखत देखत.	(P) देखते देखतेस.	देखता देखते.
Plural ...	1st	देखत देखत.	देखिँ देखिँह.	देखिँ देखिँह.	देखनी देखते.	(P) देखते देखतेस.	देखते देखते.
	2nd	देखत देखत.	देखिते देखिते.	देखिते देखिते.	देखत देखत.	देखते देखतेस.	देखते देखते.
	3rd	देखत देखत.	देखिते देखिते, देखितेस [देखितेस देखितेस.	देखत देखत.	देखत देखत.	(P) देखते देखतेस.	देखते देखते.

IMPERATIVE MOOD.

6. Precative Forms: 'be good enough to let me see.'

Singular ...	2nd	Wanting.	देखिँ देखिँह.	देखिँ देखिँह.	Wanting.	Wanting.
Plural ...	2nd	देखिँ देखिँह.	देखिँ देखिँह.	देखिँ देखिँह.	देखिँ देखिँह.	देखते देखते.

B.—AUXILIARY VERBS

✓ अस *ahw* OR *haw*.

PRESENT INDICATIVE.

Singular ...	1st	चिँ चिँ.	चिँ चिँ.	चिँ चिँ.	चिँ चिँ.	चिँ चिँ.
3rd	है है.	है है, है है, है है.	है है, है है, है है.	है है, है है, है है.	है है, है है, है है.	है है, है है, है है.

PRETERITE INDICATIVE.

Singular ...	1st	} Wanting.	} } hañh. } } hal.	} Wanting.	} Wanting.	} Wanting.
	3rd					

FUTURE INDICATIVE.

Singular ...	1st	} Wanting.	} } } Wanting. } } } huaihai.	} Wanting.	} } } Wanting.
	3rd				

√ हो ho.

FUTURE INDICATIVE.

Singular ...	1st	होव hoeb.	होव hōb.	होवों hoibō.	(P) होव hoüb, होवों [hōbñ, होवों hōiññ.	होवेंवा hoëgd.
	3rd	होत hōt.	होत hōt, होत hōi.	होत hōi.	(P) होत hōbñ, होतव [hōihñi.	होतवा hoëgd.

PRESENT CONJUNCTIVE.

Singular ...	1st	होव hōv, होत hōi.	होवें hōv.	होवों hōv.	होवें hōv.	होवें hōv.
	3rd	होत hōt, होव hōa.	होत hōt, होव hōas.	होत hōt, होव hōas.	होत hōt, होव hōas.	होत hōt, होव hōas.

PRETERITE CONJUNCTIVE.

Singular ...	1st	होवतें hoitāñ.	होवतें hoitñ.	होवतें hoitō.	होवतें hoitñ.	होवतें hōtā.
	3rd	होवत hōit.	होवत hōit.	होवत hōit, होवत hōi- [tas.	होवत hōit, होत hōtñ.	होवत hōtā.

PAST PARTICIPLE.

	होवत hōit.	होवत hōit, होवत hōiñ.	होवत hōit.	होवत hōit.	होवत hōit.
--	------------	-----------------------	------------	------------	------------

अच्छ

PRESENT INDICATIVE.

Number.	Person.	Maithilī.	Magahī.	East Bhoj'pūri.	West Bhoj'pūri.	Rāmāyan.	High Hindī.
Singular ... {	1st	अच्छि.	} Wanting.	} Wanting.	} Wanting.	} Wanting.	} Wanting.
	3rd	अच्छि, अछि.					

PRES. PART. in Mth. & Bh. अछत अछत; in Rām. अछत अछत.

PRETERITE INDICATIVE.

Singular ... {	1st	} अछत अछत.	} Wanting.	} Wanting.	} Wanting.	} Wanting.	} Wanting.
	3rd						

अच्छि

PRESENT INDICATIVE.

Singular ... {	1st	} अछि अछि.	} Wanting.	} Wanting.	} Wanting.	} Wanting.	} Wanting.
	3rd						

PRETERITE INDICATIVE.

Singular ... {	1st	} अछि अछि.	} Wanting.	} Wanting.	} Wanting.	} Wanting.	} अछत अछत.
	3rd						

अच्छ

PRETERITE INDICATIVE.

Singular ... {	1st	} अछि अछि.	} Wanting.	} अछत अछत, अछत अछत.	} अछत अछत.	} अछत अछत.	} Wanting as an auxiliary.
	3rd						

√ वाट बाट.

PRESENT INDICATIVE.

Singular ... {	1st	} Wanting.	} वाटें दापें. वाटे, वा बाटे, दा.	} वाटें दापें. वाटे दापें.	} Wanting.	} Wanting.
	3rd					

C.—PERIPHRASTIC TENSES.

INDICATIVE MOOD.

7. Indefinite Present: 'I see,' &c.

Singular ...	1st	Wanting.	देख वा चीं देखा ही, [देवे चीं देखे ही.]	Wanting.	Wanting.	Wanting.
--------------	-----	----------	--------------------------------------------	----------	----------	----------

8. Indefinite Past: 'I saw,' &c.

Singular ...	1st	Wanting.	देख वा चें देखा हाहीं, [देवे वा चें देखे हाहीं.]	Wanting.	Wanting.	Wanting.
--------------	-----	----------	-----------------------------------------------------	----------	----------	----------

9. Definite Present: 'I am seeing,' &c.

Singular	} Open ...	देखेन चीं देख्हांत चिहीं (3rd sing. देखेन वाचि) (dekhānt achhi).	देखेन चीं देख्हांत ही.	देखन वाटें देखत दापें.	देखन वाटें देखत दापें.	देखता हें.
	1st		Contracted ...	देखेचीं देख्हांचिहीं (3rd sing. देखवाचि देख्हां- चिहीं).	Wanting.	Wanting.	Wanting.	Wanting.

10. Imperfect : ' I was seeing,' &c.

Number.	Person.	Maithili.	Megahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindi.
Singular ...	Open ...	देखै रहसँ dekhāit [chhalāhū.]	देखै रहसँ dekhāit hāhū.	देखत राहसँ (राहँ) dekhāt rah'is̄ (rah'is̄).	देखत राहसँ dekhāt [rah'is̄.]	देखत राहसँ dekhāt [rah'is̄.]	देखता था dekh'ta thā.
	Contracted ...	देखैरहसँ dekhāichhalāhū.	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.

11. Durative Future : ' I shall be seeing,' &c.

Singular ...	1st	{ देखैत योग देखत [hōb.]	देखैत योग dekhāit hōb.	देखत योग देखत [hōbō.]	देखत योग देखत [hōbō.]	देखत योग देखत [hōbō.]	देखता योग देखता dekh'ta hōgd.
--------------	-----	-------------------------	------------------------	-----------------------	-----------------------	-----------------------	-------------------------------

12. Perfect : ' I have seen,' &c.

Singular ...	1st	{ Trans. direct	देखसँ बी dekh'is̄ chhi.	Wanting.	देखसँ गारसँ dekh'is̄ [bāfō.]	देखसँ गारसँ dekh'is̄ [bāfō.]	देखा है dekhā hā.
		Intrans. direct	गिराख बी girāl chhi.	Wanting.	गिराख गारसँ girāl bāfō.	गिराख गारसँ girāl bāfō.	गिरा है girā hā.
		{ Trans. and in-trans. indirect.	देखसँ बसि dekh'is̄ chhi [achhi.]	देखसँ है dekh'is̄ hā.	देखसँ बसि dekh'is̄ hā.	देखसँ बसि dekh'is̄ hā.	Wanting.

13. Pluperfect : ' I had seen,' &c.

Singular ...	1st	{ Direct ...	देखसँ रहसँ dekh'is̄ [chhalāhū.]	Wanting.	देखसँ राहसँ dekh'is̄ [rah'is̄.]	देखसँ राहसँ dekh'is̄ [rah'is̄.]	देखा था dekhā thā.
		{ Indirect ...	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.

14. Future Exact : ' I shall have seen' or ' I may have seen,' &c.

Singular ...	1st	{ (Direct) ...	देखसँ योग देख'is̄ [hōb.]	देखसँ योग dekh'is̄ hōb.	देखसँ योग देख'is̄ [hōbō.]	देखसँ योग देख'is̄ [hōbō.]	देखा योग dekhā hōgd.
--------------	-----	----------------	--------------------------	-------------------------	---------------------------	---------------------------	----------------------

CONJUNCTIVE MOOD.

15. Future Conditional : '(If) I be seeing,' &c.

Singular ...	1st	... देखत होज <i>dekhāt hō.</i>	देखत होऊँ <i>dekhāt hō.</i>	देखत होतों <i>dekhāt hō.</i>	देखत होतों <i>dekhāt hō.</i>	देखत होतों <i>dekhāt hō.</i>
--------------	-----	--------------------------------	-----------------------------	------------------------------	------------------------------	------------------------------

16. Durative Present Conditional : '(If) I were seeing,' &c.

Singular ...	1st	... देखत होततळ <i>dekhāt hō.</i> [<i>hōitāh.</i>]	देखत होततळ <i>dekhāt hō.</i> [<i>hōitā.</i>]	देखत होततळ <i>dekhāt hō.</i>	देखत होततळ <i>dekhāt hō.</i>	देखत होततळ <i>dekhāt hō.</i>
--------------	-----	--------------------------------------------------------	---------------------------------------------------	------------------------------	------------------------------	------------------------------

17. Future Exact Conditional : '(If) I have seen,' &c.

Singular ...	1st.	... देखतें होज <i>dekh'le hō.</i>	देखतें होऊँ <i>dekh'le hō.</i>	देखतें होतों <i>dekh'le hō.</i>	देखतें होतों <i>dekh'le hō.</i>	देखतें होतों <i>dekh'le hō.</i>
--------------	------	-----------------------------------	--------------------------------	---------------------------------	---------------------------------	---------------------------------

18. Second Preterite Conditional : '(If) I had seen,' &c.

Singular ...	1st	... देखतें होततळ <i>dekh'le hō.</i> [<i>hōitāh.</i>]	देखतें होततळ <i>dekh'le hō.</i> [<i>hōitā.</i>]	देखतें होततळ <i>dekh'le hō.</i>	देखतें होततळ <i>dekh'le hō.</i>	देखतें होततळ <i>dekh'le hō.</i>
--------------	-----	-----------------------------------------------------------	------------------------------------------------------	---------------------------------	---------------------------------	---------------------------------

D.—PARTICIPLES.

1. Present : 'seeing.'

Singular ...	Masculine	... देखत <i>dekhāt.</i>	देखत <i>dekhāt.</i>	देखत <i>dekhāt.</i>	देखत <i>dekhāt.</i>	देखत <i>dekhāt.</i>
--------------	-----------	-------------------------	---------------------	---------------------	---------------------	---------------------

2. Past : 'seen.'

Singular ...	Masculine	... देखत <i>dekhāt.</i>	देखत <i>dekhāt.</i>	देखत <i>dekhāt.</i>	देखत <i>dekhāt.</i>	देखत <i>dekhāt.</i>
--------------	-----------	-------------------------	---------------------	---------------------	---------------------	---------------------

E.—VERBAL NOUNS AND THEIR DERIVATIVES.

1. First Verbal Noun : 'the act of seeing.'

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindi.
Singular ...	Direct ...	देखि देखि, देख देख.	देख देख.	देख देख.	देखे देखे, देख देख.	देखि देखि, देख देख.	देखी देखि, देखि देखि, [देख देख.
	Oblique ...	देखे देखै, देखे देखै.	देखे देखे.	देखे देखे.	देखे देखै.	देखे देखै, देखे देखै.	देखा देखै.

2. Second Verbal Noun : 'the act of seeing.'

Singular ...	Direct ...	देख देख.	देख देख.	देख देख.	देख देख.	Wanting.	Wanting.
	Oblique ...	देखै देखै'लै.	देखै देखै'लै.	देखै देखै'लै.	देखै देखै'लै.	Wanting.	Wanting.

3. Third Verbal Noun : 'the act of seeing.'

Singular ...	Direct ...	देख देख.	देख देख.	देख देख.	देख देख.	देख देख.	Wanting.
	Oblique ...	देखै देखै'बा.	Wanting.	Wanting.	देख देख.	देख देख.	Wanting.

4. Conjunctive Participle : 'having done the act of seeing,' 'having seen.'

Singular ...	Direct ...	देखि देखि'कर, (कर)	देख के देख के, (कर)	देख के देख के.	देखे देखे	देखि (के) देखि (के).	देख कर के देख [kar kē.
	Oblique ...	देखै देखै'का. OR देख देख (के).	dekh'ka. [kar].	ke.	dekh'bai. [dekh'bai.	dekh'ke.	

5. Noun of Agency : 'a doer of the act of seeing,' 'one who sees.'

Singular ...	Direct ...	देखि देखै'कर.	देखि देखै'कर.	देखि देखै'कर.	देखि देखै'कर.	देखि देखै'कर.	देखि देखै'कर.
	Oblique ...	देखै देखै'का.	देखै देखै'का.	देखै देखै'का.	देखै देखै'का.	देखै देखै'का.	देखै देखै'का.

10.—TREATMENT OF THE SO-CALLED ROOTS IN 𑂔𑂱.

There is a large number of roots* which it has been customary to treat as ending in 𑂔𑂱 *a*. By far the largest number of these roots belong to causal verbs; e.g., 𑂔𑂱 *karā* 'cause to do,' 𑂔𑂱 *banā* 'make.' But a few of them are primitive roots; such as 𑂔𑂱 *pā* 'get,' 𑂔𑂱 *gā* 'sing,' 𑂔𑂱 *khā* 'eat,' etc.

These roots are divided into two classes by a very characteristic difference, namely that, when inflected, some roots insert 𑂔𑂱 *b* (in Maithili, or 𑂔𑂱 *w* in the other dialects, see Chap. 4, *d*, 2), while others interpose 𑂔𑂱 *y*, between the root and its inflectional termination. The reason of this difference is a simple one. The element 𑂔𑂱 *b* of one class of roots is organic, representing an ancient 𑂔𑂱 *p*, which in the Sanskrit or Pāli formed part of the root; on the other hand the element 𑂔𑂱 *y* of the other class of roots is inorganic, being a modern—merely euphonic—insertion. The influence of this difference on the inflection of the two classes of roots is very important, causing as it does nearly the whole of the inflections of one class to differ considerably from those of the other class. It becomes, therefore, very desirable to distinguish the two classes by some outward mark. Accordingly we have, in this Dictionary, adopted the following system: all roots which take the organic 𑂔𑂱 *b* we shall spell with a final 𑂔𑂱 *b*, while all roots which insert the euphonic 𑂔𑂱 *y* will be spelt with final 𑂔𑂱 *ā*. To the former class belong all causal roots and the three primitive roots 𑂔𑂱 *āb* 'come,'† 𑂔𑂱 *gāb* 'sing,' and 𑂔𑂱 *pāb* 'get.' To the latter class belong all other primitive roots, such as 𑂔𑂱 *aghā* 'be satiated,' 𑂔𑂱 *khā* 'eat,' 𑂔𑂱 *ghab'rā* 'be confused,' etc. Thus the final 𑂔𑂱 *b* of the √ 𑂔𑂱 *pāb* 'get' corresponds to the final radical 𑂔𑂱 *p* of the Sanskrit √ 𑂔𑂱 *prāp*, and the final 𑂔𑂱 *b* of the causal √ 𑂔𑂱 *karāb* 'cause to do,' to the suffixal 𑂔𑂱 *p* of the Pāli causal √ 𑂔𑂱 *kārāpi*. On the other hand the √ 𑂔𑂱 *khā* 'eat' is not spelt with 𑂔𑂱 *b*; for it corresponds to the Sanskrit √ 𑂔𑂱 *khād*, Prākṛit √ 𑂔𑂱 *khā*, where the final organic 𑂔𑂱 *d* is elided by a Prākṛit phonetic law and, for the sake of euphony, replaced by the semivowel 𑂔𑂱 *y* before certain inflectional terminations.

It may be here explained that the element 𑂔𑂱 (which, it should be remembered, is a semiconsonant, its sound being intermediate between *b* and *v*, see Chap. 4, *d*), has a tendency to be vocalised into 𑂔𑂱 *o* or 𑂔𑂱 *u*. Similarly the element 𑂔𑂱 *y* has a tendency to be vocalised into 𑂔𑂱 *e* or 𑂔𑂱 *i*, or even to be elided altogether. It is this circumstance which mainly gives rise to the wide divergence between the inflections of the two classes of roots. It may also be added that owing to the action of false analogy there is a tendency in certain tenses (notably in the future indicative) to assimilate the inflection of the *b*-class of roots to that of the *y*-class. This is, however, not the place to enter into grammatical details, for a statement of which we must refer the reader to Mr. Grierson's Bihārī Grammars, especially to Chapters VIII, X, and XI of Part II, Bhoj'pūrī dialect.

* We have adopted the now not uncommon practice of indicating a language root by the mathematical radical symbol √. We use the term 'root' in the sense of the constant element in any series of sense-related words. Thus in the Bihārī words *bōl-i*, 'speech,' *bōl-āhaṭ*, 'calling,' *bōl-ab*, 'speaking,' *bōl-at*, 'speaking,' *bōl-al*, 'spoken,' *bōl-ā*, 'he speaks,' etc., the constant element *bōl* is the root; the remainder are suffixes, and vary according to the meaning which is to be expressed by the root. (See Dr. Hærnle's H. R., p. 33, Reprint, p. 1.)

† The root 𑂔𑂱 *āb* is peculiar, inasmuch as its 𑂔𑂱 *b* is not organic. It probably comes from the Skr. √ 𑂔𑂱 + 𑂔𑂱 (see Dr. Hærnle's H. R., p. 41, Reprint, p. 9). It is evidently formed by false analogy with the √ 𑂔𑂱 *pāb*, the inflection of which it generally follows, except in the past participle and in the tenses derived therefrom, in which it has 𑂔𑂱 *āb*, thus reverting to its original character of a √ 𑂔𑂱 *ā*. The case of the √ 𑂔𑂱 *gāb* is similar. It may correspond to a Skr. denominative (or causal) √ 𑂔𑂱 *gāpi*, but it is more probably another instance of false analogy, √ 𑂔𑂱 *gāb* being formed after √ 𑂔𑂱 *pāb*, the inflection of which it follows throughout.

The following examples will illustrate both the radical difference of the two classes and the importance of its bearing on their inflection :—

ROOT FORM.		REGULAR INFLECTION.			IRREGULAR.
Modern.	Ancient.	3rd Pers. Pres. Sing.	Pres. Part.	Past. Part.	1st Pers. Fut.
पाव <i>pāv</i>	Skr. प्राप् <i>prāp</i>	पावति <i>pāvathi</i>	पावित <i>pāvāt</i>	पावोत् <i>pāvot</i>	पाप्सु <i>pāēb</i>
कराव <i>karāv</i>	Pā. कारापि <i>kārāpi</i>	करावति <i>karāvathi</i>	करावित <i>karāvāt</i>	करावोत् <i>karāvot</i>	करापु <i>karāēb</i>
खा <i>khā</i>	Pr. खा <i>khā</i>	खाति <i>khāthi</i>	खाति <i>khāit</i> (for खाति <i>khayat</i>)	खात् <i>khāit</i>	खाप्सु or खा <i>khāēb or khāb</i>

II.—THE TERMS TATSAMA AND TADBHAVA.

Omitting words of entirely foreign origin which have been adopted into the Gaudian languages, such as the English words टिकट *ṭikat* 'ticket,' रेल *rēl* 'railway,' or the Arabic जुलम *julam*, i.e. ظلم, 'oppression,' the Persian جلدی *jal'di*, i.e. جلدی, 'quickly,' the vocabularies of those languages are of Aryan origin.* All foreign words will, in this Dictionary, be indicated by the collective term *Anyadēshaja*.

The Aryan portion of the vocabulary may be divided into two, on the whole, very clearly distinguishable classes, which are now commonly known by the names of *tatsama* and *tadbhava*, given to them by the native grammarians. *Tadbhava* words are those which have descended into the modern vernaculars from Prākṛit sources, while *tatsama* words are those which have been borrowed direct from the Sanskrit to supply real or fancied deficiencies in the vocabulary.

Tatsama means 'having the same form as in Sanskrit,' *tadbhava* means 'being essentially, though not in form, the same as in Sanskrit.' These meanings of the two terms afford a rough and ready test for distinguishing the two classes of words. Thus राव *rāv* 'king,' भाइ *bhāi* 'brother,' क्षेत्र *khēt* 'field,' दक्षिण *dakhin* 'right,' आज्ञा *ājñā* 'command,' are *tadbhavas*; while राजा *rājā* 'king,' भ्राता *bhrātā* 'brother,' क्षेत्र *khēt'r* 'field,' दक्षिण *dakhin* 'right,' आज्ञा *ājñā* or आज्ञा *ājñā* 'command,' are *tatsamas*, the latter set being in Sanskrit राजा *rājā*, भ्राता *bhrātā*, क्षेत्र *kshētram*, दक्षिणः *dakshinah*, आज्ञा *ājñā*.

A similar division of words of Latin origin may be made in the English language; for example, *honour*, *ransom*, are *tadbhavas* derived from Latin through French, while *honor*, *redemption*, are *tatsamas* borrowed direct from the Latin.†

It should not be thought that a *tatsama* must be absolutely the same as in Sanskrit. On the contrary, *tatsamas* exhibit the most various grades of divergence from their Sanskrit equivalents, and only a small number of them are really absolutely the same as in Sanskrit. To the latter class, e.g.,

* We leave aside the question whether any and what portion of the Aryan element is Aboriginal or Drāviḍian.

† See Mr. Grierson's B. Gr., Part I, page 8. The existence of such a division of words is even more conspicuous in the Romance languages. For examples from the French, the student may consult M. Auguste Brachet's *Historical Grammar of the French Tongue* (Mr. Kitchin's Translation, p. 32), e.g., 'popular' (*tadbhava*) words are—*ange*, *blâme*, *porche*, etc., while the corresponding 'learned' (*tatsama*) words are—*angelus*, *blasphème*, *portique*, etc.

belong the above-mentioned राजा *rājā* and ब्राह्मण *bhrātā*; while खैल *khēl'r*, दक्षिण *dakhin*, and अग्या *āgyā* or अग्या *agya*, as will be noticed, differ, in an increasing scale, from their Sanskrit prototypes. It will readily be understood that there may occur cases in which, owing to this circumstance, it may be doubtful in which class a particular word should properly be placed. Thus there is the word जग *jag* 'sacrifice,' for the Sanskrit यज्ञ *yajña*. The real *tadbhava* form of the latter is जन *jan* (Prakrit जन *janna* or जन *janña*), which, however, now only occurs in the compound word जनेचो *janeco* (Sanskrit यज्ञोपवीतः *yajñopavītaḥ*), 'sacrificial thread.' But the word जग *jag* is so different from its Sanskrit original, that it might be thought to be a *tadbhava* also; yet there cannot be much doubt that it is more properly classed with the *tatsamas*, because it is a (*technical*) term adopted direct into the Gauḍian from the Sanskrit in early times. The fact is, the real test of classification is a historico-philological one. *Tadbhavas* are those words which have come to the Gauḍian through the Prākṛit, while *tatsamas* are those which have been adopted into it from the Sanskrit. And according as that adoption occurred at an earlier or later point in the history of the Gauḍian, the Sanskrit words exhibit greater or smaller changes in their form.* It may be well, therefore, in order to elucidate still further the meaning and object of the two terms *tatsama* and *tadbhava*, to add a brief historical sketch of the course of descent of the Gauḍians or modern vernaculars of North India.

The earliest glimpse of the Aryan vernacular we obtain in the older hymns of the Rig Veda, composed perhaps as early as 2000 B.C. Like every other language, this Vedic language changed, or developed, in the course of time; and another glimpse of it, in a somewhat less antique form, we obtain in the hymns of the Atharva Veda, referable perhaps to about 1000 B.C.† As the Aryan immigration gradually extended over the north of India, their vernacular, in the course of its development, naturally differentiated into several more or less distinct branches. From about 500 B.C. we receive, partly from extant literature, partly from inscriptions on rocks, pillars, etc., information of the existence of three different languages—one current in the north-western, another in the south-western, and the third in the eastern portion of the northern half of the Indian peninsula. Their areas may be roughly indicated by two lines—one touching Khā'sī, Bairāt, Mathurā, Nāsik, the other joining Mathurā, Allāhābād, Rām'garh, Jaugada; the southern boundary of the whole Aryan area being a west-easterly line commencing near Goa.‡ This is shown on the accompanying Map I.

At this time Buddhism had arisen and spread over the whole of the northern portion of India. Everywhere it adopted the vernaculars of India, in order to propagate its doctrines, in speech and in writing. Thus these vernaculars rose to the dignity of literary languages, with its attendant characteristics of grammatical fixedness and artificialness. Henceforth, therefore, these languages co-existed in a twofold form—the vernacular and the literary. Contemporaneously with, and perhaps in opposition to, the adoption of the vernaculars by the Buddhists for their heterodox compositions, the Brahmanical schools, in which the use and the study of the Vedas and their ancient language had been handed down, elaborated and established,§ for the purpose of their own orthodox compositions, another literary language, drawn on the lines of the ancient Vedic

* For this reason Mr. Beames (Cp. Gr., vol. I, p. 13 ff) divides *tadbhavas* into 'early and late *tadbhavas*,' and Dr. Hærnle (Gd. Gr., Introd., p. xxviii ff) divides *tatsamas* into '*tatsamas* and *semi-tatsamas*,' the two terms 'late *tadbhavas*' and '*semi-tatsamas*' being intended to distinguish those *tatsamas* which, having been early adopted into Gauḍian, have more or less widely diverged from their Sanskrit prototypes. In this Dictionary we have thought it better to limit ourselves to the simpler classification into *tatsamas* and *tadbhavas* only.

† See Professor Whitney's Sanskrit Grammar, pp. xiii, xiv.

‡ For the grounds of this determination, see the Introduction to Dr. Hærnle's editions of the *Prākṛita Lakṣaṇa* and of the *Bakshālī Manuscript*.

§ The process culminated in the grammarian Pāṇini, probably in the third or fourth century B.C.

language, and thus possessing a character at once archaic and artificial. This language they designated the *Sanskrit* (संस्कृत *samskrita*, i.e., elaborated, perfected),* in opposition to which the vernaculars were called by them *Prākṛit* (प्राकृत *prākṛita*, i.e., natural, unelaborated).† It will be understood from this that while the Prākṛits existed, as already stated, both in a vernacular (or spoken) and a literary form, the Sanskrit was only a literary language, but never a spoken one in the sense of a vernacular.

It has already been mentioned that at this period there existed three Prākṛits—a north-western, a south-western, and an eastern. The first of these was called the *Apabhramsha*, (i.e., corrupt); the second, the Prākṛit simply; and the third was named the Māgadhī.‡ The literary form of the first may be seen in the Buddhist works written in the so-called ‘Gāthā dialect’ (a sort of *Apabhramsha* Sanskrit, to speak from the Sanskrit point of view); that of the second is preserved in the Buddhist works written in the so-called ‘Pāli’;§ of the third there is no literature extant, though some evidence of its literary form is afforded by certain ancient inscriptions; and this last remark applies to the two other Prākṛits also.||

Some centuries later, perhaps from the fifth century of our era, a new state of things is disclosed to us in Prākṛit literature.¶ The three great Prākṛits are now seen to have differentiated into a still

* Indian grammarians, when speaking of the Vedic language *technically*, do not call it Sanskrit, but *Chhandas* (छन्दस्). The former is their technical term for the scholastic language elaborated on the lines of the Vedic. The two terms Sanskrit and Prākṛit, however, are of comparatively late origin, the date of which it would be desirable to determine accurately. Lassen (Ind. Ant., Vol. II, p. 1151) places it vaguely some time within the first three centuries A.D. At the time of Pāṇini the Vedic language was called *Chhandas*, while the vernacular language of his time, which formed the groundwork of what we now call Sanskrit, was simply designated by the general term *bhāṣā* (भाषा). The latter term, therefore, does not show, as some appear to think, that Sanskrit itself was a *vernacular* language. It may be well perhaps, to prevent any misconception of the theory set forth in this Chapter, to state distinctly that we use the term *Sanskrit* exclusively in its strict and accurate sense, as denoting the scholastic language, elaborated (to follow a convenient tradition) by Pāṇini. We, therefore, never understand by that term, or include under it, either the Vedic language or the so-called Gāthā dialect, but only (what is sometimes called the ‘classical’) Sanskrit. The Vedic is not uncommonly said to be ‘ancient’ Sanskrit, and the Gāthā dialect, a ‘corrupt’ Sanskrit. They may be so designated in a loose way, and by way of speaking from the point of view of Sanskrit proper (or ‘classical’ Sanskrit). But for the purpose of the present Chapter it appeared desirable to avoid an inaccurate and misleading terminology. To call the so-called Gāthā dialect a corrupt Sanskrit is as little appropriate as it would be to call the Vedic language a corrupt Sanskrit. Both do not conform to Pāṇini’s rules, and may be ‘corrupt’ as judged by that standard; but intrinsically neither of them is corrupt, as little as any other vernacular language is so. It should be added, however, that the so-called Gāthā dialect is, strictly speaking, that literary form of the North-Western vernacular (the *Apabhramsha* Prākṛit of Chaṇḍ) which the latter received at the hands of Buddhist writers. A purer vernacular form of it is preserved in the Indo-Scythic and other inscriptions of North-Western India and Afghanistan. It is not improbable that it was this same vernacular that was the *bhāṣā* of (or spoken by) Pāṇini, and that, in his hands and with his brahmanic knowledge of the Vedic language (*Chhandas*), led to the creation of that far more thoroughly methodic and antique literary form of it which we now call the Sanskrit. In Pāṇini’s age there were three great vernaculars in India,—the north-western, the south-western, and the eastern. Pāṇini himself is said to have been a native of the extreme north-west of India. This would tend to show that the north-western vernacular was probably his *bhāṣā*. On the other hand, other traditions connect the elaboration of his grammar with Bad’ri Nāth, where Shiva is said to have inspired him. This would point to that vernacular as his *bhāṣā*, which was spoken in the overlapping portion of the eastern and south-western vernaculars (see Map I). It should be also remembered that probably Pāṇini is only the most prominent representative of what was really a line of grammarians that gradually accomplished the elaboration of Sanskrit, by eliminating from the vernacular all more decayed forms in favour of less decayed ones preserved in the Vedic, by preferring, of two optional forms, that which happened to be favoured by the Vedic, and by other such or similar processes.

† Best expressed by the German ‘naturwüchsig.’

‡ Under these names they are treated of by the ancient native grammarian Chaṇḍa (चण्ड) in his *Prākṛita Lakṣaṇa*. See Introduction to Dr. Hærnle’s edition of that work in the *Bibliotheca Indica*.

§ Strictly the Pāli represents only the Prākṛit of the southern portion of the south-western area.

|| The Ashōka inscriptions, the Nāsik inscriptions, etc. See Dr. Hærnle’s Introduction to his edition of the *Bakhshālī Manuscript*.

¶ At the commencement of the fifth century Fa Hian, the Chinese traveller (399—413 A.D.), tells us:—“Crossing the river we arrive at the country of *Ouchang* (or *Udyāna*). This is the most northern part of India. The language of middle India is everywhere used. Middle India is that which is called the middle country (*madhya dēsha*). The clothes and food of the ordinary people are likewise just the same as in the middle country.” (See Beales’ Translation, ch. VIII, p. 26.) This seems to show that at that time the ancient distribution of the Prākṛits was still prominent, though possibly the passage means no more than that Fa Hian was struck with the wide western extent of the language and manner of life of India *proper*.

larger group. Beginning at the farthest north-west, we have first the *Apabhramsha*, and next to it a Prākṛit, called *Shāūrasēni*; these two forming the new subdivisions of what was hitherto called the *Apabhramsha* or the north-western Prākṛit. Going still westwards, comes now a Prākṛit called *Māhārāṣṭri*, corresponding to the major portion of the old south-western or standard Prākṛit; and in the east we find the *Māgadhi*, having preserved the ancient name of the old eastern or *Māgadhi* Prākṛit. But between the *Māhārāṣṭri* and the *Māgadhi* there appears a new Prākṛit, called the *Ardha-Māgadhi* (i.e., half-Māgadhi), which consists of the eastern and western portions respectively of the old south-western or standard Prākṛit and the old eastern or *Māgadhi* Prākṛit.* This distribution of the mediæval Prākṛits is shown in the accompanying Map II.

None of these five mediæval Prākṛits received any literary cultivation except the *Māhārāṣṭri*.† The latter, indeed, as a literary language, soon came to acquire a character fully as inflexible and artificial as Sanskrit, if not even more so. There were two varieties of it, however, which may be called respectively the Jain and the Brahmanic *Māhārāṣṭri*.‡ Of these, the former was rather less artificial, and more nearly approached the vernacular, or spoken, form of that Prākṛit. The other four mediæval Prākṛits, so far as known, never rose above the state of a mere vernacular.§

Again a few centuries later, about 1200 A.D., the process of disintegration is shown a step further advanced. The mediæval Prākṛits now already appear in the incipient stage of that division into the modern Prākṛits or (as we briefly call them) Gauḍians, which we see fully developed in the present day. In the accompanying Map III this modern distribution is shown. Thus the mediæval *Shāūrasēni* becomes divided into a *Gurjarī* and *Shāūrasēni proper*, the modern Gujarātī and Mār'wārī. To the south of the mediæval *Māhārāṣṭri* and *Ardha-Māgadhi*, corresponding respectively to the modern Hindī and Bihārī, comes into view the *Dākṣiṇātyā* (i.e., southern) or *Vāṇdarbhī*, the modern Marāṭhī.|| The mediæval *Māgadhi* divides into the *Gāūḍī*¶ (or *Prāchyā*) and *Utkalī* (or *Ōḍrī*), which are the modern Bangālī and Ōriyā.

There is yet a fourth step—the modern division of the Gauḍian languages into their dialects. For the present purpose, however, it will suffice to refer only to the distribution of the dialects of the Bihārī (or the mediæval *Ardha-Māgadhi*), which are the special subject of this Dictionary. In the accompanying Map IV this distribution is shown. Proceeding from west to east, the Bihārī possesses four principal dialects, the Bais'wārī, Bhoj'pūrī, Magahī (or *Māgadhi*), and Maithilī, the last named of which, being the most highly developed, and possessing a literature dating from the 14th century, may be considered as the standard.**

* These are the Prākṛit divisions named by the native Prākṛit grammarians Hēma Chandra and (though less fully) Vararuchi.

† The occasional employment, in a few mediæval Sanskrit dramas, of the other Prākṛits does not affect this statement.

‡ They differ mainly in two points: (1) the use of the euphonic *y* and *w*, and (2) the preservation of the dental *n*, in the Jain *Māhārāṣṭri*, while the Brahmanic variety carefully avoids both. See Dr. Hærnle's edition of the *Prākṛita Lakṣaṇa*, Introd., pp. lx ff; also his *Sketch of the History of Prākṛit Philology* in the *Calcutta Review* of October 1880.

§ This difference between the *Māhārāṣṭri* and the other Prākṛits is strikingly shown by the fact that in Sanskrit literature the term 'Prākṛita' is commonly used as a synonym of *Māhārāṣṭri* when the latter is contrasted with Sanskrit. The literary cultivation of the *Māhārāṣṭri* was most probably due to its happening to be the vernacular of the Jain community, who continued to use the vernacular for their literary compositions when everywhere else it had become customary to use the Sanskrit for this purpose.

|| The leading dialect of Marāṭhī is still called *Dakṣiṇī* or Southern. The far extent of the ancient *Māhārāṣṭri*, towards the south, is still shown by the existence of the *Kōṅkaṇī* dialect of the Marāṭhī in the country round Goa. The *Kōṅkaṇī* has strong affinities with the Hindī, the direct representative of the ancient *Māhārāṣṭri*. (See Rev. F. Maffei's and Mr. Da Cunha's *Kōṅkaṇī Grammars*.) This, the proper *Kōṅkaṇī*, should not be confounded with the Marāṭhī, spoken in the northern part of the coast-line, which is also, though improperly, called *Kōṅkaṇī*.

¶ The terms *Gāūḍī* and *Prāchyā* appear to be also sometimes used to denote what we now call the Bais'wārī, the westernmost dialect of Bihārī.

** For further information on these dialects, their areas, etc., see the Introduction to Mr. Grierson's *Bihārī Grammars*, Part I, pp. 14-17; also J. A. S. B., vol. LIII, pt. I, p. 119.

It will be seen at once from this historical sketch of the origin of the Gaudians or modern vernaculars of North India that they are not descended from the Sanskrit in any true sense whatever. Their line of descent, starting from the Vedic, runs through the Prākritis, and, of course, not through the literary, but through the vernacular Prākritis. Hence it will be understood that the origin of the whole of their grammatical structure, and the main portion of their vocabulary, must be looked for in the successive stages of Prākrit development. At the same time, it is easy to conceive that the Indian vernaculars must at all times have drawn some portion of their vocabulary from the literary Sanskrit, especially whenever they happened to be made use of for literary purposes; for it would have been impossible to find in the vernaculars adequate means of expressing many thoughts and things of a higher order. These Sanskritic portions constitute now, as they did always, the *tatsamas* of the vernacular vocabulary, while their *tadbhavas*, which are much the most numerous, are made up by their Prākritic portions.

There is, however, notwithstanding, a sense in which Sanskrit may be said to be the source of the modern vernaculars, to which their words may be ultimately traced up through the Prākritis. For Sanskrit, though not older than the oldest known Prākrit, and though not in the direct line of descent of the Gaudians, yet, in the main, conserves a form of the Indian Aryan language which is older than the oldest Prākrit and the direct source of the latter, namely the Vedic; and for the present purpose Sanskrit thus affords a convenient means of carrying up the historical investigation of the origin of modern words to its legitimate conclusion.

With regard to the maps which accompany the foregoing remarks, it is perhaps hardly necessary to add that they “pretend to be no more than rough exemplifications, by means of definite lines, of our present knowledge regarding a state of affairs essentially indefinite; for languages are not separated by straight lines, but insensibly merge into each other.”*

It should also be noted that the distribution of the aboriginal, or the so-called Kolarian, languages in Central India has not been indicated in these maps. For the purpose now in hand, it was scarcely necessary to do so. Their area is extensively encroached upon by settlers from the surrounding tracts occupied by the Gaudian languages, Bangālī, Bihārī, Marāṭhī, and Uṛiyā, the boundaries of which thus become, in a rough way, coterminous.

12.—DERIVATIONS, AFFINITIES, &c.

We have attempted, as far as possible, to trace the derivation of every Bihārī word to its Prākrit and Sanskrit sources. It must be understood, however, that in some cases the derivation suggested is merely a tentative one. In order to enable students to judge for themselves the accuracy or probability of our derivations, we shall quote, wherever possible, the work in which any given Pāli or Prākrit form can be verified; it being understood in the case of Pāli that, unless otherwise specified, the word is taken from Childers' Dictionary. Any form which we are unable to support by a quotation, and which we simply give as a more or less probable conjecture, we shall indicate by an asterisk (*). All forms, however—and they are the majority—which, though not at present quotable, have been made by us in strict accordance with the rules of derivation from Sanskrit laid down by Pāli and Prākrit grammarians, will be given without any special indication. Thus the Prākrit equivalents अम्कवाली *amkawālī*, एक्कारिण *ekkasariṇ*, एक्कलो *ekkalō* or एक्कलो *ekkalō*, of the Bihārī words अम्कवार *āk'wār* ‘embrace,’ अक्सार *ak'sar* or एक्सार *ek'sar* ‘alone,’ and अकेल *akēl* or एकल *ekal* ‘alone,’ respectively, are all supported by quotations. On the other hand, the Prākrit equivalent of the Bihārī अखार *akhārā* ‘palæstra’

* See Mr. Grierson's Bihārī Grammars, Introduction, page 6.

being simply conjectural, is marked with an asterisk. And again the Pāli and Prākṛit equivalents अकम्मिको *akammikō*, अकम्मो *akammō*, of the Bihārī अकम्मि *akāmi* 'useless,' are given without any special mark or note, because they are perfectly regular and undoubtedly correct forms, though at present we are not able to verify them by actual quotations. Of some words we have found ourselves quite unable to offer even a tentative derivation, and we shall in such cases simply write 'Der. ?' (*i.e.*, derivation unknown).

With regard to the equivalent forms of Bihārī words, which we adduce from the other Gaudian languages, it should be understood that, unless otherwise mentioned, they are quoted from the dictionaries of those languages; and in all these cases, therefore, it was not thought necessary to add any special reference to the respective dictionary. We have always had recourse to the best dictionaries available, a list of which will be found in the table of abbreviations. In those few cases, however, where the cognate Gaudian word was not taken from a dictionary but from some other work, a reference to the latter, to allow of verification, is always added.

If a word which is inserted in any of the Hindī dictionaries is not found in our Dictionary, it must be understood that the word in question, so far as we have been able to ascertain from literature or personal intercourse, does not exist in Bihārī. With this view, every word occurring in any of the existing Hindī dictionaries has been carefully scrutinised by us.

We may add that we shall always be glad to receive communications on these and other points, which will be duly acknowledged. Such communications will receive our fullest consideration, and, if adopted, will be inserted in their proper places, or, if necessary, in a supplement which will be published at the conclusion of the work.

13.—STRUCTURE OF THE ARTICLES.

First a word, spelt both in Nāgarī and Roman, is given, with its cognate forms (if any) in the various Bihārī dialects. If the word is an adjective, its feminine (printed *f.*) form (if different from the masculine), or, if it is a verb, its principal parts* (printed *pr. pts.*) are also noted; and it is further distinguished as *tadbhava* or *tatsama* or *anyadēshaja* (printed Tbh., Ts., Any.): thus अकैल *akēl*, (*f.* अकैल *akēl* or *Mth.* अकैलि *akēli*), Tbh.

This is followed by an enumeration of the different meanings of the word, which are distinguished from one another by means of raised numbers and semicolons, while synonyms are merely separated by commas: thus under अकास *akās* we have ¹sky; ²air; ³ether; ⁴cypher; ⁵nose.

Immediately after the meanings are given any compounds (printed Comp.) or peculiar phrases (printed Phr.) in which the word may occur.

The compounds or phrases are next followed by examples (printed Exam.) to illustrate the various meanings, the object of the compilers being as far as possible to cite one, or several, examples in support of each meaning given (especially of *tadbhavas*);† and to facilitate reference, raised numbers have been added to the examples, corresponding to the raised numbers of the meanings which they are intended to illustrate. Thus under अकास *akās* several examples are cited in illustration of the five meanings of the word. In every case an example has been accompanied by a translation. Whenever possible, an example has been quoted by us from the Bihārī literature known to us (see Chap. 14), and in every such case an exact reference has been given to the place where the passage may be found and the meaning, in support of which the example is

* The 'principal parts' of a verb are—present participle, past participle, verbal noun in *ḍ*, and oblique verbal noun in *ā*.

† In the case of examples quoted by Fallon in his Hindūstānī Dictionary, as being ostensibly in some dialect of Bihār, we have, in reproducing them in our Dictionary, sometimes been obliged to alter their spelling or grammar, in order to render them in their real Bihārī shape. Such cases we specify by adding 'after Fallon.'

cited, verified. In a few cases, however, (e.g., अकरा *ak'rā* 'costly') in which the word also occurs in Hindī with the same meaning, we have quoted examples from Hindī literature. When literature failed to supply us with an example, we have given one (distinguished by *Coll.*, i.e., colloquial) from our personal intercourse with the people. This was thought by us better than omitting all illustration by example, because examples serve not only to throw further light on a given meaning, but also to show the idiomatic way of applying it. In cases in which a meaning given by us is not borne out by either existing literature or our personal experience, we always quote the source from which it is obtained.

Sometimes a word is used in two different 'parts of speech:' thus अकत *akat* occurs both as an adjective (*adj.*) and as an adverb (printed *adv.*). In such cases the various parts of speech are treated separately and consecutively; each part of speech, with its meanings, examples, and phrases, forming a distinct set, and being distinguished in separate paragraphs and by large Roman numbers. Thus in the article अकत *akat* we have it, first, as an adjective (I. *adj.*), with its meaning, example, and phrases; then we have it, secondly, as an adverb (II. *adv.*), with its meaning and corresponding example.

If there is anything peculiar to be remarked regarding a word, it is now given, enclosed within round brackets and forming a separate paragraph: thus under अकास *akās* there is a long note after the examples.

This concludes the first portion of an article, which treats of the word as used in Bihārī. The second portion, which immediately follows, forming a fresh paragraph, always contains the comparative matter of the Dictionary, and not only gives all the cognate forms of the word that occur in the various Gauḍian languages, but also traces its derivation from its antecedent forms in Prākṛit, Pāli, and Sanskrit. This second, or comparative, portion is distinguished from the first by being enclosed in angular brackets.

It should further be noted as a general rule that with the exception of the meanings and translations, which are printed in Roman, the whole of the (English) matter of an article is printed in *Italics*. This shows at a glance what is translation and what is commentary.

14.—BIHĀRĪ LITERATURE.

The following is a list of all the Bihārī literature with which we are acquainted. A large portion of it does not yet exist in print, but is only to be met with in manuscript. The two portions are indicated in the subjoined list by the addition of *PR.* and *MS.* respectively. As some of the printed works have been issued from various presses, we have always added in brackets the needful notices to identify the particular edition which has been consulted by us in the preparation of this Dictionary. Similar notices, where necessary, have been added to the manuscripts, nearly all of which are in our own possession.

Though the list contains all the existing literature known to us at present, it must not be supposed that we have been able to read the whole, or even that we have seen every portion of it. Most portions, especially of the larger and more important kind, like the Rāmāyan and Bidyāpati's poems, we have worked through carefully; others we have only been able to go over cursorily; others, again, especially of the smaller compositions, we have had no opportunity of seeing. The three classes will be indicated in the following list by *Read*, *Seen*, and *Unknown* respectively.

As far as possible within the limited time at our command, we have carefully indexed all those works which we have *read* or *seen*. This was done, in the first place, for our own convenience in preparing the Dictionary, but also with a hope that the indexes when printed may prove acceptable to other students of Bihārī literature. They will be found very useful for the purpose

of verifying the numerous statements and quotations in our Dictionary, as well as, generally, for any comparative study in the field of North-Indian literature and languages. The word 'Index' has been added to every work to which one has been made; and when it exists in print, the needful reference is given.

In Maithilī.

- (1) Bidyāpatī Thākur's Poems, in old Maithilī. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (issued in parts with the Bihārī Dictionary).
- (2) Two plays in old Maithilī, said to be by the same author, viz. Pārijāt Haran and Rukmini Swayambar. They are said still to exist in MS., though we have not succeeded in tracing them. *Unknown.*
- (3) Kabi Lāl's Gaūrī Parinay, a small play in Sanskrit, Prākrit, and old Maithilī. *MS. Seen.* Index (in *MS.*).
- (4) Man'bodh's Haribans, in old Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., vol. LI, Part I, for 1882, and vol. LIII, Part I, for 1884.) *Read.* Index. (J. A. S. B., vol. LIII, Part I, Special Number for 1884.)
- (5) Song of King Salhēs, in modern Maithilī prose. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*)
- (6) Song of the Famine, by Phatūrī Lāl (a living poet), in modern Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*)
- (7) Ukhāharan, a play in modern Maithilī, by Harkh Nāth (a living poet). *MS.* (not in our possession.) *Unknown.*
- (8) Some poems by the same, in modern Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*)
- (9) Prabhābatī Haran, a Sanskrit and Prākrit drama interspersed with eighteen Maithilī songs, by Bhānu Nāth Jhā (a living poet). Date: beginning of the present century. *MS.* (A copy, corrected by the author himself, in Mr. G. A. Grierson's possession.) *Read.* Index (in *MS.*)
- (10) Bātā-hbān, a metrical incantation for wind, one verse being devoted to each letter of the alphabet; by the same. (See article *मूस* in the vocabulary to Maithil Chrestomathy, Part II of Extra Number for 1880, J. A. S. B.) *MS. Read.* Index (in *MS.*)
- (11) Gīt Nebārak, a song in modern Maithilī. Author and date unknown. *MS. Seen.* Index (in *MS.*)
- (12) Gīt Dīnā Bhadrīk, a song in the modern Maithilī of the Nēpāl Tarāi. *MS. Read.* Index (in *MS.*)
- (13) Gīt Dīnā Bhadrī Kawand, a song in the modern Maithilī of the Nēpāl Tarāi. *MS. Read.* Index (in *MS.*)
- (14) Numerous songs by the following poets:—

a. Umāpatī.	e. Mahīpatī.	i. Jayadēb.	n. Chakrapānī.
b. Nandīpatī.	f. Jayānand.	k. Kēshab.	o. Lakshmīpatī.
c. Mod Nārāyan.	g. Chaturbhuj.	l. Shēkhar.	p. Chandra Kabī.
d. Ramāpatī.	h. Saras Rām.	m. Bhanjan.	

All in *MS.* Mostly *unknown*; but specimens of the songs of most of these poets, with English translations, by G. A. Grierson, have been published in J. A. S. B., vol. LIII, Part I, Special Number for 1884. Index (in *MS.*) Lakshmīpati died about ten years ago; he was a very prolific writer, but wrote mostly in the Bais'wārī dialect. Chandra Kabī is a living poet, and has supplied us with many examples. Regarding the other poets no information was obtainable.

(15) Miscellaneous writings in modern Maithilī; *e.g.*—

- (a) Chāṅkīdārī Nīyamābalī, by G. A. Grierson and Srī Nārāyan Singh. *PR. Read.*
- (b) Translation of portions of the Bible and some Tracts, by Baptist Missionaries. *PR. Seen.* Index. (English concordance may be used for the purpose.)
- (c) Fables and Dialogues, by Srī Nārāyan Singh, in modern Northern Maithilī. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part I, Maithil Grammar, Appendix II; and Bihārī Grammars, Part I, Introduction, Appendix). *Read.* Index (in *MS.*)

In Bhoj'pūrī.

- (1) Song of Ālhā, in a mixture of Bhoj'pūrī and Magahī. *MS.* The relation of this version to another in Hindī, usually, though probably erroneously, ascribed to Chand Bar'dāī, is still uncertain. *PR.* (ed. G. A. Grierson in Ind. Ant. for 1885). *Read.* Index (in *MS.*)
- (2) Gīt Bijāī Mal, a song in old Bhoj'pūrī. *PR.* (J. A. S. B., vol. LIII, Part I, Special Number for 1884). *Read.* Index (in *MS.*)
- (3) Gīt Rājā Gōpī Chand, a ballad in old Bhoj'pūrī (apparently a fragment). *PR.* (ed. G. A. Grierson in J. A. S. B., vol. LIV, Part I, for 1885). *Read.* Index (in *MS.*)
- (4) Folklore from Eastern Gorakh'pur, in modern Bhoj'pūrī verse. Text and English translation by Hugh Fraser. *PR.* (J. A. S. B., vol. LII, Part I, for 1883.) *Read.* Index (in *MS.*)
- (5) Folksongs, in modern Bhoj'pūrī. Text and English translation by G. A. Grierson. *PR.* (J. R. A. S., vol. XVI (N.S.), Part II, 1884.) *Read.* Index (in *MS.*)
- (6) Bhoj'pūrī Songs, from the Shāhābād district. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part II, Bhoj'pūrī, Appendix II.) *Read.* Index (in *MS.*)
- (7) Agricultural Songs, in Western Bhoj'pūrī. *PR.* (In detached portions; in Carnegie's Kachahrī Technicalities *s.v.* *NAKHAT*, and in Fallon's Hindūstānī Dictionary; also all in Grierson's Bihār Peasant Life.) *Read.* Index (in *MS.*)
- (8) Fables and Dialogues, in the Sāran Bhoj'pūrī, by Bisēsar Parshād. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part II, Bhoj'pūrī, Appendix I.) *Read.* Index (in *MS.*)
- (9) A number of miscellaneous songs. *MS.* (to be ed. by A. F. Rudolf Hoernle in J. A. S. B.) *Read.* Index (in *MS.*)
- (10) Sudhābund, a collection of sixty Kajalīs by Maharājādhirāj Kumār Lāl Kharg Bahādur Mall. *PR.* (1884, by S. P. Sinha, Khadghilas Press, Bankipore). *Seen.* Index (in *MS.*)
- (11) Dēvākṣara Charitra, a serio-comic drama in the vernacular, by Paṇḍit Ravidatta Shukla. *PR.* (Benares, Light Press, 1834). *Read.* Index (in *MS.*) The third and fourth scenes are in the Bhoj'pūrī dialect.

In Magahī.

- (1) A few songs, in *MS. Read.*
- (2) A large collection of songs, in impure Magahī, *i.e.*, in the dialect of the borderland between Magahī and Bhōj'pūrī. *MS.* (Procured from a man who had been one of Fallon's assistants.) *Read. Index (in MS.)*
- (3) Fables and Dialogues, in the dialects of Gayā and South Patna. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part III, Māgadhī, Appendix I.) *Read. Index (in MS.)*
- (4) Gīt Rājā Gōpī Chand, a ballad in Magahī. *PR.* (ed. G. A. Grierson in *J. A. S. B.*, vol. LIV, Part I, for 1885). *Read. Index (in MS.)*

In Bais'wārī.

- (1) Rāmāyan (also called the Chaūpāī Rāmāyan), in old Bais'wārī, by Tul'sī Dās. *PR.* (Medical Hall Press, Benares, 1869; ed. Rām Jasan). *Read. Index (issued in parts with the Bihārī Dictionary).*
- (2) Various smaller works by the same author, the most important of which are the following :—
 - (a) Kabit Rāmāyan or Kabittābalī. *PR.* (Benares, Light Press, 1879 (S. 1936); ed. Gōpī Nāth Pāṭhak. *Read. Index (in MS.)*
 - (b) Sat Sai. *PR.* (Benares, Light Press; complete without commentary; ed. Gōpī Nāth Pāṭhak; also selected portions with commentary, ed. the same). *Seen. Index (in MS.)*
 - (c) Gītābalī. *PR.* (Benares, Light Press, 1869.) *Read. Index (in MS.)*
 - (d) Jānakī Maṅgal, Pārbatī Maṅgal, Bāīrāgya Sandīpinī, Rām Lalākar Nah'chhū, Bar'wē Rāmāyan. *PR.* (All in one volume, ed. by Prayāg Datt' Singh, at the Braj Chandra Press, Benares.) *Read. Index (in MS.)*
 - (e) Rām Salākā. *MS. Unknown.*
 - (f) Śrī Rām Agyā, also called Rām Sagunābalī; *PR.* (ed. Prayāg Datt' Singh at the Braj Chandra Press). *Seen. Index (in MS.)*
 - (g) Dohābalī. *PR.* (1882, Lucknow, Nawal Kishor Press). *Seen. Index (in MS.)*
 - (h) Chhandābalī or Chhand Rāmāyan. *Unknown.*
 - (i) Kuṇḍaliyā Rāmāyan. *Unknown.*
 - (k) Saṅkaṭ Mōchan. *PR.* (1879 or S. 1936 at Lucknow, by Munshī Bēnī Prasād). *Seen. Index (in MS.)*
 - (l) Hanumān Bāhuk. *PR.* (in the same volume with the Kabit Rāmāyan). *Seen. Index (in MS.)*
 - (m) Krishṇābalī. *PR.* (1882 or S. 1939, by Braj Chandra, at the Braj Chandra Press, Benares). In Braj, not Bais'wārī. *Seen. Index (in MS.)*
 - (n) Kaṛ'kā Chhand. *Unknown.*
 - (o) Rōlā Chhand. *Unknown.*
 - (p) Jhūl'na Chhand. *Unknown.*
 - (q) Binay Patrikā. *PR.* (ed., with a commentary, by Bābū Shiv Prakāsh of Dum'rāḍ, at Lucknow, Nawal Kishor Press, 1878.) *Seen. Index (in MS.)*
 - (r) Chhappāī Rāmāyan. *PR.* (ed. Kāshī Nāth Singh, Dinapore, Central Press, 1884). *Seen. Index (in MS.)*

N.B.—Extracts from most of the above-named smaller works are contained in Professor Bihārī Lal Chāubē's Anthology, called the Bihārī Tul'sī Bhūshan Bōdh; also in Shiv Singh's Anthology, called Shiva Simha Sarōja (2nd ed., Lucknow, Nawal Kishor Press, 1881).

- (3) Sundarī Tilak. *P.R.* (Benares, Light Press.) *Seen.*
 (4) Lāl Jhā's Battle of Kanarpī Ghāt, by a Maithil Brāhman at the end of the last century. *P.R.* (J. A. S. B., vol. LIV, Part I, for 1885.) *Read.* Index (in *MS.*)
 (5) Padmāwat, by Malik Mohammad Jāy'sī. *P.R.* (Chandra Prabhā Press, Benares, 1884; ed. Rām Jasan). *Read.* Index (in *MS.*)

15.—RESUMÉ OF INSTRUCTIONS FOR FINDING WORDS IN THIS DICTIONARY.

In order to reduce the labour of finding words in this Dictionary to a minimum, the following *resumé* of the instructions as to the principles to be followed is appended. The want of such instructions in other dictionaries has been much felt.

- (1) Neither *anunāsika* nor the imperfect vowel is allowed to influence the alphabetical order. (See Chap. 5, p. 12.)
- (2) If a word containing an *anuswāra* has to be looked up in the Dictionary, note that—
- (a) If the nasal occurs in a syllable containing a long vowel, it must be considered as *anunāsika*. Example: for अङ्कुर *āmkur*, look up अङ्कुर *ākur*.
- (b) If it occurs in a syllable with a short vowel, and is followed by a mute consonant, it must be considered as the nasal of the class to which the following consonant belongs. Example: for अङ्कुर *amkur* look up अङ्कुर *ankur*. For isolated exceptions, see Chapter 3, page 7.
- (c) When (occurring in a syllable with a short vowel) *anuswāra* comes before च *y*, the two together must be considered as च ण्ज. Example: for संजम *samyam*, look up संजम *sañjam*.
- (d) When (occurring in a syllable with a short vowel) it comes before च *v*, the two together must be considered as च म्ब. Example: for संवत् *samvat*, look up संवत् *sambat*.
- (e) When (occurring in a syllable with a short vowel) it comes before च *s*, it must be considered as च न. Example: for हंस *hans*, look up हंस *hans*.
- (f) When (occurring in a syllable with a short vowel) it comes before च *h*, the two together must be considered as च ण्ह. Example: for सिंह *siṅgh*, look up सिंह *siṅgh*. (See Chap. 4, pp. 7, 8.)
- (3) Words containing the following letters must be looked up under the spelling shown in the following table as the adopted one. (See Chap. 4, pp. 7—9.)

Rejected.	Adopted.	Examples.
रि	रि	For रितु <i>ritu</i> , look up रितु <i>ritu</i> .
फल } When non-	फर	„ फल <i>phal</i> , „ फर <i>phar</i> .
पर } initial.	पर	„ √पर <i>par</i> , „ √पर <i>par</i> .
राम	राम	„ रामायण <i>rāmāyan</i> , „ रामायण <i>rāmāyan</i> .
यय	यज	„ यात्री <i>yātri</i> , „ यात्री <i>yātri</i> .
When organic and initial of a simple or compound word.		„ मनोयोग <i>manōyog</i> , „ मनोयोग <i>manōyog</i> .
बेद	बेद	„ वेद <i>ved</i> , „ वेद <i>bēd</i> .
When organic.		„ निब्रित्त <i>nibrītt</i> , „ निब्रित्त <i>nibrītt</i> .

Rejected.	Adopted.	Examples.
श sh	स s	For शरत् sharan, look up सरत् saran.
ष ṣ	क्ष kh	” भाषा bhāṣā, ” भाषा bhākḥā.
	च chh or	” चमा ḥamā. ” चमा chhamā.
	क्ष kh or (when medial and preceded by a short vowel)	” राक्षस rākṣas, ” राक्षस rākhas.
कṣ kṣ	च chchh or	” रक्ष rakṣā, ” रक्षा rachchhā.
	क्ख kkh	” दक्षिण dakṣiṇ, ” दक्षिण dakkhin.
ज्ञ jñ or	} ज्ञ gy	” ज्ञान jñān or } ” ज्ञान gyān.
गे ge		” गेघर geḥ, }
प्र pr	पर par'	” प्रभु prabhu. ” परभु par'bhū.
य्य yy	ज्य jy	” ज्योत्सया sayyā, ” ज्योत्सया sayyā.
र्य ry	र्य ry or रत्न r'j	” आचार्य achārya, ” { आचार्य achāry or
		{ आचार्य achār'i
र्व rv	र्व rb or रत्न r'b	” पूर्व pūrv, ” { पूर्व pūrv or
		{ पूर्व pūrv'b.
रक्ष rkṣ	रक्ष rkḥ	” आकर्षण ākarṣan, ” आकर्षण ākarkhan.
शश्न ṣṣn	शश्न shn or शश्न sh'n	{ ” क्रिष्ण kriṣṇ, ” क्रिष्ण kriṣh'n.
		{ ” क्रिष्णोत्तर kriṣṇāūtār ” क्रिष्णोत्तर kriṣhṇāūtār.
स्प ṣp	स्प sp	” पुष्प puṣp, ” पुष्प puṣp.
ह्य hy	{ ह्य jhy' with shortening of preceding long vowel.	” ग्रह्या grāhya, ” ग्रह्या grāihy'.
अइ ai	ऐ ai or अइ ae	” अघाँइ aghāñd, ” अघाँइ aghāñd or
		अघाँइ aghāñd.
अउ au	औ au or अउ aō	” पाँइ pañd, ” पाँइ pañd or
		पाँइ pañd.
आइ āē or	} आइ āy	{ ” पराइ parāē, } ” पराइ parāy.
आर āi		{ ” परार parāi, }
आओ āō or	} आओ āw	{ ” चहाओ chaḥāō or } ” चहाओ chaḥāw.
आउ āü		{ ” चहाओ chaḥāü, }
इया iā	इया iyā	” बेडिया beḍiā, ” बेडिया beḍiyā.
उवा uoā	उवा uā	” बहवा bahuvā, ” बहवा bahuvā.

- (4) Long and redundant forms of nouns are not usually given. Their short forms can be found on consulting the tables in Chapter 7. As a rule, only these short forms will be found in the Dictionary. In looking them up, it must be remembered that short forms containing long vowels shorten these vowels in certain cases in long and redundant forms. (See Chap. 6, pp. 13, 14.) Hence, if a long or redundant form contains a short antepenultimate vowel, its short form may possibly contain a long one.
- (5) Many verbs the roots of which contain long vowels shorten these vowels when they fall in the antepenultimate. (See Chap. 6, pp. 13, 14.) Hence verbal forms containing short radical vowels may have to be looked up under the head of a root containing a long vowel.
- (6) Attention is called to the treatment of verbal roots in आ ā, as explained in Chapter 10.
- (7) Verbs are given under their root forms, the radical sign √ being prefixed in each case, and not in the form of the infinitive, as is usual in Hindī dictionaries.

16.—LIST OF ABBREVIATIONS EMPLOYED IN THE DICTIONARY.

I.—Names of Languages and Titles of Works.

<i>A.</i>	Assamese.	<i>Bg.</i>	Bangāli.
<i>A. Dy.</i>	Dictionary in Assamese and English. By M. Bronson. (Sibsagor, 1867.)	<i>Bg. Dy.</i>	Dictionary of the Bangāli and Sanskrit. By Sir G.O. Haughton. (London 1833.)
<i>Ā. G.</i>	Trumpp's Translation of the Ādi Granth.	<i>Bg. Gr.</i>	Shama Churn Sircar's Bangāli Grammar. (Calcutta, 1861.)
<i>Ag.</i>	Ram Agya, by Tul'si Das, (ed. Prayag Datt' Singh, Braj Chandra Press).	<i>Bh.</i>	Bhoj'pūri.
<i>Any.</i>	Anyadēshaja, i.e., foreign (Arabic, Per- sian, English, etc.).	<i>Bh. Mā.</i>	The Bhakti Māla, (printed by Gan'pat Krishnaji in Bombay).
<i>Ap. Pr.</i>	Apabhraṃsha Prakrit.	<i>Bhag.</i>	Bhagavati (ed. Weber).
<i>Ar.</i>	Arabic.	<i>Bid.</i>	Bidyāpati.
<i>Ār. Pr.</i>	Arṣa Prākṛit.	<i>Bin.</i>	Binay Patrika, by Tul'si Das; (ed. with comm. by Shiv Prashad, Lucknow, Nawal Kishor Press, 1878.)
<i>Ardh. Mg. Pr.</i>	Ardha Māgadhī Prākṛit.	<i>Bih.</i>	Bihāri Songs (ed. G. A. Grierson, in J. R. A. S., vol. XVI, 1884.)
<i>Ath.</i>	Index Verborum to the published Text of the Atharva Veda. By W. D. Whitney. In the Journal of the American Oriental Society (Vol XII.)	<i>Bij.</i>	Git Bijāi Mal, a Bhoj'pūri Song, (ed. G. A. Grierson, in J. A. S. B., vol. LIII, Part I, Special Number for 1884).
<i>Ath.</i>	The Ālha Kaṇḍ, a Bhoj'pūri ballad (in Ind. Ant. for 1885).	<i>Br.</i>	Braj.
<i>As. Res.</i>	The Asiatic Researches.	<i>Bw.</i>	Bais'wāri (and Bundēl'khaṇḍi).
<i>Aup.</i>	Das Aupapātika Sūtra (ed. E. Lenmann, in Collection of G. O. S., vol. VIII, No. 2).		
<i>Av.</i>	Avery's Contributions to the History of Verb Inflection in Sanskrit (in Journal of the American Oriental Society, vol. X).	<i>Chan.</i>	Chandra Kabi's poems, in MS.
<i>Ās. Gy.</i>	Glossaries in Āzam'garh Settlement Report, Appendix III.	<i>Chh. Rām.</i>	The Chhappāi Rāmāyan of Tul'si Das; (ed. Kāshi Nath Singh, Dinapore, 1884.)
		<i>Cp. Gr.</i>	Beames' Comparative Grammar of the Modern Aryan Languages of India.
<i>B.</i>	Bihāri.	<i>Cr.</i>	Materials for a Rural and Agricultural Glossary of the N.-W. P. and Oudh. By William Crooke, B.C.S. (N.B., on p. 4 in the vernacular index the word 'glossary' means the work itself. The page numbers after 39, however, are all incorrect; they should be read as follows:—
<i>B. Gr.</i>	Grierson's Seven Grammars of the Dialects and Subdialects of the Bihāri Language. (Calcutta, Bengal Secre- tariat Press, 1883.)		Pp. 40 or 41 for pp. 41
<i>B. Rām.</i>	The Bar'wē Rāmāyan of Tul'si Dās (ed. Prayag Datt' Singh: Braj Chandra Press, Benares.)		„ 42, 43 „ 41, 42
<i>Bais.</i>	Bais'wāri folksongs collected by Bābū J. N. Rae (in J. A. S. B., vol. LIII).		„ 45—89 „ 43—87
			„ 91—111 „ 88—108
			„ 113—115 „ 109—111
			„ 117—to end „ 112 to end.)

- Dac.* Kōnkaṇī Language and Literature. By J. Gerson Da Cunha. (Bombay, 1881.)
- Del.* Delius' Radices Praeriticæ.
- Dēv.* Dēvākṣara Charitra, a drama by Paṇḍit Ravi Datta Shukla, (Light Press, Benares).
- Din.* Gīt Dīnā Bhadrīk, a Maithilī song of the Nēpāl Tarāi (in MS.)
- Din. K.* Gīt Dīnā Bhadrī Kawand, a Maithilī song of the Nēpāl Tarāi (in MS.)
- Dk. Pr.* Dākṣiṇātya Prakrit.
- Dōh.* Dōhābālī, by Tul'sī Dās, (Lucknow Nawāl Kishor Press, 1882).
- E.* English: or, in conjunction with language initials = Eastern: *e.g.*, E. Gd. = Eastern Gaudian.
- Ell.* Sir H. Elliot's Races of the N. W. Provinces (ed. J. Beames, London, 1869.)
- Fam.* Famine Song (ed. Grierson, in J. A. S. B., Extra Number for 1882.)
- G.* Gujarāṭī.
- G. Dy.* Shahpurjī Edalji's Gujarāṭī Dictionary.
- G. Gr.* Shahpurjī Edalji's Gujarāṭī Grammar (Bombay, 1867.)
- G. Gr. C.* Grammar of the Gujarāṭī Language. By William Clarkson. (Bombay, 1847.)
- Gā.* Gāthā.
- Gā. Gr.* Der Dialect der Gāthās des Lalita Vistara. By Eduard Müller.
- Garh.* Garhwālī.
- Gd.* Gaudian.
- Gd. Gr.* Hoernle's Comparative Grammar of the Gaudian Languages. (London, 1880.)
- Gip.* Gipsy.

- Git.* The Gitābālī of Tul'sī Dās (Benares, Light Press, 1869). (N.B.—The Git. is quoted by the numbers of the verses and stanzas of each Kāṇḍ; thus, Git., Bā. 6, 2, means the second verse of the sixth stanza of the Bala Kāṇḍ. The pages on which the several Kāṇḍs begin are the following: Bā. on p. 1, A. on p. 170, Ki. on p. 181, Su. on p. 182, Ln. on p. 218, Ut. on p. 234. It should be noted that the numbering of the *mūl* or text is wrong, being carried from the Aranya Kāṇḍ, straight through the Ki., Su., Ln., and Ut. Kāṇḍs, to the end. The numbering of the Tika or commentary, however, is correct, and has been followed in all quotations in this Dictionary. Accordingly to find a reference to the Mūl of the Sundar, Laṅkhā and Uttar Kāṇḍs, the numbers 19, 269 (or in the earlier verses 70) and 292 respectively must be added to those given in this Dictionary.)
- Gōp.* Gīt Rājā Gōpī Chāṇḍ, a ballad in Bhoj'pūrī and Magahī. (in J. A. S. B., vol. LIV, 1885.)
- Gor.* Folklore from Eastern Gorakh'pūr. By Hugh Fraser, C.S., in J. A. S. B., vol. LII.
- Gra.* Grierson's Bihar Peasant Life. (Calcutta, Bengal Secretariat Press, 1885.)
- H.* Hindī; or, in conjunction with other language initials = High: *e.g.*, H.H. = High Hindī; H. Bg. = High Bangālī.
- H. Dy.* Bate's Hindī Dictionary.
- H. Gr.* Kellogg's Hindī Grammar.
- H. R.* Hoernle's Collection of Hindī Roots (in J. A. S. B., vol. XLIX). (Those who have the separate reprint, in order to find a reference, must deduct 32 from the figures given in this Dictionary.)
- Ham.* Popular Songs of the Hamīr'pur district, in Bundēl'khaṇḍ, N.-W.P. (ed. V. A. Smith, in J. A. S. B., vols. XLIV and XLV.)
- Han.* Hanumān Bāhuk, by Tul'sī Dās (ed. Gōpī Nath Paṭhāk, Benares, Light Press, 1879).

- Hās.* Hāsyā Pañch Ratna, an Anthology in various languages, by Mahārāj ji Kṛiṣṇa Lālā, (Benares Añjuman Press, Benares).
- Hb.* Man'bōdh's Haribans (ed. Grierson, in J. A. S. B., Vol. LI, transl. in vol. LIII).
- Hd.* Hindūstānī.
- Hd. Dy.* Fallon's Hindūstānī Dictionary.
- Hd. Prov.* A dictionary of Hindūstānī Proverbs, by the late S. W. Fallon; (ed. Capt. R. C. Temple. Benares, 1884.)
- Hēm.* Hēma Chandra's Prākṛit Grammar (ed. Pischel).
- Hēm. Dy.* Hēma Chandra's Dēshishabdamālā (ed. Pischel).
- Hn.* Harkh Nāth's Poems (ed. Grierson, in J. A. S. B., Extra Number for 1882).
- Ind. Ant.* The Indian Antiquary, a Journal of Oriental Research, ed. Jas. Burgess.
- J.* Jāpūri.
- J. A. S. B.* Journal, Asiatic Society of Bengal.
- J. G. O. S.* Journal, German Oriental Society.
- J. R. A. S.* Journal, Royal Asiatic Society.
- Jan.* The Jānakī Mangal of Tul'sī Dās, (ed. Prayāg Datt' Singh: Braj Chandra Press, Benares).
- Jt.* Jātaka (ed. Fausböll).
- K.* KanMji.
- K. Rām.* The Kābit Rāmāyan of Tul'sī Dās (ed. Gōpi Nath Pāthak, Light Press, Benares, 1879). (It should be noted that the numbering in the Uttar Khaṇḍ is incorrect. The numbers up to 100 are correct, after which they recommence with 1. Accordingly, to find a reference to the latter portion of the Uttar Khaṇḍ, 100 must be deducted from the numbers given in this Dictionary.)
- Kalp.* Kalpasūtra (ed. Jacobi; in Collection of German Oriental Society, vol. VII, No. 1).
- Kan.* Lal Jhā's battle of Kanarpi Ghāṭ (ed. Shri Nārāyan Singh, in J. A. S. B., vol. LIV, Part I, for 1885).
- Kās.* Kāsi ke Chhayāchitrā, a drama by Harishohandra, (Hari Prakash Press, Benares).
- Kch.* Kachohayana's Pāli Grammar (ed. Senart; the references are to the separate edition, Paris, 1881).
- Kf.* Kafri.
- Km.* Kumaonī.
- Kn.* Kōnkaṇī.
- Kn. Dy.* English-Kōnkaṇī and Kōnkaṇī-English Dictionary, by A. F. X. Maffei. (Mangalore, Basel Mission Press, 1883.)
- Kn. Gr.* Maffei's Kōnkaṇī Grammar. (Mangalore, 1882.)
- Kram.* Kramadishvara's Prākṛit Grammar.
- Krish.* Shri Krishnagitāvalī, (ed. Munshi Mahāvīr Prasād, Lakhnau, Nawal Kishōr Press, 1884.)
- Krishnab.* Krishnābali of Tul'sī Dās (Braj Chandra Press, Benares, 1882).
- Ksh.* Kāshmirī.
- Ksh. Vy.* Elmslie's Kāshmirī Vocabulary.
- L. L.* Borrow's Romano Lavo Lil (ed. 1874.)
- L. V.* Lalita Vistara (ed. R. Mitra, in Bibliotheca Indica).
- Ln.* Lanman's Statistical Account of Noun Inflection in the Veda. (In Journal of American Oriental Society, vol. X.)
- Le.* Lassen's Institutiones Linguae Praeriticae.
- Lt.* Latin.
- M.* Marāṭhī; or, in conjunction with other language initials = Modern: e.g., *M. Gq.* = Modern Gaudian; *M. M.* = Modern Marāṭhī.
- M. Dy.* Molesworth's Marāṭhī Dictionary.
- M. Gr.* Student's Manual of Marāṭhī Grammar (2nd ed., 1880).

- Ma. V.* Mahāvastu (ed. Senart, in Oriental Collection of Société Asiatique).
- Mag.* A collection of songs in impure Magahi (in MS.)
- Mars.* Marsiā (ed. Grierson, in J. A. S. B., Extra Number for 1882).
- Mcch.* Mṛicohhakaṭikā (ed. Stenzler).
- Mā.* Mārkaṇḍēya's Prākṛit Grammar.
- Mg.* Magahi (dialect of Bihārī).
- Mg. Pr.* Māgadhī Prākṛit.
- Mh. Pr.* Māhārāṣṭrī Prākṛit.
- Misc.* A collection of miscellaneous folksongs in Bhoj'pūrī, Bais'wārī, and Hindī (in MS.)
- Mik.* Ueber die Mundarten und die Wanderungen der Zigeuner Europa's. By Dr. Franz Miklosich (Vienna, 1872-1880.)
- Mi.* Multānī (dialect of Panjābī).
- Mi. Gy.* O'Brien's Glossary of the Multānī Language, compared with the Panjābī and Sindhī. (Lahore 1881.)
- Mr.* Mār'wārī (and Mewārī).
- Mth.* Maithilī.
- Mth. Ch.* Grierson's Maithil Chrestomathy (in J. A. S. B., Extra Number for 1882).
- Mth. Gr.* Grierson's Maithil Grammar (in J. A. S. B., Extra Number for 1880).
- Muh.* Muhammadan.
- N.* Nāpālī: or, in conjunction with language initials = Northern: e.g., *N. Gd.* = Northern Gaudian.
- N. Acts.* The Acts of the Apostles in Nāpālī.
- N. Gr.* Grammar of the Nepalese Language. By Lieut. J. A. Ayton. (Calcutta, 1820.)
- N. L.* S. Luke's Gospel in Nāpālī.
- Nāg.* Nāg Songs (ed. Grierson, in J. A. S. B., Extra Number for 1882).
- Nah.* The Rām Lalākar Nah'ohhū of Tul'sī Dās (ed. Prayāg Datt' Singh; Braj Chandra Press, Benares).
- Nām.* The Pāiyalachohhī Nāmamaṣā, a Prākṛit Kosha by Dhanapāla (ed. G. Bühler, Göttingen, 1879).
- Nāy.* Specimen of the Nāyā Dhamma Kahā (ed. Steinthal, Leipzig, 1881).
- Neb.* Gīt Nebarak, a modern Maithilī song (in MS.)
- Nir.* Nirayāvaliyā Suttam (ed. Warren).
- O.* Oṛiyā: or, in conjunction with language initials = Old: e.g., *O. H.* = Old Hindī; *O. Bg.* = Old Bangālī.
- O. Dy.* Sutton's English and Oṛiyā Dictionary.
- O. Gr.* Sutton's Oṛiyā Grammar. (Cuttaok, 1872.)
- O. Vy.* Mohunpersaud Takoor's Vocabulary, Oṛiyā and English. (Serampore 1811.)
- P.* Panjābī.
- P. Dy.* Panjābī Dictionary, printed in Lodiāna.
- P. Dy. St.* Dictionary of English and Panjābī. By Captain Starkey. (Calcutta, 1849.)
- P. Gr.* Panjābī Grammar, printed in Lodiāna.
- Pā.* Pālī.
- Pā. Dy.* Childers' Pālī Dictionary.
- Pā. Gr.* Minayef's Pālī Grammar (tr. Guyard).
- Pā. Gr. K.* Beiträge zur Pālī Grammatik. By E. Kuhn. (Berlin, 1875.)
- Padm.* Padmāwat, by Malik Mohammad Jāy'sī (ed. Rām Jasan; Chandra Prabhā Press, Benares, 1884.)
- Pārb.* The Pārbatī Mangal of Tul'sī Dās (ed. Prayāg Datt' Singh; Braj Chandra Press, Benares.)
- Port.* Portuguese.
- Pr.* Prākṛit.
- Pr. L.* Prākṛita Lakṣaṇa (ed. Hoernle, in Bibliotheca Indica.)
- Prabh.* Prabhābatī Haran, a drama by Bhānu Nath Jhā, in MS.
- Prop.* A dissertation on the proper names of Panjābīs, by Captain R. C. Temple. (Bombay, 1883.)
- Prs.* Persian.
- Psh. Pr.* Pāshāchī Prākṛit.
- Psh.* Pashtu.
- Psp.* Paspātī's Études sur les Tchingianés.

- Psp. M.* Paspati's Memoir on the Language of the Gypsies (in Journal of the American Oriental Society, vol. VII, pp. 143—270). (Those who have the separate reprint, in order to find a reference, must deduct 142 from the figures given in this Dictionary.)
- Rām.* The Rāmāyan of Tul'sī Dās (ed. Rām Jasan: Benares, 1869; transl. F. S. Growse, C.S., 2nd ed., with illustrations: Allahabad, 1883).
- Rāv.* Rāvanavaho or Setubandha (ed. S. Goldschmidt).
- Rg.* Rang'pūri.
- Rg. Gr.* Notes on the Rangpūri Dialect, by G. A. Grierson (in J. A. S. B., vol. XLVI).
- Rig.* Wörterbuch zum Rig-Veda, by H. Grassmann (Leipzig).
- Rj.* Rāj'pūtāni.
- S.* Sindhī: or, in conjunction with language initials = Southern: *e.g.*, *S. Gd.* = Southern Gaudian, &c.
- S. Dy.* Shirt, Thavurdas, and Mirza's Dictionary; (Kurrachee, Commissioner's Printing Press, 1879.)
- S. Gr.* Trumpp's Sindhī Grammar (London and Leipzig, 1872).
- S. Vy.* Eastwiok's Sindhī Vocabulary.
- Sal.* Song of Salhēs (ed. Grierson, in J. A. S. B., Extra Number for 1882).
- San.* The Bairāgya Sandipini of Tul'sī Dās (ed. Prayāg Datt' Singh: Braj Chandra Press, Benares.)
- Sanj.* Saṅkat Mōchan, by Tul'sī Dās (Lucknow, 1879).
- Sapt.* Sapta Shataka (ed. Weber, in Collection of German Oriental Society, vol. VII, No. 4.)
- Sat.* The Sat'sat of Tul'sī Dās (ed. Gōpi Nath Pāṭhak, Benares, Light Press).
- Sgh.* Singhalese.
- Shr. Pr.* Shārasēni Prākrit.
- Siv.* Siva Singha Sarōja, or Notices of Vernacular Poets, by Siv Singh, Inspector of Police. (Lucknow, Nawal Kishōr Press, 1883.)
- Skr.* Sanskrit.
- Skr. Dy.* Böhtlingk's Sanskrit Dictionary (being the smaller edition of the Petersburg Dictionary).
- Skr. Dy. P.* Petersburg Sanskrit Dictionary.
- Skr. Dy. W.* Monier Williams' Sanskrit Dictionary.
- Sudh.* Sudhābund, a collection of sixty Kajalis, by Kumār Lal Khaṛg Bahādur. (Bangalore, Khadgbilas Press, 1884.)
- Sun.* Sundari Tilak (Benares, Light Press edition).
- T.* Türki.
- Tv.* Trivikrama's Prākrit Grammar.
- Vaish.* Twenty one Vaishnava Hymns; ed. and transl. by G. A. Grierson (in J. A. S. B., vol. LIII, Part I, Special Number for 1884).
- Ved.* Vedic.
- Vr.* Vararuchi's Prākrit Grammar (ed. Cowell).
- W.* In conjunction with other language initials = Western: *e.g.*, *W. Gd.* = Western Gaudian.
- Wat.* Watson's Index to Names of Eastern Plants and Products (London, 1868).
- Wil.* Glossary of Judicial and Revenue Terms and of useful words occurring in Official Documents of British India. By H. H. Wilson. (London, 1855.)
- Z.* Zend.
- Zach.* Beiträge zur Indischen Lexicographie von Theodor Zachariæ (Berlin, 1883).

II.—Grammatical and other Terms.

<i>abbr.</i>	abbreviated.	<i>gen.</i>	genitive or general.
<i>abl.</i>	ablative.	<i>geog.</i>	geographical.
<i>abs.</i>	abstract.	<i>gram.</i>	grammatical.
<i>acc.</i>	accusative.	<i>imp.</i>	imperfect tense.
<i>act.</i>	active (case or voice or verb).	<i>imper.</i>	imperative mood.
<i>adj.</i>	adjective.	<i>incorr.</i>	incorrect.
<i>adv.</i>	adverb.	<i>ind.</i>	indicative mood.
<i>aff.</i>	affix.	<i>indef.</i>	indefinite or indefinitive.
<i>agric.</i>	agricultural.	<i>inf.</i>	infinitive.
<i>anon.</i>	anonymous.	<i>instr.</i>	instrumental.
<i>art.</i>	article.	<i>intens.</i>	intensitive.
<i>auxil.</i>	auxiliary.	<i>inter.</i>	interrogative pronoun or interrogative.
<i>caus.</i>	causal.	<i>intr.</i>	intransitive.
<i>cf.</i>	confer, compare.	<i>introd.</i>	introduction.
<i>ch.</i>	chāpāi.	<i>l.</i>	line.
<i>chap.</i>	chapter.	<i>lg. f.</i>	long form.
<i>cl.</i>	class.	<i>lit.</i>	literally.
<i>coll.</i>	colloquial.	<i>loc.</i>	locative.
<i>com.</i>	commonly.	<i>m. or masc.</i>	masouline.
<i>com. gen.</i>	common gender.	<i>m.c.</i>	metri causa, or 'for the sake of metre.'
<i>comm.</i>	commentary.	<i>med.</i>	medical.
<i>comp.</i>	compound.	<i>met.</i>	metaphorical.
<i>con.</i>	concrete.	<i>myth.</i>	mythological.
<i>cond.</i>	conditional.	<i>n. or neut.</i>	neuter.
<i>conj.</i>	conjunct or conjugation or conjunctive.	<i>neg.</i>	negative.
<i>cons.</i>	consonant.	<i>nom.</i>	nominative.
<i>constr.</i>	construction.	<i>num.</i>	numeral.
<i>cont.</i>	contemptuous.	<i>obl.</i>	oblique.
<i>contr.</i>	contracted or contraction.	<i>obs.</i>	obsolete.
<i>cor.</i>	corrupt.	<i>obsc.</i>	sensu obsceno.
<i>corr.</i>	correct.	<i>opp.</i>	opposite.
<i>correl.</i>	correlative or correlative pronoun.	<i>orig.</i>	original.
<i>dat.</i>	dative.	<i>p.</i>	page.
<i>dem.</i>	demonstrative pronoun.	<i>p.p.</i>	past participle.
<i>den.</i>	denominative.	<i>part.</i>	participle.
<i>der.</i>	derivation or derivative.	<i>pt.</i>	particle.
<i>dim.</i>	diminutive.	<i>pass.</i>	passive.
<i>dir.</i>	direct.	<i>pers.</i>	person or personal.
<i>do.</i>	dōhā, a Hindū metre.	<i>phon.</i>	phonetic.
<i>du.</i>	dual.	<i>phr.</i>	phrase.
<i>emph.</i>	emphatic.	<i>pl. or plur.</i>	plural.
<i>esp.</i>	especial.	<i>pleon.</i>	pleonastic.
<i>euph.</i>	euphonic.	<i>poet.</i>	poetical.
<i>exam.</i>	example.	<i>postpos.</i>	postposition.
<i>exc.</i>	except or exception.	<i>pphr.</i>	periphrastic.
<i>f. or fem.</i>	feminine.	<i>pr. pts.</i>	principal parts of a verb, i.e. the present participle, the past participle, the verbal noun in <i>b</i> , and the oblique verbal noun in <i>ai</i> .
<i>fac.</i>	facetious.		
<i>fig.</i>	figurative.		
<i>fut.</i>	future.		

<i>prec.</i>	precative.	<i>st.</i>	stem.
<i>pref.</i>	prefix.	<i>str. f.</i>	strong form.
<i>prep.</i>	preposition.	<i>subst.</i>	substantive.
<i>pres.</i>	present.	<i>suff.</i>	suffix.
<i>pret.</i>	preterite.		
<i>prim.</i>	primary.	<i>tbh. or tadbh.</i>	tadbhava.
<i>pron.</i>	pronoun or pronominal.	<i>tech.</i>	technical.
<i>prop.</i>	properly.	<i>term.</i>	termination.
<i>prov.</i>	proverb.	<i>tr.</i>	transitive.
		<i>transl.</i>	translated or translation.
<i>q.v.</i>	quod vide, or 'which see.'	<i>ts. or tats.</i>	tatsama.
<i>qual.</i>	quality or qualitative.		
<i>quant.</i>	quantity or quantitative.	<i>unphon.</i>	unphonetic.
<i>red.</i>	redundant.	<i>v.</i>	verb.
<i>red. f.</i>	redundant form.	<i>v. intr.</i>	verb intransitive.
<i>redupl.</i>	reduplication or reduplicated.	<i>v. tr.</i>	verb transitive.
<i>refl.</i>	reflexive.	<i>voc.</i>	vocative.
<i>rel.</i>	relative.	<i>vr. l.</i>	varia lectio.
<i>resp.</i>	respective.	<i>vs.</i>	verse.
		<i>vulg.</i>	vulgar.
<i>s.v.</i>	sub voce.		
<i>sc.</i>	scene (in a drama).	<i>wom.</i>	used by women.
<i>scl.</i>	scilicet or to be understood.	<i>wk. f.</i>	weak form.
<i>sec.</i>	secondary.		
<i>sg. or sing.</i>	singular.	✓	root.
<i>sh. f.</i>	short form.		

N.B.—Abbreviations of adjectives may also be used as abbreviations of the corresponding adverbs.

III.—*In Quotations from the Rāmāyan.*

<i>A.</i>	<i>Ajōdhyā Kāṇḍ.</i>	<i>Ln.</i>	<i>Laykā Kāṇḍ.</i>	<i>ch.</i>	chāpāi.
<i>Ar.</i>	<i>Aranya Kāṇḍ.</i>	<i>Su.</i>	<i>Sundar Kāṇḍ.</i>	<i>chh.</i>	chhand.
<i>Ba.</i>	<i>Bāl Kāṇḍ.</i>	<i>Ut.</i>	<i>Uttar Kāṇḍ.</i>	<i>do.</i>	dōhā.
<i>Ki.</i>	<i>Kis'kindā Kāṇḍ.</i>			<i>so.</i>	sor'thā.
				<i>toḥ.</i>	tōṭak.

COMPARATIVE DICTIONARY

OF THE

BIHĀRĪ LANGUAGE.

अ a

अ (1), the first letter of the Bihārī alphabet, represents three distinct vowels. First, it indicates 'a short vowel, which we, for the sake of convenience (see *Introd.*), transliterate with a, but which really has, as a rule, the sound of short āw (or short broad ō), as in the English 'hot,' 'not,' though not quite so deep as the corresponding Bangālī āw. Secondly, it sometimes indicates 'a long vowel, the sound of which is a long āw (or long broad ō, see *Introd.*), as in the English 'awe,' 'law.' In this case it is distinguished in this Dictionary by placing the prosodic mark of length (◌̄) over it and transliterating it by â, thus अ̄ hâ. Thirdly, it sometimes indicates 'a mere imperfect vowel (see *Introd.*), the sound of which is a very short ă, as in the English 'bigger' (see *Sweet's Handbook of Phonetics*, § 200). In this case it is distinguished, in this Dictionary, by a dot (◌̣) placed in line after the consonant, and transliterated by the apostrophe; thus अ̣ k', अ̣ gy'.

With regard to the use of the sign अ and its new substitutes, it should be noted that the former (अ) is never used except at the beginning of a word or after another vowel, as अगा agā before, नौअना nōuawā barber. In the middle of a word, after a cons., it is always omitted, its absence indicating the presence of the vowel it represents, according to the native grammarians' theory that the sound of a inheres in every consonant unless otherwise specified; thus अकौ kalī bud, अहौ hāwī I am, अघावा ghar'wā house. The last two examples illustrate the use of the new signs, which practically serve as substitutes for the omitted अ when it is either a long or an imperfect vowel. At the end of a word, also, it has been the common practice hitherto to omit the sign अ. This practice has a very serious inconvenience. There are but very few cases in which any

of the three sounds of अ is pronounced at the end of a word after a consonant, whereas the omission of the sign अ, according to the already-mentioned grammatical theory, would indicate the necessity of pronouncing an inherent a after every final consonant. For this reason the sign ष or ष̣ (see *Introd.*) is adopted in this Dictionary to replace the sign अ whenever any of its sounds are pronounced at the end of a word; the sign ष signifying the full (short or long) sound of अ, and the sign ष̣ its imperfect sound. Hence when any word is spelt without ष or ष̣, it must be read as ending in a consonant. The principal cases when there is a final audible sound are given below; and it will be noticed that the short sound a occurs in the first case, the long sound â in the second, and the imperfect sound in the two remaining cases. With the exception of these cases, no word is ever pronounced with a final a; thus अङ्ग अङ्ग limb, अघा ghar house, अकाल kamāl lotus, etc. It should be noted, however, that this rule is only applicable to prose. In poetry every final a is pronounced as the imperfect vowel; and hence in verse quotations the substitutes ष or ष̣ will not be used, the absence of the vowel sign being understood to be, as usual, an indication of the vowel pronunciation.

With regard to the occurrence of the various sounds of अ, the following rules may be given. 'The short āw-sound is the regular and most common one. It is not the Sanskrit open a, nor the common Hindī a (which sounds less hollow), nor is it like the English u in 'nut,' 'but.' It is something between the u in 'nut' and the (Bangālī) ō or āw in 'not,' but exactly agrees with neither. It may occur in any syllable, whether open or closed, stressed or unstressed, whether initial or medial or final; thus अघा ghar house, अमर āmār immortal, अकाल kamāl lotus,

करना *kāw'āw* he did, नः *nāw* not. ³The long āw-sound has been observed by us in the following cases:—(1) the auxiliary verb $\sqrt{\text{हृ}} \text{ hāw}$ be (e.g., हँ *hāwī* I am); (2) the Bhoj'puri pres. ind. (e.g., देखँ *dēkhā* I see); (3) the termination of the 2nd pers. plur. of any tense (e.g., देखत *dēkhā* may ye see, Bh. देखत *dēkhā* you see, Bh. देखत *dekh'bd* or Mth. देखत *dekh'bāh* you will see); (4) in the Maithili abl. postpos. सँ *sā* (e.g., मुख सँ *mukh sā* from the mouth, Bid. 6, 2); (5) in the Magahi termination of the obl. form of nouns in silent a (e.g., गरे सँ *gharā sā* to a house, देखत सँ *dēkhā sā* to see, J. A. S. B., vol. LII, pp. 151, 154). The Bihāris have no special graphic sign for this peculiar long sound, but, when necessary, they sometimes indicate it by placing the prosodic mark of length (◌̄) over अ (thus हँ *hāwī*); or, though incorrectly, write it as औ (e.g., हँ *hāwī*, or, as in the Azamgarh Settlement Report, p. 20A, हँ *hāwī*); or, still less correctly, they express it by adding the visarga (e.g., देखतँ *dēkhāt* I see, देखतँ *dēkhāt* you see, see Gd. Gr., p. 26, footnote). It is, however, clearly nothing else but the long sound corresponding to the common short sound āw, these two forming an exact pair of short and long vowels. ³The imperfect a-sound never occurs in the beginning of a word. In the middle of a word it is not uncommon, though no exact rules as to its occurrence can be given, except that (1) it is usually met with between two syllables, the second of which contains a long vowel, as in गरा *ghar'wā* house, सुतँ *sut'lā* he slept; and (2) it always occurs between or after two consonants which originally formed a conjunct consonant, as in सब *sab'd* word, जात *jat'n* purpose, किरपा *kir'pā* grace, परयोजन *par'yōjan* need (from Skr. मन्, वन्, क्त्वा, प्रयोजन). At the end of a word it never occurs in prose, except in the two last cases, mentioned below, of the final audible अ. In poetry, as already mentioned, every final अ is pronounced as the imperfect vowel.

At the end of a word the vowel अ is audible in the following cases:—(1) in monosyllables, as नः *na* not; (2) in the 2nd pers. plur., as देखत *dēkhā* may ye see; (3) after a double consonant, as रिच *richchh'* bear, दत्त *datt'* given; (4) after अ, or a conjunct consonant the latter part of which is अ, as अकथनीय *akath'nīy'* unspeakable, अजोग्य *ajogy'* unworthy, ग्रह्य *grājhy'* acceptable. In the case of most other conjunct consonants their component parts are pronounced separately with the interposition of the imperfect vowel, so that the word practically ends in a single consonant, without any inherent a; thus जुक्त *juk't* joined (Skr. जुक्त), सब *sab'd* word (Skr. मन्), जात *jan'm* birth (Skr. जन), पुत्र *put'r* son

(Skr. पुत्र), सुक *suk'l* white (Skr. सुक), क्रिष्ण *Krish'n* Krishna (Skr. कृष्ण), etc.; but if the conj. cons. consists of a nasal or a sibilant followed by a mute, it is treated like a single cons., that is, it is pronounced without any inherent a; thus अङ्ग *ang* limb, अन्त *ant* end, दण्ड *danḍ* staff, and समस्त *samast* whole, गृहस्थ *grihast* (Mth.) or गिरहस्थ *gir'hast* (Bh.) householder (Skr. गृहस्थ), पुष्प *pusp* or पुष्प *pushp* flower (Skr. पुष्प).

It may be added that in Bais'wari the letter अ, inherent in a preceding य or व व, is sometimes written to express the short vowels ए and ओ respectively; thus in the pron. forms जेहि, जेन, and मोहि, सो, pronounced *jehi*, *jen*, and *mohi*, *soi*, for जेहि, जेन, and मोहि, सो, etc. On the same principle the Skr. व्यक्ति *vyakti* person becomes बेकत *bekat* in Bihāri (cf. Bid. 8, 2).

[The ancient Indo-aryan language possessed a pair of short and long sounds of a, pronounced clear and open, like a in the German 'mann' and 'mahl,' Italian 'ballo' and 'baco.' The short sound of a does not occur in English, but the long ā is met with in words like 'far', 'star.' In Sanskrit these were graphically represented by अ and आ. The sound of अ, however, began to undergo changes from very early times. These changes took two different directions. On the one hand, the sound a tended to be obscured into a short ɛ, on the other, into a short ɔ (compare the analogous change of a in Greek to e and o), by which two sounds are not to be understood a clear ɛ and ɔ, but obscure sounds like German ɛ (or æ) short and English āw short, pronounced something like ɛ in 'error' and ɔ in 'hot.' (Cf. Sweet's Phonetics, §§ 31, 66, 71-74.) The former sound is best represented by the common अ of the Hindi, the latter by the common अ of the Bangali; thus गरा *ghar*, pronounced H. *ghēr*, Bg. *ghōr*. The tendency of a to change to short ɛ is already noticed by the most ancient native grammarians (Prātishākyas and Pāṇini in the 3rd cent. B.C.; see Whitney's Skr. Gr., § 21, p. 9), who call the vowel so changed संवृता or 'dimmed.' The tendency of a to change to short ɔ probably also declared itself very early, though no similar testimony on this point seems to be available. The evidence of the modern Gauḍians, however, shows that the former tendency affected more the centre and west of India, while the latter was active in the east and extreme south. Thus अ is pronounced as short ɛ in all Western Gauḍians (Hindi, Panjābi, Sindhi, Gujarāti) and in the Southern Gauḍian (or Marāṭhi) with the exception of the Kōnkaṇi dialect of the Marāṭhi, in the extreme south, near Goa. On the

other hand, अ is pronounced as short ष (or षw) in all Eastern Gauḍians (Bihāri, Bangālī, Oṛiyā) and in the Kōnkaṇī. In Bangālī the ष-sound is most clearly developed (see Bg. Gr., pp. 7, 8), less so in Oṛiyā (O. Gr., p. 1., Op. Gr., p. 67) and Kōnkaṇī (Kn. Gr., p. 5), and also less so in Bihāri, in the westernmost dialects of which (Bais'wāri, Western Bhoj'pūri) the ष-sound already predominates. In the Gipsy both changes, ष and ष, are found in different words; thus desh, 'ten,' but shov, 'six;' see Psp. M., pp. 230, 231 (Skr. दश and षट्). The result of the process thus far explained was to give to the Gauḍian two a-sounds. One was short (ष or ष), and was the obscure close representative of the ancient short open a, while the other was long and identical with the ancient long open ā. But by the side of this process there gradually developed in the Eastern Gauḍians another, which consisted in creating on the one hand a long counterpart of the short close a, and on the other hand a short counterpart of the long open ā. Thus the final result of the two processes was to produce two pairs of a-sounds, one being open, the other close, and each pair consisting of a short and long sound. Moreover, the second process led to a further important result in the Eastern Gauḍians. The fact that the two initial sounds were the short close a and the long open ā, and were graphically represented by अ and आ respectively, had practically the effect of causing these two graphic signs to be looked upon as serving to distinguish not so much the quantity as the tone of those two a-sounds. In other words, अ became the sign, not of the short a-sound, but of the close a-sound, while similarly आ became the sign, not of the long, but of the open a-sound. When this result had been attained, it obviously became necessary to devise some new marks to distinguish the quantities of the new pair of a-sounds, whenever such distinction appeared to be desirable. In the ordinary converse of life, indeed, this necessity was not much felt; it is a common observation that people will continue, without much practical inconvenience, a system of spelling which no longer conforms to the realities of pronunciation; and thus at the present day natives as a rule use the signs अ and आ for the close and open sounds without distinction of quantity. Still occasionally there is need of defining quantity, and then, as already explained, various means are resorted to. One of these, the system of using prosodic marks, has been adopted in this Dictionary, as being the simplest and most consistent. According to this system the long close a-sound (i.e., āw) is represented by अ̄ (i.e., अ plus the prosodic mark of length), and the short open a-sound (i.e., ā) is indicated by अ̇

(i.e., अ plus the prosodic mark of shortness). The system of B. Gd. a-sounds and their graphic representations may then be thus tabularly shown:—

Close a-sound ...	{	Short, अ̇ a (= āw).
		Long, अ̄ ā (= āw).
Open a-sound ...	{	Short, अ̇ ā.
		Long, आ ā.

The creation of a short counterpart to the long open ā in the E. Gd. appears in every case to be due to the shortening of an original long open ā, and is most frequently the result of the law of shortening the antepenultimate (see Introd.). Thus, B. खाँडिआ khāḍiyā bed (lg. f. of खाँड khāḍ); B. खाँडिआँ khāḍiā, Bg. खाँडिआँ khāḍiām, O. खाँडिआँ khāḍiā I ate (from √ खा khā); B. मारिआँ māriā, Bg. मारिआँ māriām, O. मारिआँ māriā I beat; Bg. मारिआँ māriyā having beaten, खाँडिआँ khāḍiyā having eaten, खाँडिआँ ḍiyā having come, etc. (The short pronunciation of अ in all these cases is strikingly shown by the contraction of अ + र āi to ē in Bangālī (colloquially, see Bg. Gr., p. 330) and to ā in Bihāri; thus Bg. खेलाँ khelā, B. खेलाँ khāḷā I ate; Bg. मेरे mēre having beaten, etc.) It should be observed, however, that in the case of the shortening the antepenultimate of long forms (but of no others) there is a tendency (imperative in Western Bhoj'pūri and Bais'wāri, but optional in the other dialects of Bihāri) to substitute the short close a for the short open ā; thus in Bw. and W. Bh. only खाँडिआँ khāḍiyā, but खाँडिआँ khāḍiyā or खाँडिआँ khāḍiyā in Mth., Mg., and E. Bh. But besides the case of the antepenultimate, the short open ā occurs also in other cases; e.g., in tatsamas which originally contained a long open ā before a conj. cons.; thus, B., Bg., and O. न्याँ न्यāy' just (Skr. न्याय), बाँक्य' sentence (Skr. वाक्य), ग्रājhy' acceptable (Skr. प्राज्य), बाँज्य' external (Skr. बाह्य), etc. For some other cases, see the Art. आ ā. The existence of the long counterpart (āw) of the short close a in Bangālī and Oṛiyā has not as yet been specially noticed by grammarians; but in Bangālī it occurs, for example, in the vocative term. of such nouns as पिता father, माता mother (e.g., हे पिताँ he pitā! oh father!). It is now usual in Bangālī to spell these forms with the visarga (पिताँ, माताँ), a practice which has led to the mistaken notion that they are identical with the Sanskrit vocatives thus spelt (see Bg. Gr., p. 65), but which is none else than the erroneous practice already noticed as being also found in Bihāri writers. The creation of this long āw appears in most, if not all, cases to be due to the curtailment of a syllable which in the preceding stage of the Ap. Pr. contained an अ u. Thus 2nd pers. plur. B. देखँ dekhā = Ap. Pr.

देखत; Bh. देखतं dekhāṭ = Ap. Pr. देखत + २हत् (see Gd. Gr., §§ 497, 501); voc., Bg. पितॄं pitā = Ap. Pr. पितॄ or पितॄो (see Gd. Gr., § 369); pres. ind., Bh. देखतों dekhāṭō = Ap. Pr. देखत + २हत् (see Gd. Gr., §§ 497, 501); auxil. verb हव hāv is contracted from Ap. Pr. हविष or हविष (Gd. Gr., § 514); abl. postpos. हें sã is a contraction of the alternative form हों sã; obl. sing. वरत = Ap. Pr. gen. sg. वरत (see Gd. Gr., p. 195, J. A. S. B., vol. LII, p. 163). Respecting the Western and Southern Gaudians, it remains to be added that in them the ancient short open ā has often survived, in words like जन gān multitude (Skr. जन), etc., especially in onomatopæic words like जन जन jhān jhān jingling, and frequently in stressed syllables, like कर्म kāmā, but E. Gd. kāmā.

With regard to the Bais'wāri practice of expressing ए by अ, it may be noted that the same use is also sometimes observed in Bangālī; e.g., बघाजार he is seen, pronounced dekhājāi, बक्ति individual, pronounced bekti.]

अ a (2), (f. अ a or र i; str. f., m. आ ā, f. ई i), Ts., a prim. der. suff. used to form nouns of action. Exam., खेल m., and खेल or खेलि f. play, from √ खेल play; sh. f. खँ m., खँ or खँदि f., str. f. खँदा m., खँदी f. laughter, from √ खँ laugh; मार or मारि f. beating, from √ मार beat; wk. f. बोख f., and str. f. बोखी f. language, from √ बोख speak. See art. आ ā (2) and art. र i (2).

(It should be remembered that this suff. becomes silent in prose, though not in poetry, according to the ordinary rule regarding a final अ, as explained in art. अ a (1). The fem. gender is the more usual one in words formed with this suff. The fem. form in र i is common in the poetry of all dialects, but in prose it is almost entirely limited to the Mth. dialect, the corresponding fem. form in the other dialects ending in silent अ a. The complete set, consisting of masc. and fem., short and long forms, does not exist in every instance. Practice alone can supply the needful information on this point).

[The original of this suff. is the Skr. suff. अ, which (in the nom. sg.) forms m. अ, f. आ. In Pr. the fem. suff. ई may be substituted for आ (see Hēm. iii, 32, Vr. v, 24), the Pr. set of the suff. thus becoming m. ओ, f. आ or ई. In Gd., according to its usual phon. laws, this set changes to m. अ, f. अ or र; see Gd. Gr., p. 155, § 329; also §§ 41-51. The lg. f. of this suff. is made by the addition of the pleon. suff. क; see the art. आ ā (2) and क ka.]

अ a (3), Tbh., pref. euph., added to words beginning with a conj. cons. the first part of which is अ; thus अमान

bathing (Rām., Ut., ch. 30, 2; Skr. मान), अमति praise (Rām., Bā., ch. 93, 8; Skr. अमति), अमान place (San., vs. 39; Skr. मान). Sometimes the conj. cons. is dissolved; e.g., अमान Gōp. 13; अमति Bih. iii, 9. Optionally, and perhaps preferably, अ is prefixed to such words, e.g., अमो school (B. Gr. II (Bh.), conversation 20), अमि firm (Padm., ch. 618, 7; Skr. अमि); see art. र i (4).

[That the euph. use of the pref. अ was not entirely unknown in mediæval and ancient India may be conjectured from such instances as Skr. अम or अम, base metal, Skr. अनेक or एक, dumb (see Goldstücker's Skr. Dy., s.v. अ); and the existence of the Gā. अमो, अमि (L. V., p. 269, l. 10; Gā. Gr., p. 14), Pā. अमो, अमि (Pā. Dy.), Pr. अमो, अमि (Hēm. ii, 180; according to Vr. xii, 22 only Shr. Pr.), for Skr. अमो, seems to point in the same direction. On the other hand, instances like the Skr. astronomical terms अमो scorpion (Greek σκοर्पιο), अमो 'kronos' (Greek κρονος)—see Weber's History of Indian Literature, p. 254, footnote—indicate an alternative treatment of initial conj. cons. In all Gds. the euph. use of the pref. अ prevails.]

अ a (4), Ts., pref. neg., added to words (subst., adj., part., num., or adv.) 'to negative their meaning, like the E. in-, un-, dis-, or 'to depreciate it; thus 'अमान ignorance (Rām., B., ch. 64, 1; from मान knowledge), अमम moveable (Rām., Bā., ch. 2, 11; from मम moveable); अमि without distinction (Bid. 29, 3; from मि specially); again 'अमि an unlucky day (Padm., ch. 419, 3; from मि day). It becomes अम an, if the word begins with a vowel; thus अमर disrespect (Vaish. iv, 2, from मर respect), अमि improper (Bid. 51, 4, from मि proper), अम many, lit. not one (Bid. 45, 1, from म one). Not unfrequently it is pleonastically reduplicated अम an + अ a, in which form it occurs both before words beginning with a consonant and words beginning with a vowel; thus, before cons., अमि unnoticed (Sal. 18; from मि mark), अमम not having become (Rām., Bā., ch. 176, 2, अमम विद्या when it had not yet become morning, from मम having become, past part. = Skr. मम); again before vowels, अममधिकारी aṅ'adhikāri uninitiated (Rām., Bā., ch. 118, 1, from अमि initiated), अममरि an'ichchit undesired (Rām., Ut., ch. 116, 4, from अमि desired). If thus used pleonastically, अम is practically treated as a separate word.

[अ, before vowels अम, is well known in Skr. as a neg. pref. There are even a few, though doubtful and mostly vedic cases of its reduplication;

e.g., अनायास famine (अन not + आयास inauspicious time, famine, there is no real word आयास), ved. अनायासिन् fearless (अन not + अयासिन् fearless, there is no real word अयासिन्); see Goldstücker's *Skr. Dy.*, s. vv. In Pr. also it is well known, both in its simple and reduplicated forms; examples of the latter are अव्यथितं unconsidered (from व्यथितं considered, *Hem.* ii, 190), अवतर freedom from calamity (from रति calamity, *Sup.* § 4). The same remark applies to all Gds.]

अ a (5), Tbh., pref. intens., very, excessively, sometimes added to words to emphasise their meaning; thus अवोप great destruction (*Hb.* v, 35, for वोप), अवपय very unsteady (for वपय), अवद very difficult (*As. Gy.* for वद); occasionally in compounds, as अकाय or अकाय very great, huge (*Hb.* iii, 10, *lit.* having a large body, from काय body).

[*Skr.* अति, Pr. अर; hence Gd. ऐ and shortened अ; see the remarks on derivation under the art. अकाय. The origin of this pref. अ, however, is now lost sight of, and it is added, at pleasure, to tats. as well as tadbh. words.]

अ a (6), Tbh., pref. pleon., added to many words without modifying their meaning, as in अवधु destroyer (*Pāro. da.* 13), अयम् happiness (*Jan.*, ch. 12), अशीष blessing (*Jan.*, ch. 5, *Nah.*, vs. 17), अहार support, food (*San.*, vs. 53), अकाश sky (*Hb.* i, 36), etc.

[*Skr.* आ; in Pā. and Pr. generally आ, but occasionally shortened to अ with doubling of the succeeding cons.; thus Pr. अवधुतो (*Nām.*, vs. 23) destroyer (= *Skr.* आवधुतः), Pr. अयाम् (*Nām.*, vs. 203) pond (= *Skr.* आयामं), Pā. अशिशो removed (= *Skr.* आशिशः), Pā. अशीषो or Pr. अशीषो (*Hem.* iv, 54, *Nāy.* 117) attached (= *Skr.* आशीषः), Pr. अहारव (*Kalp.* § 95) clothes (= *Skr.* आहारव). In Gd. the latter process became much more general, hence B. अकाय or अकाय = Pr.* अकायो, *Skr.* आकायः; B. अवपय, Pr. अवपयतो, *Skr.* आवपयतः, etc.]

अ a (7), Ts., interjection of pity, ah!
[*Skr.* अ; so possibly in all Gds.]

अ a (8), Tbh., voc. pt., only occurring in the compounds अरि, अरो, etc.; a shortened form of ऐ ऋ, q.v.

अ a (9), Ts., 'a name of Vishnu (see अवि); 'a name of Brahma. Only occurring in fanciful usages, e.g., in riddles, etc. Exam., *Sat.*, (with comm.) p. 1, l. 3, अजत-दुता, अजान-दुत, अरत, अर, अ, न आर, मुकविदाय अर अर अरति अज-आरत अर आर, Having put together Sita, Rām, Lachhman, Bharat, and

Satrugh'n, Tul'si Das touching (their) ten feet crossed over the sea of existence. (Here अजत-दुता daughter of Janak is Sita; अजान or अजान stands for अरत, आर and अर both meaning vehicle; अजान-दुत son of Das'jan is Rām; अरत snake signifies the Nāg king Sheṣ, who became incarnate as Lachhman; अ signifies Vishnu, who became incarnate as Bharat; and न signifies Sib, who became incarnate as Satrugh'n.)

[*Skr.* 'अ: 'अ; so in all Gds.]

अइ ai (1), for words commencing thus and not mentioned below, see under ऐ ऋ. It should also be noted that certain words, beginning with अर. ai°, अरत. ai°, अरव. ai°, अरव. ai°, ऐ. ऋ° or ऐत. ai°, ऐव. ai°, ऐव. ai°, etc., (e.g., अरहे aihā he will come, *Padm.*, ch. 175, 3; अरवे aiō I should have come, *Misc.* 79; अरवे aiō they came, *Bais.* 7, etc.) are inflections of the √आव ab come, and must be looked up under that root.

अइ ai (2), a verbal termination, = ऐ ऋ, q.v.

अइसन aisan = ऐसन aisan, q.v. Exam., *Bais.* 7, अरसन देवरा ऐ अंषिवा ऐ दिवोर्, रामा, I would have got such a brother-in-law hanged, O Rām!

अइसा aisa, (f. अरयो aisi) = ऐसा aisa, q.v. Exam., *Bais.* 27, अरयो मोचनी हाव सनन नो जाने ना ऐनो, Working such an (efficacious) magic, I should not let my lover depart.

अई ai = आर ai (1), आरि ai (1), a sec. der. suff. used to form abstract nouns from adjectives, as अइलर lightness, from अइल light; अइलर goodness, from अइल good.

[*Skr.* आ, Shr. Pr. इ, or Mh. Pr. आ (*Hem.* ii, 154), with pleon. अ superadded, it is *Skr.* आ, Pr. आ, or इ, or, including the final अ of the base, अर, and Gd. अरि; with pleon. अ (= अ) added again to the base, we have Pr. अरर, contracted to Gd. अरि. See Gd. Gr., § 220.]

अउ au (1); for words commencing thus, and not mentioned below, see under औ ऋ.

अउ au (2), a verbal termination, = औ ऋ, q.v.

अउर air = आओर dor, q.v.

अजत at, अज ut, अविदा, autiyd, Tbh., subst. m.; 'a man who dies without leaving issue; 'a bachelor, 'a blockhead, fool.

(Properly Hindī, but occasionally used by educated Bihāris.)

[Skr. 'अप्रुः or 'अप्रुः; Pā. 'अप्रुः, 'अप्रुः; Pr. 'अप्रुः, 'अप्रुः; Ap. Pr. 'अप्रुः, 'अप्रुः, or 'अप्रुः; —H. 'अप्रुः, जन, 'अप्रुः; Garh. 'अप्रुः; P. 'अप्रुः, 'अप्रुः (Ml. Gy.), जन, (f.) अप्रुः; Ml. 'अप्रुः (m.), 'अप्रुः (f.); M. has अप्रुः in the sense of plough, plough-boy.]

अप्र aē; for words commencing thus, see under ऐ aī.

अप्रो aō; for words commencing thus, see under औ aū.

अंश aṁsh, अंश aṁs; for words commencing thus, see under अंश aṁs.

अक ak (1), Tbh., a der. suff. occurring in a certain number of sec. roots. Sometimes the original root (generally with a slightly different meaning) occurs side by side with the sec. root thus formed; but in most cases the former is no longer in use. Exam., √अक be separated and √कट be split; √अक be painful and √कट tighten; again √अक split, √अक rumble, from the disused √अ or अर and √अर respectively; similarly √अक glitter, √अक shine, and many others, see H. R., 68.

(It may be noted that these sec. roots, just like prim. roots, may be used as nouns of action, which are generally feminine in their weak form; while their strong forms end in अक masc. and अकी fem.; e.g., अक f. pain, अक f. glitter, अकी f. glance. See the art. अ a (2) and अ (2), both prim. der. suff.)

[The original of this suffix most probably is the Skr. √अ kri, which in construction with any noun (generally in the acc. sing.) may form a sort of periphrastic root. Thus Skr. अ + √अ blow (lit. make puff), अ + √अ hinder (lit. make hindrance, from अ), अ + √अ rumble (lit. make a rumbling noise), अ + √अ pain (lit. make torment). In Pr. the √अ coalesces with the noun, so as to form an indivisible compound root ending in अ, which last element is in Gḍ. further reduced to a single अ. Thus the abovementioned Skr. periphrastic roots become in Pr. the compound roots √अ (pres. part. act. अतो, Sapt., vs. 176; pres. part. pass. अत Hem. iv, 422), √अ, √अ, √अ, and in Gḍ., √अ, √अ, √अ, √अ. It will thus be seen that the initial अ of the suffix अक is really the termination of what was originally a noun, while the element अ represents what was originally the root अ. For further information on the nature and origin of such comp. roots, see Gḍ. Gr., § 353, p. 173.]

अक ak (2), (f. अक), Tḥ., a prim. der. suff., used only in tats. words to form adjectives and nouns of agency. Exam., अक, (f. अक), a doer, from √अ.

[Skr. अक, f. अक; met with in all Gḍs. In all probability this suff. is a compound of the prim. der. suff. अ a (2), q.v., and the pleon. suff. अ, q.v.; thus, m. अक = अ + अ, f. अक = अ + अ. The tatsbh. form of the suff. is m. अ a (2), f. अ, q.v.]

अक ak (3), Tbh., a shortened form of अक ak or अक ak one, occurring only in compounds, such as अक ak'ā, अक ak'sar, अक ak'hattari, अक-अक akōtar'sō, etc. (q.v.).

[Skr. अक, Ap. Pr. अक (Hem. iv., 371), B. अक or अक.]

अकंटक ak'tay, अकंटक ak'tay, अकंटक ik'tay, अकंटक ik'tay, Any., adj. com. gen., acting, being temporarily in charge of an office in the place of another officer.

[E. acting, a tech. term of the Indian Administration.]

अकट-बकट akat'bakat, Tbh., subst. m., 'trifles, things worth nothing (= अकी-अकी); hence 'the minor portions of a composite whole. Exam., 'Chan., अकट-बकट अक अक अक, दुर्जन का अक अक अक, To speak trifles as they come into the mind, is the natural disposition of evil men. 'Hb. 2, 59, अकट-बकट अक अक अक, All the pegs and pins of the cart came loose. See अकट-बकट agar'bagar.

[Perhaps connected with अकट or अकट (1), q.v., अकट being a reduplication of अकट; or the latter might itself be a reduplication of अकट, q.v. Cf. M. अकट-अकट rigorously minute, and अकट-अकट hideously large.]

अकंटा ak'tā (1), the same as अकंटा ak'rā (1), q.v.

अकंटा ak'tā (2), the same as अकंटा ak'rā, q.v.

अकंटी ak'tī, fem. of अकंटा ak'tā (2), q.v.

अकंटावर ak'tōbar, अकंटावर ak'tōbar, the same as अकंटावर ak'tūbar, q.v.

अकठी akāṭhī, Tbh., adj. com. gen., mischievous, noxious, injurious. Exam., Chan., अकठी अकठी (= अकठी + अकी) अकठी, अकठी अकठी अकठी अकठी, To an unreasonable man defects alone are visible: a mischievous person sees them very deftly.

[Probably from Skr. अकठी, Pā. अकठी; with the intens. अ a (5), q.v.]

अकड़ akar, (pr. pts. अकड़ने ak'rañē, Bh. अकड़न ak'rañ, अकड़ित ak'rit; अकड़त ak'rat; अकड़न ak'rab; अकड़े ak'rai), Tbh., v. intr., 'to become hard, stiff; 'to writhe, become distorted, cramped; 'to strut affectedly, swagger, give oneself airs; 'to challenge to fight. Phr., अकड़ जाए (lit. to become stiff, hence) to come to the end of one's resources (as in a lawsuit or struggle.) Exam., 'Coll. हरगढ़वा अकड़ि जेह, The corpse has got stiff; Coll. (Bh.), प्रगल्भी में अकड़ गेहें ? अब कहु नर करगें, Have you come to the end of your resources already ? Now you are powerless. 'Coll. (Bh.), घोड़ा के गोड़ अकड़त रँवे, The horse's legs are distorted or crooked; Coll. (Bh.), बमार बाव गोड़ अकड़ के लकरी वन चोर जेह ना, My arms and legs, being stiff and distorted, have become like sticks. 'B. Gr., I (Introd.), Fable 11, एव अकड़ि अपन गढ़वा कण्ठाक दुबन्धारि बाचोर सुंदर बनक विनक देवाप्रव, Swaggering along, I shall show off the finery of my ornaments and clothes and the beauty of my countenance. 'Coll. (Bh.), ज अकड़ के उड़ा जेह बावन, He stands up swaggeringly, challenging to fight.

[Der. uncertain; but cf. Skr. अकृ, be hard, also Skr. कठिन and कठोर hard, stiff, which are probably prākritisising derivations from Skr. कृ or कृ, both derivatives of Skr. अकृ. The most common representative of the latter root in Pā. and Pr. is कृ, properly a der. root, for Pā. or Pr. कृ = Skr. कृवति (see Hēm. iv, 187; कृ standing for कृ as in Pr. अकृ for Skr. कृ, Hēm. iv, 51, 221). Thence comes Pā. and Pr. अकड़, representing Skr. अकृ (lit. अकृ) draw up, or cramp. This might change in Gd. to अकड़ or अकड़ or अकड़ (for अकड़). The process of loss or transfer of aspiration is not uncommon in Gd. (see remarks on derivation of अकार), or even in Pr., see Gd. Gr., p. 82, and possibly the prākritisising Skr. अकड़ is due to it. Or perhaps the अकड़ may be related to the adj. उड़ा standing, which is a modification of Pr. उड़, Skr. ऊज, p.p.p. of अकृ (see Cp. Gr. iii, 60). In this case the initial अ of the अकड़ would be the intens. pref. (see art. अ a (5)). H. अकड़ or अकड़ (Hd. Dy.) with adj. अकड़ or अकड़, P. अकड़ or अकड़, G. अकड़ with numerous derivatives, S. अकड़ (properly a pass. form अकड़ + अ, see S. Gr., p. 258); wanting, apparently, in the other Gds., in which only derivatives of it occur (see art. अकड़ि akari), adopted from the Hindi.]

अकड़ akar, also (Mth.) अकड़ agar (1), the same as अकड़ि akari, q.v.

अकड़वाइ akari'bai, अकड़वाइ akari'bai, Tbh., subst. f., (Bh.) the cramps, rheumatism. Exam., Coll.

(Bh.), बोकरा अकड़वाइ जेह ना, He has got rheumatism.

[Properly 1st verb. noun of the double-causal अकड़वाव, made with the prim. suff. र (2), q.v. This double causal root does not otherwise occur in B., the simple causal अकड़ाव (q.v.) being ordinarily used. From this latter root the corresponding words P. अकड़ाव or अकड़ाव, G. अकड़ाई, are derived. H., like B., has अकड़ाई. It should be noted that in such derivatives the causal or double causal root has the same meaning as the prim. root, i.e., it is properly a pleon. root, formed with the pleon. suff. अदि, see Gd. Gr., p. 170, § 349. See art. बार ai (2), बार abai, बार bai. See also art. अकड़ि akari. Or the word may be explained as a compound of अकड़ (q.v.) and वाइ wind, the latter word being an usual term for rheumatism.]

अकड़डा ak'ra, अकड़रा ak'ra (2), Tbh., subst. m., (Bh.) 'a calcareous nodular limestone, found in the soil in many parts of India, used in making roads, lime, etc.; '(S. Bh.) coarse gravel (Gr., § 794), pebbles. See अकड़डा ak'ra (2), अकड़डी ak'ri (2), अकड़ aykat.

(When it appears in large blocks, it is अकड़डा; the small pieces for road-metal are अकड़, or अकड़डी, or अकड़डी; when used for lime-burning, it is अकड़.)

[This word does not appear to occur in any of the other dialects of B., nor in any of the other Gds.; it is in all probability merely a mutilated form of अकड़डा, अकड़, q.v. The latter are the forms occurring in all other Gd. languages and B. dialects, and also occur in Bh. by the side of अकड़डा. Compare, however, the first part of अकड़वावकड़, q.v.]

अकड़वाव ak'rab, (pr. pts. अकड़वेन akar'bañē, Bh. & Mg., अकड़वावत ak'rawat, अकड़वावित ak'rawit, अकड़वारत ak'rañt; अकड़वाचोइ ak'raol; अकड़वाप्रव ak'rab; अकड़वावे ak'rabai, अकड़वाप्र ak'rae), Tbh., v. tr., to distress, impede. Exam., Coll. (Bh.), तू बोकरा अकड़वाव दिहलठ ? ना ? You have impeded him, haven't you ?

[Causal of अकड़, q.v.]

अकड़ि akari, अकड़ akar, Tbh., subst. f., (Bh.) 'cramps, crookedness, contortedness, stiffness; 'pride, swagger, strut, airs, conceit; 'parade, pomp, show. Comp., अकड़-अकड़, अकड़-अकड़, अकड़न-अकड़न, m., pomp, stateliness, affected airs; अकड़-बाव, com. gen., an affected person, a fop; अकड़-बाजी, f., swaggering, strutting, foppishness, airs. Phr., अकड़ देवाप्रव, to swagger. Exam., 'Coll. (Bh.), बोकरा हाँके में अकड़ि जाभि जेह ना, He has got cramps or stiffness in the loins. 'Coll. (Bh.), बसरा घोडाँ का अकड़

देवानताडं, What airs are you giving yourself before me! *Coll. (Bh.), ई नङ्ग चकङ्गनङ्ग के बरिवात वा, This is a wedding procession of great pomp. See चङ्ग agar.

[Properly 1st verb. noun of √ चङ्ग (q.v.), formed with prim. suff. र् (2), q.v. H. same as B.; P. चाङ्ग or चङ्ग (subst.), चङ्गनाज (adj.), चङ्गनाजी (subst.); S. चाङ्गिजी (subst., as in चाङ्गिजी रङ्गु to walk affectedly, to strut); G. चङ्ग (subst.), चङ्गना-चङ्गी (subst., rivalry, contest, cf. 4th meaning of √चङ्ग), चङ्गनाज (adj.), चङ्गनाज (subst.), probably also चाङ्गरी (subst., cramps). In the other Gds. it is adopted from H. or B.; thus Bg. चाङ्गि (subst., a spasm); M. चङ्ग or चङ्ग (subst.), चङ्गनाज or चङ्गनाज (adj.), चङ्गनाजी or चङ्गनाजी (subst.)]

अंकण्डी ak'ṛi (1), अङ्करी ak'ri (1), Tbh., subst. f., a rarely used Mth. form for अङ्करी ākuri, q.v.

[The simplest derivation (suggested already in Molesworth's M. Dy.) is from Skr. अङ्क hook, with the Ap. Pr. pleon. suff. उ (Hēm. iv, 429); thus Ap. Pr. अङ्कउ m., अङ्कउया f., contracted into अङ्कना, अङ्कनी. It may, however, be simply a corruption of अङ्करी, which would explain the appearance of उ u in the O. अङ्कना and of ओ in the G. अङ्करी (G. अङ्करी = अङ्करी), and on the other hand the disappearance of उ u in B. अङ्करी (q.v.), M. अङ्करी shoot. H. अङ्करी, G. अङ्करी and अङ्करी, M. अङ्करी and अङ्करी m., अङ्करी f. (the fem. meaning, as in B., a forked stick for pulling down fruit), O. अङ्कना m., अङ्कनी f., Bg. अङ्कना; but S. अङ्करी m., अङ्करी f.]

अंकण्डी ak'ṛi (2), अङ्करी ak'ri (2), अङ्कडी ak'ṛi, (also in Mth. and N. Bh. अङ्करी ik'ri or अङ्कडी ik'ri), Tbh., subst. f., ¹(Bh.) small pieces of limestone, used as road-metal (Gr. § 1266); ²(S. Bh.) fine gravel (Gr. § 794). See अङ्कना āk'rā and अङ्करी, āk'rōri.

[Properly fem. of अङ्कना āk'rā, q.v.]

अकण्डीत ak'rāit, Tbh., adj. com. gen., (Mth. f. अकण्डीति ak'rāitī), swaggering, foppish. Exam., Chan., दुस्र दुस्र चङ्गन काँ देत, चन का देर न, चङ्ग अकण्डीत, It causes insufferable pain to good people not to think of others and to walk swaggeringly; Coll. (Bh.), चाँद अकण्डीत वा, The bull is wallowing and roaring.

(The word is principally used of bulls and the like, and thence also applied to men.)

[Properly (Mth.) pres. part. of √अकण्डी (q.v.); H. अकण्डीत, P. अकण्डीत (or corrupt अकण्डीत, from P. pres. part. in ञ् न्) subst. f., swagger.]

अकण्डीत ak'rāit, Tbh., adj. com. gen., (Bh.) gravelly, said espec. of certain soils, (Gr. § 794). See अङ्करी ak'rōri.

[Der. from अङ्करी by means of the sec. der. suff. ईत; see Gd. Gr. § 245.]

अकण्डीर ak'rōur, a synonym of अङ्करी ak'rāi, q.v. (Gr. § 794).

[Der. from अङ्करी by means of the sec. der. suff. रीर; see Gd. Gr. § 245.]

अकण्डीत akantak, Ts., adj. com. gen., lit. free from thorns; hence met. 'free from annoyance, trouble; 'free from enemies. Exam., 'Rām., Bā., ch. 96, 8, जे चङ्गन चापन जोगी, Saints and hermits felt relieved of an annoyance. *Ib., A., ch. 182, 5, करी चङ्गन राज उचारी, I will reign at ease and free from enemies.

(The word is never used in its literal sense.)

[Skr. अकण्डीत, Bg. अकण्डीत, and so in all Gds.]

अकत akat, Ts., (I) adj. com. gen., thorough, utter, perfect (in a bad sense). Exam., Mg. ballad, परिष कर जव सरवन चाए, अकत मडरवा जेसे बुझाए, When Sar'wan ate the first mouthful, it seemed as it were utter poison (after Fallon); Coll. (Mth.), चोर कुंवाक पानी अकत माडर चौ, The water of that well is thorough poison; Coll. (Mth.), ई जवर के अकत गाँठ अदि, lit. he is a perfect knot of poison, i.e., he is a thoroughly wicked person; similarly अकत नीम a perfect nim, i.e., as bitter as the juice of the nim-tree.

(II) adv., thoroughly, intensely (in a bad sense), (practically serving as a superlative particle). Exam., Coll. (Bh.), ई फल अकत तीता वा, This fruit is intensely bitter; so also अकत कडुवा, thoroughly bitter.

[Skr. अकत: lit. not made, not artificial; hence eternal, natural; hence thorough; Pd. अकत the eternal (an epithet of the Nirvāna); not met with in the other Gds. The tadbh. equivalent is Pr. अकत or अकित (cf. अकण्डी Sapt., vs. 920, and अकित Hēm. iv, 396, meaning, in both instances, thoroughly); cf. M. अकित the uncreate (an epithet of God). An analogous case is that of अकण्डी, which also properly means natural, and hence thorough, e.g., Jan., ch. 12, अकण्डी मनोहर, thoroughly charming. The word might, however, also be derived from Skr. अकण्डी, Pr. अकण्डी, uncut, unimpaired; hence, entire, whole, thorough; analogously to अकित, अकण्डी, q.v.]

अकान्तूबर ak'tābar, अकान्तूबर ak'tobar, Any., subst. m., the month of October.

[E. October.]

अकथ्य akatth (old Bw.) = अकथ akath, q.v.

अकथ्य akath, old Bw. अकथ akatth, Ts., adj. com. gen., what cannot be spoken or described, unspeakable, unutterable, inexpressible, indescribable. Exam., Rām., Bā., ch. 2, 13, अकथ अकथीय तौर-राज, An unspeakable, spiritual chief Tirtha; *ibid.*, ch. 25, 7, नाम रूप-गति अकथ (fem.) अकथी. The mystery of name and form cannot be told; *K. Rām., Ut.* 145, अकथ विधि समस्त, महिमा अकथ (fem.), गुरुवी हांस अकथ समन, (Sib) powerful in every way, of unutterable greatness, the appeaser of Tul'si Dās' doubts; *Dōh.* 199, नाम-रूप गुरुवार अकथ, अगोचर, बुद्धि-पर, अविगत, अकथ, अपार; नेति नेति निज विगत अकथ, (Wise) like Saraswati is thy speech, incomprehensible, past understanding, indeterminable, unutterable, impenetrable; the sacred scriptures can speak of it only in negatives, (नाम or नामा is Saraswati, the goddess of speech and learning; नेति is Skr. अ + रति; *lit.*, the scriptures always say 'no, no'); *Padm., do.* 229, 1, मयि अकथ विगतो वरन रोष रोष विधा अकथ, (The tears of her) eyes were her ink, and her eyelashes the pen, and bitterly weeping she wrote unutterable (words). See अकथ्य akathy' and अकथनीय akath'niy'.

[Properly a fut. part. pass., Skr. अकथ्यः, Pā. अकथो (cf. pass. अकथे Pā. Dy.), Pr. अकथो (cf. pass. अकथ, Hēm. iv, 249), Ap. Pr. अकथु; S. अकथ or अकथ (S. Dy.; on the change of अ to अ, cf. Gd. Gr., §§ 116-120, 145), H. अकथ; apparently wanting in the other Gds. The form of the word is noteworthy on account of its irregularity. As a rule the Skr. conj. cons. अ changes to अ in Pā. and Pr. (Hēm. ii, 21; e.g. पथा = Skr. पथा road, fem. fut. part. pass. of √पथ); in order to avoid this inconvenient change in pass. inflexion, it was usual to employ the alternative phon. change of dissolving the conj. cons. अ into अि or अी (Pā. अी, cf. Hēm. iii, 160; thus Skr. अकथे, = अकथि (Hēm. iv, 249) or अकथी, Pā. अकथीति (Pā. Dy.) The change of अ to अि or अी, therefore, is quite irregular. The irregularity is clearly an old one, as it is already noticed by Pā. and Pr. grammarians (Hēm. ii, 174). In all probability the word is really an ancient tatsama, being preserved from the Skr. as a sort of technical term, applicable to 'things transcending the human mind.' Other similar instances are पथ or पथ dietetic food (a medical techn. term, also in Pr., see Sapt., vs. 814, for पथ = Skr. पथ), मथ or मथ poet. within (for मथ, = Skr. मथ).]

अकथनीय akath'niy', Ts., adj. com. gen., (subst. f. अकथनीया akath'niyā), 'unspeakable, unutterable, inexpressible, indescribable; *unsuitable to be spoken or described. Exam., Rām., Bā., ch. 70, 1, अकथनीय

दायक दुःख भारी, A heavy, grievous, and unutterable pain. *Coll. (Bh.), अनन्तर मार अकथी ऐवन नाम कैवन है के अ अकथनीय वा, His brother has this time done such a thing as is unsuitable to be described.

[From अ + अकथीय, fut. pass. part. of √अथ, Skr. अकथनीयः, a pure tats., which may be used in all Gds.]

अकथ्य akathy', Ts., adj. com. gen., the same as अकथनीय akath'niy', q.v.

[From अ + अथ, fut. pass. part. of √अथ, Skr. अकथ्यः, a pure tats., which may be used in all Gds.]

अकथ akad, Any., subst. m., the marriage contract amongst Musalmāns (Gr. §§ 1273, 1279).

[Ar. *أقذ*. 'aqd.]

अकथन akan = अकथन akan, q.v.

अकथन akan, अकथन akan, (pr. pts. अकथनेत ak'nāit, अकथनत ak'nal, अकथनत ak'nab, अकथने ak'nai), (Bw.), Tbh., v. tr., 'to give ear, hear, hearken, listen, attend; hence *to attend to information, to learn, to come to know; and *to attend to music, to keep time to music, to march in accordance with musical time; also *to attend to the sound of money, test money (Gr. § 1489). Exam., Rām., Bā., ch. 349, 3, पुरजन आवत अकथि वराता, When the citizens heard the marriage procession coming; Rām., A., ch. 44, 1, अकथि विप अकथि राम पथु घारे, When the king heard the fall of the footsteps of Rām; *Git., Bā.,* 37, 5. प्रेक्ष सन्निहित वर अकथन रचना अकथि राम राजीव खोचन उघारे, Hearing the arrangement of excellent words filled with affection (the allusion is to a number of songs), Rām opened his lotuslike eyes; *K. Rām., Bā.* 19, रोष नाखे अकथन अकथि अकथनीय वाते, Lakhan, hearing these unpleasant words (of Parasurām), felt enraged. *Bin. 220, अकथि वा के कपट करतव अमित अकथ अपाथ, सुखी अरि-पुर अकथ अकथ परिहितवि परिनाथ, Learning that the object of its (i.e., Kalikā's) deceptions was (to do) countless (deeds of) injustice and destruction, Pariohhit, when residing happily in Haripur (i.e. Baikunth or Bishnu's heaven), repented (of having spared it). *Rām., Bā., do., 809, 1, गुरुग अकथवि कुंवर वर, अकथि विद्वज्ज निमान, Noble princes cause horses to prance, keeping time to drums and kettle-drums. *Coll., १ रुपैया अकथन, Sound this rupee. See अकथन akan.

(The conj. part. अकथि is the only form in which this verb has been met with by us in B. literature.)

[Skr. √अकथ, 10th cl. अकथयति; Pr. अकथे or अकथे or अकथे (Rāv. xi, 7, Sapt., vs. 365);

B. 'अकाने or अकाने or अकाने; H. same as B.; S. 'बोमारव (inf.; perhaps a pleon. √बोमार, contr. from बाबमार (with euph. व) = Pr. √बाबबावि, Skr. √*बाबबावि; apparently wanting in the other Gds. All Gds. also use the equivalent tats. √बाबबं.]

अकानून ak'nūn, Any., adv., now, at present.
[Prs. اکون اکون aknūn.]

अकफक ak'phak, अकफक sak'phak, (Bh.), the same as अककक ak'sak, q.v.

अकबक ak'bak, Tbh., subst. m., nonsensical talk.
[Redupl. of अक, q.v.]

अकबर ak'bar, अकबर akbar, (poet. अकबर akabbar), Any., subst. m., a man's name, the emperor Akbar. He was the second emperor of Hindūstān of the Mughul house of Timūr. His full name and title, as given on his coins, was Jalālu-d-dīn Muhammad Akbar Pādshāh Ghāsi, i.e., Jalālu-d-dīn Muhammad, the Great, the Victorious Emperor. He reigned at Agra (see art. अकबराबाद) from A.D. 1542—1605. See Beale's Oriental Biographical Dictionary, s.v. Some detached Hindī verses are commonly ascribed to him, among which is the following dōha. Exam., Siv., p. 375, जा को जव है जगत में, जगत सराहै जाहि । ना को जीवन सफल है, कहत अकबर जाहि । Whose fame is (spread) in the world, whom the world praises, his life is successful, (so) says Akbar Shāh.
[Ar. اکبر akbar, lit. the Great.]

अकबराबाद ak'barābād, अकबराबाद akbarābād, Any., subst. m., the name of the capital of the emperor Akbar, Āgrā.
[Ar. اکبرآباد akbarābād, lit. the ābād or settlement of Akbar. He built a fort at Āgrā, made it his principal residence, and named it Akbarābād after himself.]

अकबरी ak'bari, अकबरी akbari, Any., (I) adj. com. gen., relating to Akbar. Phr., अकबरी मोहर subst. m., fac., a one-eyed man (Hd. Dy.). Exam., चाँदनि अकबरी the Ain-i-Akbari or the Institutes of Akbar, the name of the third volume of Abū'l Fazl's celebrated history of the reign of the emperor Akbar, called the Akbar-nāmāh; अकबरी अकरणी or अकरणी a gold coin of Akbar, worth variously, 9, 10, 12, 27, or 30 (but not 16) rupees (see Prinsep's Useful Tables, p. 5).
(II) subst. f., a sweetmeat of rice-flour and sugar formed into balls, and, after being fried in ghī or clarified butter, encrusted with clarified sugar.
[From Ar. اکبر akbar, with Prs. suff. ۴ i.]

अकमा ak'mā, Any., adj. com. gen., born blind. (Properly Urdū; used only by educated Muhammadans of Bihār.)
[Ar. اکما akmah.]

अकमाल ak'māl, Tbh., subst. f., embrace, hug. Phr., अकमाल देव, to embrace. Exam., K. Rām., Su. 29, दूकत अकमाल बाबा पबिक-बनाम मागौ बाबु जाए जाणि, एव अकमाल देव है, Like a company of travellers, escaped from a sinking ship and considering themselves as being born (anew) that day, they all embraced (one another). See अकवार ak'wār.
[Skr. अकमालि, Pr. अकमालि (Sapt., vs. 996), hence B. अकमाल, with the not uncommon change of व to म through an intermediate Ap. Pr. २व. See Gd. Gr., § 134, p. 74.]

अकमित akamit, Tbh., adv., suddenly, unexpectedly. Exam., Vaish. x, 3, अकमित, जो दे, कोकिल पवन बह चुनि, Suddenly, alas! (she hears) the song of the cuckoo in the fifth scale.
[Perhaps a corruption of Skr. अककान्, q.v. Compare also अकमित.]

अकम्पन akampan, Ts., subst. m., (lit. free from trembling), name of a rākshasa or demon in the suite of Rāban, king of Ceylon. Exam., Rām., Ln., ch. 45, 10, अनिप अकम्पन एव अनिकाया विचरत एव नीच एव नावा, When the line began to break, Akampan and Atikāya had recourse to jugglery; Han. 19, बारिदनाद अकम्पन कुम्भकरन से कुम्भर देहरि-बारे, He (Hanumān) is the lion's cub (that killed) those elephants Barid'nad, (i.e. Megh'nād), Akampan, and Kumbhakaran.
[Skr. अकम्पना, a 'bahurīhi' compound of अ not and कम्पन trembling; Pr. अकम्पनो (Rāv. xiv, 70).]

अकार akar, Ts., adj., com. gen., exempt from taxes, duty-free, (tech.) one who does not pay Government revenue. Exam., Chan., अकर अकल कर कितठे कवाव, अकर भाव पर कर नहिँ पाव, While paying himself no revenue, he exacts it from every one; the sun, though possessed of rays, does not take any payment.
[Skr. अकर; hence अकर in all Gds.]

अकारणी akar'ni, Tbh., adj. com. gen., not to be done, wrong, unsuitable. Exam., Chan., सुखित कने सखि हाँ मोह, नरये मड, न अकरणी मोह, (The performance of) good acts is (a duty) for every one; it is well to die; it is not good to do wrong (i.e. death is preferable to wrong-doing); Coll. (Bh.), मोचरे करणी अकरणी मेह, What was right in your eyes has turned out to be the reverse.

[From अ + करणे, fut. pass. part. of √कृ do; hence Skr. अकरणे m., अकरणे f., Pr. अकरणे m., अकरणे f. (cf. Hēm. i, 248), Ap. Pr. अकरणे m., अकरणे f., or अकरणे com. gen. (cf. Hēm. iv, 329 330); hence, contracted, Gḍ. अकरणे or अकरणे. The form with अ n belongs to W. Gḍ. In M. it occurs shortened to अकर in the comp. अकरकर lit. doing what is not to be done, perverse.]

अकारमल akar'mal, Tbh., adj. com. gen., (Mth.) 10
unfortunate. Exam., Chan. वैलक जाव जाव अकरवाड, वैलकां वलां रौद हें जांट। अकरवाड विर अकरवि वैल, इडकहि माव, अनदे कि भेड। विव विव, जतहि अकरमल जाव, ररव अकरक पल अकरवाव ॥ A bald man went and sat down under the shade of a bēl-tree, 15
being made uncomfortable by the sun shining on him. Suddenly a bēl fruit dropped on his head and his skull was broken. What an unlucky thing it was! O Sib, Sib, wherever an unfortunate man may go, the fruit of his sins will be preceding 20
him.

[Formed from अकरण or अकरणे (q.v.) with the Mth. suff. अ, which is only the past part. term., and is added in Mth. to make participial adj. of real or supposititious verbs.]

अकारमार akar'mār, Tbh., subst. f., ground not properly cleaned for receiving seed.

[A comp. of अकरा (1) and मार (q.v.), lit. infested with vetoh. Cf. H. अकरावा.]

अकारा ak'ra (1), (f. अकरे ak'ri), Tbh., adj., dear, costly, high-priced (in a bad sense). Exam., (Rj.) 35
मैं तो गोविन्द जीको मोह, को कहे अकरा, को कहे अका, जीको मराजू मोह, I bought Gobind, some said dearly, others said cheaply, so I weighed him in the balances (said by Mīrā Bāt, a celebrated poetess, wife of Rānā Kūmbhā of Chitōr, in the 15th cent. A.D., see Calcutta Review, vol. XLVIII, p. 7, and As. Res., vol. XVI, p. 99). See अकरे ak'ri (3) and अकाह akāh.

[Probably derived from Skr. अकारः (= अ + का) or आकारः (= आकाह-अ), lit. unseasonable, hence dear (as in times of scarcity), and (with pleon. suff. क) अकारकः or आकारकः, Pr. 'अकरणे or , आकरणे or 'अकरणे, Ap. Pr. 'आकरणे or 'आकरणे; S. 'आकरि, (र being due to the influence of the lost अ), P. 'अकरे, B. and H. 'अकरा. Apparently wanting in the other Gḍs. This is an instance of the common B. change of अ to र extended to the W. Gḍs; in S., like B., it is usual; cf. S. इकार famine = Skr. इकारः.]

अकारा ak'ra (2) = अकरा ak'ra (3), q.v.

अकारा ak'ra (1) or अकरा ak'ra, Tbh., subst. f., a kind of grass or vetoh (vicia sativa, Wat.); it is a parasitic weed which grows in the wheat-fields under the spring crop and twines amongst the plants (Gr. § 1075). It is sometimes used as a fodder (Ell., vol. II, p. 213); also termed अकरे ak'ri (1), अकरे akuri, q.v.

[It may be a corruption of अकरा (cf. the fem.), derived from Skr. अकरा, which lit. means having a hook, hence (with pleon. suff. क) Pr. अकरणे m., अकरणे f., Gḍ. अकरा m., अकरे f. Or it may be derived from Skr. अकर hook, with the Pr. suff. अ, which in Gḍ. may change to र; thus Pr. अकरणे or (with pleon. क) अकरणे, Gḍ. अकरा. In the latter case, however, there should be in B. an alternative form अकरा ak'ra; and in the absence of it (though there is Mg. अकरा), the former derivation is the more probable one. In any case, the B. word is undoubtedly connected in one way or the other with the Skr. अकर hook. Generally speaking, it may be noted that the derivatives of the Skr. अकर and अकर have been greatly confused in the modern languages, owing to interchanges of अ u and अ a and of र r and र r. See also the remarks on the derivation of अकरे (1), अकरा, and the note on अकरे (1). H. the same as B. In the other Gḍs., apparently, it occurs only in the fem. form, q.v.]

अकारा ak'ra (2) = अकरा ak'ra, q.v.

अकारा ak'ra (3), अकरा ak'ra (2), (f. अकरे ak'ri, अकरे ak'ri), Tbh., adj., true, genuine, good. Exam., K. Rām., Ut. 121, नाम-प्रताप मया-महिमा अकरे किचे खोटे-अ, खोटे-अ वाडे, Through the power of his name and his great renown, he (Rām) turned even the bad (e.g., Ajāmil, &c.) into good, and raised even the lowly (e.g., Nihāds and Bhils; the encl. अ is a particle of emphasis).

(The word is said to be a synonym of अरा, q.v., and the opp. of खोट or खोटा, q.v.)

[Perhaps connected with Skr. आकर, a mine; hence best, excellent.]

अकारार ak'rār, अकरार ek'rār, अकरार ik'rār, Any., subst. m., 'an admission, confession (in this sense also करार karār); 'a written bond or agreement. Comp. अकरार-नामा, subst. m., a written agreement. Exam., 'Coll. (Bh.), ई पाप मन अकरार करतारो, मनगा हे मेड अर, I confess this sin: it has been committed by me. 'Sal., 16, हे इडु तरण अकरार मेड मेड, Thus on both sides an agreement was made; B. Gr., II (Bh.), p. 32, खोकर अकरार लिखे, Write a bond to that effect.

[Ar. اقرار iqār.]

अकराव ak'raw; **अकराव** ak'raw, Tbh., subst. m., foot and mouth disease in cattle, in which the feet and face swell and the stomach distends (Indian Cattle-Plague Report, Vocab. s.v. Ukrao).

[Derived by means of the prim. der. suff. अ a (2), (q.v.), from the causal √अकराव, itself derived from the simple √अकर, q.v. Literally the word means stiffness, cramps.]

अकरिया akariyā, Tbh., subst. f., (South Bhagalpur) a heifer ready for the bull (Grs. § 1118).

[Prop. lg. f. of अकरी (or अकरी) a possessive adj. derived from अकर, q.v., by means of the Gd. suff. ई i, see Gd. Gr. § 252.]

अकरी ak'ri (1) (Mg.), also (S. Mth.-Mg.) अकरी uk'ri, Tbh., subst. f., the funnel or cup at the top of the hollow bamboo tube of a seed-drill (Grs., § 24). Exam., Coll. (Mg.), अकरी डरवा में लगा दीरी दे, डे जाही खेतवा पर दे, Fasten the funnel to the drill-plough (डर) and take it off to the field.

[A corruption of अकरी (with अ reduced to अ, see Gd. Gr., § 26; the long form अकरिई occurs in the example of the following article), a fem. diminutive of अकर or अकर (or अकर, अकर), a mortar or pot for husking rice, Pr. अकर (Hēm. ii, 90) or अकर (Hēm. i, 171), Skr. अकर.]

अकरी ak'ri (2), अकरी ek'ri, अकरी ek'ri, Tbh., subst. f., uncleaned rice (Grs. § 1272). Exam., Coll. (Bh.), हम तीन दिन से अकरी चाकर बात बाटों, अकरिई नर मिहल, I have been three days eating unhusked rice, for I could not get a crushing-mortar.

[Der. ? S. has अकरी.]

अकरी ak'ri (3), Tbh., subst. f., high prices, scarcity. (Properly Urdu; only used by the educated in Bihār.)

[This word is properly the fem. of अकरा (1), q.v., used as a subst. In Skr., अकरी, the fem. of अकरी, is used as a subst. in the sense of price of a commodity payable at a fixed time, credit price. Similarly the Skr. अकरी, fem. of अकरी, might be used. Hence अकरी or अकरी would mean want of credit prices, a time when no credit is given; hence scarcity.]

अकरी ak'ri (4), fem. of अकरा ak'ra (1) and (2), q.v.

अकरी ak'ri (1), Tbh., the same as अकरी ak'ri (1) and अकरी ak'ri, q.v.

(It may be noted that with the sense of vetoh it admits a masc. form अकरा, q.v., while apparently it does

not admit the forms अकरा and अकरा, spell with अ r. But though not hitherto noticed, it is probable, from all the circumstances of the case, that they do exist.)

[For der. see art. अकरी (1), अकरा (1), and अकरा.—H. and M. अकरा, Bg. अकरा.]

अकरी ak'ri (2) = अकरी ak'ri (2), q.v.

अकरन akarun, Tbh., adj. com. gen., (subst. f. अकरना akaruna), pitiless, merciless, relentless. Exam., Rām., Bā., ch. 283, 6, अर कुडार में अकरन कोरी, Having axe in hand, I am pitiless in my wrath.

(Rām Jasan's reading अकरन is an error. It has been adopted into Bate's Hindi Dictionary, where it is explained as equal to अकरन.)

[Skr. अकरन; Pr. अकरनो (see Nām., vs. 73), all Gds. अकरन or अकरन.]

अकरूर ak'rūr, अकरूर ak'rūr, अकरूर ak'rūr = अकरूर ak'rūr, q.v.

अकरोट ak'rot, अकरोट akrot = अकरोट akhrot, q.v. (Wat. akrot.)

अकरोरी ak'rōri, Tbh., subst. f., small pebbles. Exam., Padm., ch. 137, 3, पावन परिहरे लेवु सब पंवरौ, काँठ न चुने, न गड़े अकरोरी, Put slippers on your feet so that thorns may not pierce, nor pebbles wound them. See अकरी ak'ri (2) and अकरी ak'ri (2).

[Derived from अकरा (2) by means of the pleon. suff. ओरा, fem. ओरी (Gd. Gr. § 209). The fem. gender indicates diminutiveness.]

अकर्स akarkas, Tē., adj. com. gen., very hard, very difficult, very unpleasant. Exam., Coll. (Bh.), ई अकर्स अकर्स वा, This is extremely unpleasant.

[From Skr. अकर्स, with the intens. pref. अ; see art. अ a (5). The word is not uncommonly used in Bihār, but not in the negative sense, 'not hard' or 'soft,' given to it in the H. Dy.]

अकर्म akarm, Tē., subst. m., 'a bad or low action, sin, wickedness; * (its result) evil, misfortune, ill fate. Exam., Coll. (Bh.), ई कौन अकर्म करत ई ई ई, ऐसन नर करे के बासी, What wickedness are you committing? You should not act thus. See another example under अकरमल akar'mal. * For an example see under अकरोट ak'ol (3).

[Skr. अकर्म, and so in all Gds.]

अकर्मक akarmak, Tē., adj. com. gen., (gram.) intransitive.

[Skr. अकर्मक; hence अकर्मक in all Gds.]

अकर्मन्यः akarmany', Ts., *adj. com. gen.*, (*subst. f.* अकर्मन्या akarmanya), useless, good for nothing, unprofitable. Exam., Coll. (Bh.), ई मन्ने वद् अकर्मन्यः ईने, प्रकरा वे विद्दु काम नार्थि निकरापी, This is a most good-for-nothing fellow; no work can be got from him.

[Skr. अकर्मन्यः; hence अकर्मन्य or अकर्मन्य in all Gds.]

अकर्मि akarmi, (*f.* अकर्मिणि akarmiṇi) = अकर्मो akarmi, q.v.

[This form is peculiar to the Mth. dialect and to poetry. See Mth. Gr., § 47, p. 20.]

अकर्मि akarmi, Ts., *adj. com. gen.*, (*subst. f.* अकर्मिणी akarmiṇi), wicked, rascally, an evil-doer. Exam., Coll. (Bh.), मोकरे भारे वद् अकर्मो ईने, मोकरा नू समग्गार्वेठ, नई? Your brother is a great rascal, you should remonstrate with him, won't you?

[Skr. m. अकर्मो, f. अकर्मिणी, and so in all Gds.]

अकाल akal (1), Ts., *adj. com. gen.*, 'lit. not in parts, not divisible, not subject to increase or decrease, used tech. as an epithet of Brahma; hence 'immeasurable, inconceivable, mysterious. Exam., 'Rām., Bā., do. 61, 1, ब्रह्म जो व्यापक विरज अज अकल अनोद अनेद, Brahma, who is omnipresent, passionless, unbegotten, indivisible, desireless, undifferentiated; Bin. 49, ब्रह्म, व्यापक, अकल, अकल-पर, परम-चित्त-ज्वाल, गोतीस, गुणत्रिणि-वर्णा, (Hari is) like Brahma, omnipresent, indivisible, transcending all, (the source of) the knowledge of the highest good, imperceptible to the senses, excluding the existence of any quality. 'Sat. iv, 38, विनदि बोध तद् एक मो साया द्दु अकल प्दु; को वरने अतिसे अमित सब विधि अकल अद्दु, Without seed a tree has been produced (i.e. the kalpa-tree), with branches, twigs, fruit, and flowers. Who can describe it? It is thoroughly immeasurable, altogether mysterious and incomparable.

[Skr. अकलः, Pr. अकलो, in all Gds अकल.]

अकाल akal (2), Tbh., (I) *adj. com. gen.*, (*subst. f.* अकाली akālī or Mth. अकालि akālī), lit. 'unskilled in conversation; hence 'simple, foolish, silly; 'befooled. Exam., 'Chan., राज द्वार में अकलक उपायता की, What assistance can one who is unskilled in conversation render in (introducing another into) a king's court? 'Chan., अकलक करि अकल निरपाच, अकलक पाकल वरनो-नाच; राजा अकल अकल दुदि जाच; सम कौ राजा देव उपाच, The lord of the earth, the protector of all (i.e. the king), supplies all the necessities of a fool; (but) with a foolish king all goes wrong: kings and gods are the refuge of all; Chan., वन्द

पटापोलि वरं उधोरि । वीरि नवानक निवरी वीरि । अकलिक (fem.) विपति उकल दुदि नेदि । भाग्यमान उत मातानेदि ॥ The sister-in-law sent (to her brother's wife) a delicious dish made of rice-milk with water-nuts mixed with sugar; all the distress of the foolish woman was removed; she became the mother of a fortunate son. 'Chan., तेह मय कारिच निकराच । डादो डादा देह पडाव ॥ चाकल सम जन अकल उगाव । अदिदिदिनीक कपठ नई पाव ॥ प्रात देदि पद् अकल मोल । अदि चाप्रल जहु सुववद् सोल ॥ अकल उकल अरिवातक डाठ । हाकलकेल लेल जहु काठ ॥ (The bride's people) mixed soot with the oil and sent it in large and small pots; all the (bridegroom's) people being weary rubbed it on their bodies without discovering the maid-servant's trick. In the morning they looked black like Bhils or Musahars coming away from the preparation of indigo. The whole company of the befooled wedding party became like blocks of wood through shame. (Compare the story in the Kathā Sarit Sāgar, transl., vol. I, p. 19).

[Skr. अकल, Pā. अकलो (Pā. Dy.), Pr. अकलो, P. अकल, O. अकल, M. अकल, G. अकल or अकल, B., Bg., and H. अकल.]

अकाल akal (3), Tbh., *prop. wk. f.* of अकाला ak'la, q.v., occurring in comp. only, e.g., in अकलखुरा akalkhura, (*f.* अली ri), *adj.*, lit. eating alone; hence unsociable, greedy, selfish, jealous.

अकाल ak'l = अकिल akil, q.v.

अकालङ्गा akalayka, (*poet.* अकालङ्गा akalayka), Ts., *adj. com. gen.*, a religious and moral tech. term, without spot, stain, or defect. Exam., Rām., Bā., ch. 82, 4, अक विचारि तुम तजि अब उहा, अकदि नईति अकल अकलङ्गा, Thus do thou think and put away all doubt, that Saṅkar (i.e., Mahādeb) is in every way without stain; Git., A., 43, 3, चित्तवत मुनि-मन अकोर देडे निज डौर डौर अकल अकलङ्ग उरद अक अदिनी, The Munis sit like ohakōrs (a kind of partridge said to be enamoured of the moon), each in his own place, beholding the imperishable spotless autumnal moon (i.e., Rām) and its moonlight (i.e., Sītā).

[Skr. अकालङ्गा; in all Gds. अकालङ्गा.]

अकालङ्गता ak'layk'tā, Ts., *subst. f.*, absence of spot or defect, fair fame. Exam., Rām., Bā., ch. 275, 3, अकलङ्गता कि कानी उवरई, As a gallant who would have no scandal.

[Skr. अकालङ्गा, and so possibly in all Gds.]

अकालङ्गा akalayka, *poet.* = अकालङ्गा akalayka, q.v.

अकलवा aka'wā, अकलवा aka'wā, Tbh., subst. m., lit. famine, hence often used as a personal name for the child of a person whose elder children have all died, the superstition being that calling a child by an unpleasant or disgusting object would cause it to live long. See *Ind. Ant.*, vol. VIII, p. 321; *Prop.*, p. 22.

[Properly the long form of अकाल aka'l, famine, q.v.]

अकला ak'lā, the same as अकला ek'lā, q.v.

अकलियान akaliyān, अकलियान akaliyān, Te., (I) adj. com. gen., (subst. f. अकलियानी akaliyāni or Mth. अकलियानि akaliyāni), 'unpropitious, ill-omened, unlucky; 'uncomfortable, disconsolate, unblest. Exam., 'Coll. (Bh.), ए गोशरं, ऐषम अकलियान वाच नत बोधो, O Gosā! do not say such unpropitious words. 'Chan., जनि काँ द्रोह दुषमेक नाम, अकलियान तनि काँ सम डाम, To whom the (very) name of virtue is an aversion, for him every place is unblest.

(II) subst. m., bad luck, misfortune. Exam., Coll. (Bh.), तोचन्दा घर में ज जागि लगीलक वा, बोकर अकलियान बरें बोरे, He has set fire to your house, he will certainly have bad luck.

[Ved. अकलायी f. (Ath. 20, 128, 8), Skr. अकलायः m.; in all Gds. अकलाय or अकलान.]

अकलुषा akalūṣā = अकलुषा aka'lūṣā, q.v.

अकलेस akalēs, अकलेस akalēsh, Tbh., adv. com. gen., lit. without trouble; hence ' (physically) without difficulty, easily; ' (mentally) without discomfort, comfortably, happily. Exam., 'Hb. viii, 32, जनि अकलेस देस सुन जोरि, विच किसकप्र जक दे बहु तोरि, Most easily he strung the bow and snapped it like the thread of the inner stalk of a lotus. 'Prabh., p. 12, l. 20, रति-पति सम्पति लेख परदेस, जनिज सकल जग बस अकलेस, The attendants of Cupid entered, through whom the whole world lives happily.

[Skr. अ + लेस; for the cognate forms of लेस in Pd., Pr., and Gd., see that article. On the origin of the adv. use, see the remarks under अकारन. The word appears to be never used as a subst. or adj.]

अकल्यान akalyān, = अकलियान akaliyān, q.v.

अकवन ak'wan, Tbh., subst. m., curled, flowered, gigantic swallowwort, celebrated among native practitioners for its many medicinal qualities, calotropis gigantea, also called Mandār (मन्दार). See चाक ak (2), of which it is the more usual Mth. form.

[Skr. अकवरो, another name of the arka plant (Skr. Dy. P.), Pr. अकवरो, B. अकवन. Another name is Skr. अकवरा, whence probably comes the H. अकौड़ा (Hd. Dy.), contr. from Pr. अकवरो.]

अकवारिया ak'wariyā (1), Tbh., subst. f., lg. f. of अकवारि ak'wārī, q.v. Exam., Mag. 18, बरो अकवारिया रोवा हे हे हुतवे, जिवा जोर अकत घुरमाप्र, Tightly embracing (lit. taking a full hug of) my beloved I shall sleep, and my heart goes beating.

अकवारिया ak'wariyā (2), Tbh., subst. f., the rope by which the rudder of a country-boat is held up (Grs. § 236).

[Skr. अकवारो, Pr. अकवारो or (with pleon. suff. क) अकवारिया; hence (with short antepenultimate) B. अकवारिया.]

अकवार ak'wār (Grs. § 886) = अकवार ak'wār, q.v.

अकवार ak'wār, अकवारि ak'wārī, अकवार ak'wār, अकवारि ak'wārī, Tbh., subst. f., 'grasp, hug, embrace; 'an armful, as much as can be taken between the two arms (= चांगा, q.v., and अर पांजा, Grs. § 886), or as much as can be taken under one arm (Cr., p. 51). Comp., अकवार भेट, subst. f., (wom.), salutation by message (Ās. Gy., where it is erroneously said to be masc.). Phr., अकवार भरव or अं लेव to embrace, to hug to one's self (= अक मरव); hence fig., to take greedily, to take with all one's heart (with the genitive of the thing desired). Exam., Mg. song, 'जो में जांनितीं फयुनि अवार, कन हे परितीं मरि मरि अकवार, If I had known the festival of Phāgun (the Hōh), I would have held my beloved fast with many embraces (after Fallon); Coll. (Bh.), अमार अकवार-भेट कच दिखलसि, She sent an affectionate salutation to me, (lit. she sent 'a meeting with embraces' or 'her embraces' to me, as in French letters, 'je vous envoie mille embrassements,' or 'je vous embrasse mille fois'); Coll. (Bh.), ई वाच हे वन अकवार लेहो, I took that object with all my heart (lit., I took a grasp of that object). See अकमाळ ak'māl, अकम aykam, कौल kōul, कौली kōulī.

[Skr. अकवारि: fem., Pr. अकवाही (Sapt., vs. 996): hence B. अकवारि, turning व into र, as usual; see Gd. Gr., § 30, p. 34. In the other Gds. this word occurs only in a mutilated state, with loss of the initial अ and contraction of medial ववा to वौ; thus M. कवळ f., कवळी or कौळी f., कवळ or कौळ m., P. कौळी f. (also कौळ m. in the sense corner of a room), H. कौळी or lg. f. कौळिया f., कौळा m., also कौळ m., B. कौळ, O. कौळ. Most of these mutilated forms occur also in the sense of lap, bosom; hence corner of a room, a lane

or long passage. With these may be compared the B. कोर, O. कोड़, H. कोड़ or कोड़ा, lap, bosom, M. कोड inlet, branch of a creek, and in all Gds. कोर or कोरा corner; the cons. ड, र, ङ, ञ being easily interchangeable in the Gds. On the other hand, Skr. has कोड m., lap, bosom, कोड m., lap, embrace, कोर corner; and there can be little doubt but that in the Gds. the derivatives of the Skr. अकवारि and कोड have been to a great extent confused. It is, however, not impossible that some of the Skr. forms, such as कोड, कोर, and perhaps also कवड mouthful (M. कवड or कवड), may themselves be due to mutilations of अकवारि; cf. the mutilated Skr. form अकवारिवा.]

अकवारि ak'wari, अकवारि ak'wari, Tbh., subst. f., the same as अकवारि ak'war, q.v. Exam., Krish. 238, एव हास्य अकवारि भरत सौ, वार तोरि, सोही कडवारि, From this desire you are embracing me, tearing my necklace and disordering my bodice.

अकस akas, इकस ikkas, Any., subst. f., 'spite, enmity (Ās. Gy.); 'envy, jealousy. Phr., अकस राखन or अ० करन, to bear enmity, to be jealous. Exam., 'K. Rām., Ut. 94, एते मान अकस कोवि (= करिदि) को पाउ पादि (= है) को, Who are you that you should act towards me with such pride and enmity? Coll. (Bh.), नैं चोकनरा वेडनवा के मारने रचनैंड, सोही है ज तोडनरा है अकस राखेवा, He bears you ill-will because you killed his son long ago (with pluperf. in the sense of a very long time ago); see also under अकसक. *Git., Bā., 84, 7, रानि वाड अकस उशाड वाड-वड करि वयो बोडे विरड अकस उपचार है, The heralds proclaimed the fame (of Sitā's swayambar), describing the loss, the gain, the rage (at failing), the joy (at succeeding), the power of arm (in breaking the bow), (and thus) rousing the envy (of Rām's co-suitors).

[Ar., عكس aks, lit. inversion; hence, opposition.]

अकसक ak'sak, (Bh.) अकसक ak'phak or अकसक sak'phak, Tbh., adj. com. gen., gorged so that one cannot rise from one's seat. Exam., Chan., काड अकस के अकसक डार, अकडित काड इच सेंचार, What! can the gorged one turn aside Time's enmity? Time's punishment is certain in the world; *ibid.*, नहा-बोच नैं वेडनि जाय, अकसेवांर दुतवांर अकसाय । सेकनि सन किडु चोर चोराय, अकसक जन काँ ही वडुवाय ॥ Going to a great feast he ate, felt drowsy, and slept, well satiated: a thief stole away all his things: what (remains) for the gorged one but to rave like a tiger.

(The form अकसक appears to be pure Maithili. See Vocabulary in Mth. Ch.)

[The word is evidently an alliterative compound connected with the √पाँक (cf. √पाँक, पँक, Skr. प्रेक्

in H. R., p. 80, or प्रविष्), to gobble, to toss food into the mouth, and उका or उका or पाका or पाँका, a quantity of food taken to be chucked into the mouth, or the act of chucking such a quantity of food into the mouth. The alliteration imparts an intensive force, implying one who gobbles up many handfuls. M. has उकापक or उकापक, one who repeatedly throws handfuls into the mouth. Possibly the form of the B. word may be due to some confusion with मकक, a glutton, a bye-form of मकक (with ष for ष, see Gd. Gr., § 11, p. 8), Skr. मकक.]

अकसर ak'sar (1), (lg. f. अकसरवा ak'sar'wa or अकसरवा ak'sarua), Tbh., adj. com. gen., alone, solitary, single. Exam., Rām., Ar., do. 20, 2, कवन हेतु मन कय वनि अकसर चाबेड मान, For what reason have you come, (my) son, troubled in mind (and) quite alone? Bij., l. 943, बाप! अब डे नैं रचखौं अकसर विचरवा, O father, up to now I have been but a single life (i.e., I have been alone, see Bij., l. 961). See अकसर ak'sar.

[Skr. एकसतः, Pr. अकसरिचो (adv. अकसरिचं in Hēm. ii, 213, synonymous with अगिति, सन्नति) or अकसरिचं (Nām., vs. 17 = अति सत्त्वा); the Pr. अरिचं becomes in Gd. shortened into अरि, अर, just as Pr. अरिचं becomes Gd. अरि, अर; see Gd. Gr., § 271, p. 128. Hence B. अकसर or अकसर, H. इकसर or अकसर, O. अकसर, M. एकसर. M. has also a str. f. adj. एकसर (fem. री), adv. एकसरें. Similar formations, common to all Gds., are—with the numeral द्वि two, B. (wk.f.) दोसर, (str.f.) दोसर second; with the num. त्रि three, B. (wk.f.) तेसर or (str.f.) तेसर third; with the num. चतुर four, B. चौसरी a land four times ploughed. Similarly अकसरौ is a land once ploughed; see s. vv. The second and third members of this set are now used as ordinal numbers, replacing the proper forms दूजा, तीजा. The first and fourth members have no such specialised meaning. But the original equivalence of the whole set is strikingly shown in such sentences as the M. तुका नचे देव दिख्वा एकसर, तवासी दुसरें नारौं जय, Tukā Rām says a body he gave me once, hence I shall not be born twice. M. has also a similar verb चौसरें, to perform for a fourth time.]

अकसर ak'sar (2), Any., (I) adj. com. gen., many, most, nearly all. Exam., Coll. (Bh.), अकसर अदिनी लोग कहेसन, Many people say it.

(II) adv., 'often; 'for the most part, usually, generally. Exam., Coll. (Bh.), अकसी लोग अकसर कहेसन, People often say.

[Ar. اكثر akzar, comparative of كثير kaṣīr.]

अकसरवा ak'sar'wa, lg. f. of अकसर ak'sar (1), q.v.

अकसरा ak'sarū = अकसरवा ak'sar'wā, q.v.
Exam., Coll. (Bh.), हीरक अपन्ने घर के अकसरवा वा,
Dihal is the only man in his house (As. Gy.); i.e.
he has no relations.

अकसवा akas'wā, Tbh., subst. m., lg. f. of अकाव, q.v.
Exam., Bij., l. 818, चिह्न उड़ि जाने अब अकसवा,
Hiochhal (name of horse) now flew up into the
air (see also *ibid.*, ll. 551, 973).

अकसात ak'sāt, अकसान aksāt, Any., subst. m., instal-
ments of the annual revenue.
(A term only used in the kachah'ries or magisterial
courts of India.)
[Ar. اقساط aqsāt, properly plur. of قسط qist, an
instalment.]

अकसाम ak'sām, अकसान aksām, Any., adv., of various
kinds, of every sort.
(A term only used in the kachah'ries or magisterial
courts of India.)
[Ar. اقسام aqsām, properly plur. of قسم qism,
subst. fem., kind, sort.]

अकसीर ak'sīr, अकसीर aksīr, Any., subst. f., 'powder,
dust, filings; especially 'powder or mixture pretended
to be capable of converting other metals to gold or
silver, the philosopher's stone, elixir; hence 'the
science concerning such powders, alchemy, chemistry;
hence also colloquially used in the sense of an 'effica-
cious or beneficial remedy. Exam., 'Coll. (Bh.),
ज वकीम बोकरा हाथ में अकसीर खाति गैस, That doctor
became like a philosopher's stone in his hand (said
of a Baniyā in Patna who prospered through the
favour shown him by a certain native doctor). 'Coll.
(Bh.), ई दवाई बड़ अकसीर चोरे, This medicine will
do you a great deal of good.
[Ar. اكسير iksīr or اكثير iksīr, also pronounced aksīr
or aksīr. Connected with كسر kasar breaking, a fraction.]

अकसात akasmāt, (poet. अकसमात akas'māt), Ts., adv.,
lit., 'without a wherefore, (i.e., without the operation
of any known cause), perchance; hence 'suddenly,
abruptly, unexpectedly, unawares, instantaneously,
immediately. Exam., 'Sat., v, 62, जीं पे अकसमात ते
उपजे बुदि विदास, ना तो अति-बस-हीन के घर सेवन बहु कास,
Although perchance an eminent intellect may be born,
still the very guileless spend some time in serving
their spiritual preceptor. 'Dev., sc. 3, अहि गाँव में ई
खोगन के डेरा उपा पडैस, उहाँ के खोगन के पराने (=
ग्राम + हि) छूख जाया; जान पड़ेला, मामो जन-राज के
देना अकसात माहुव-रूप धर के चारख चौ, Into whatever
village the tents and measuring rods of these people

come, the souls of the people of that place dry up;
it seems as if the army of Jam'rāj in human form
had suddenly arrived. For another example, see under
अकसरा akar'mal.

[This word is rarely used. A more usual one is
अकानिक, q.v., or अकानक, q.v.]
[Skr. अकसात्; अकसात in all Gds.]

अकहतरि ak'hattari, (Mth.) = अकहतरि ek'hattari,
q.v.

अकहारा akah'ra = अकहारा ekah'ra, q.v.

अका akā, (fem. अकी aki), str. f. of अक ak (1), q.v.

अकाए akāē = अकाय akāy, q.v.

अकाज akāj, (poet. अकाजा akājā or अकाजू akājū), Tbh.,
subst. m., lit. what is not to be done; hence 'wrong,
sin, crime; 'harm, injury, loss (done to others or
suffered by one's self); 'evil. Exam., 'Rām., A., ch.
203, 1, मुनि-समाज सब तीरव-राजू हाँसे उ सपव अकाज अकाजू,
In an assembly of saints and in such a holy place,
an oath, even in (speaking the) truth, is a sin and
a crime. 'Rām., A., ch. 290, 9, पर अकाज त्रिब चापक
काजू, Another's loss is dear (to him and) his own
gain; *ibid.*, ch. 285, 1, भरत चाय सब काज अकाजू, In
Bharat's hand is all gain and loss; *ibid.*, ch. 72, 7,
रन सनेह-बस करण अकाजू, Under the influence of her
very love she will do me harm; *ibid.*, ch. 23, 8, होर
अकाज, बाहू निव बीते, It will be our loss (if) this might
pass away (unutilised); *ibid.*, B., ch. 56, 8, जो न
कहीं, बड़ होर अकाजा, If I do not tell it, it will be a
great loss (to me); *ibid.*, ch. 170, 1, कहे कथा, तब परम
अकाजा, If you tell your story, then (you will do
yourself) exceeding harm; Bin. 76, तुलसी अकाज
काज राम बी के रोझे खीजे; प्रीति की प्रतीति मन मुदिन
रहत हैं, Tul'sī Dās (says), (the test of) loss and gain
is solely the pleasure and displeasure of Rām;
through the experience of His love I remain happy
in my heart; K. Rām., Ut. 49, जिपा जेहि की बहु
काज नहीं, न अकाज कह जेहि के मुख मोरे, करै निव
की परवाहि की, From whose favour no gain results,
nor any loss from whose displeasure (lit. turning
away of the face), for him who has any respect?
'Ag. iii, 4, अनरख, असयुन, अर, असुन, अनमल, अखिल
अकाज, Disappointments, inauspicious omens, mishaps,
misfortunes, bad luck, (and in short) every evil;
Doh. 67. तुलसी हरि अपमान ते होर अकाज समाज,
Tul'sī Dās (says), from disrespect to Hari comes
every evil.

(The forms in आ ā, अ ā, are merely due to the
exigencies of metre and rhyme.)

[Skr. अकाये, Pa. अकयं (Kch. 318), Pr. अकयं; all Gds. अकाज.]

अकाज akāj, (pr. pts. अकजेत akajēt, Bh. अकाजत akājat, अकाजित akājī; अकाजल akājal; अकाजब akājab; अकाजे akājai), Tbh., (I) v. tr., to render useless, inflict injury upon, spoil. Exam., Coll. (Bh.), तोहर ई काज बस अकाजने, I will spoil this business of yours.

(II) v. intr., lit. to be wasted; hence to die. Exam., Rām., A., ch. 238, 6, मानडे राज अकाजेत बाजू, As if the king had died that very day.

[Der. root made from अकाज, q.v.]

अकाजा akāja, poet. = अकाज akāj, q.v.

अकाजि akāji, (f. अकाजिनि akājini), Mth. and poet. = अकाजी akāji, q.v.

अकाजी akāji, Tbh., adj. com. gen., (subst. f. अकाजिनी akājini), bad, injurious. Exam., Coll. (Bh.), ज बड़ अकाजी बहिनी ईने, He is a very bad man.

[Der. from अकाज by the Gd. suff. ई; see Gd. Gr., § 252. Though not noted, it probably occurs in all Gds.]

अकाजू akājū, poet. = अकाज akāj, q.v.

अकाथ akāth, Tbh., adv., unsuccessfully, vainly, profitlessly, uselessly. Exam., Bin. 84, मनो है दुगम जो जो अमर अमर नहु संसृति, जौ कत जोवन अकाथ, Knowing that there has been vouchsafed to you a body unattainable to the gods (lit. immortals), why (कत) then (जौ) do you lose it profitlessly?

[Skr. अकथाय, Pr. अकथय (Sapt., vs. 516), B. contr. अकाथ; apparently wanting in the other Gds.]

अकान akān, (pr. pts. अकनेत akanēt, Bh. अकानत akānat, अकानित akānit; अकानल akānal; अकानब akānab; अकाने akānai) = Bw. अकान akān or अकन ākan, q.v.

अकाव akāv, (pr. pts. अकवेत ākabēt, Bh. and Mg. also अकावत ākabāt, अकावित ākabī, अकारत ākāt; अकापोव ākaol; अकापव ākaeb; अकावे ākāvai, अकाप ākaē), Tbh., caus. v., (Bh.) to cause to be valued or prized. Exam., Coll. (Bh.), तू प्रकरा के वैवे अकावतारै, How do you get this valued?

[Skr. अकाव, caus. अकवति, Pr. अकावेर; hence Gd. अकावे; see Gd. Gr. § 349.]

अकाव akāv = अकाव akāv, q.v.

अकावीर akāvir, Any., subst. m., people of rank, nobles, grandees, the upper ten.

[Ar. اکابر akābir, plur. of اکبر akbar great.]

अकाम akām (1), (poet. अकामा akāmā), Ts., (I) adj. com. gen., (subst. f. अकामा akāmā), without desire, without lust; used technically as one of the epithets of the Supreme Being. Comp. (Rām., Ar., chh. 9, 8) अकाम-विच, The friend of the unsensual, (i.e., Rām). Exam., Rām., Bā., do. 77, 1, जोगी जडिच अकाम-मन नगन अकाम-भेच, A mendicant recluse with matted hair, his soul free from lust, naked, with hideous accoutrements; *ibid.*, ch. 86, 2, जदपि अकाम, तदपि भगवाना मन्त्र-विरच-दुख दुखित दुखाना, Though himself passionless, yet God sympathises (lit. is pained) with a pious man's pain of bereavement, knowing it well; K. Rām., Ut. 144, सिव अकाम, अभिराम-वान, निर राग नास बधि, Sib (is) devoid of desire, the abode of (moral) beauty, always rejoicing in Rām's name.

(II) subst. m., continence. Exam., Rām., Ut., ch. 114, 13, परन अरमनव पव दुधि, माई, अकडे अकड अकाम बनाई, After drawing off the milk of sound religion, O brother, it is set to boil on (lit. having made) the fire of continence.

[Ved. अकामः (Ath. 10, 8, 44), Skr. अकामः, Pa. अकामो, Pr. अकामो (cf. Bhag., p. 200); all Gds. अकाम.]

अकाम akām (2), Ts., adj. com. gen., not done with any intention of a reward. Exam., Coll. (Bh.), ई काज अकाम वा, This act is done without wish for any reward.

(The word is probably a tats. from Skr. अकाम्यः, M. अकाम्य, though theoretically it might be derived as a tadbh. through Pr. *अकामो.)

अकामा akāmā, poet. = अकाम akām (1), q.v.

अकामिक akāmik, Ts., (I) adj. com. gen., without cause or reason.

(II) adv., causelessly.

[Apparently a corruption of Sk. अकामिक.]

अकामी akāmi, Tbh., adj. com. gen., bad, wrong, useless, profitless. Exam., Coll. (Bh.), अकामी पत्ता से किडु फल नादिं रोई, From profitless employment there will be no fruit.

[Skr. अ + कामिकः, Pr. अकामिको, B., H., and M. अकामी; wanting apparently in the other Gds. The subst. अकाम uselessness does not exist.]

अकाय akāy, अकाय akāy, Tbh., adj. com. gen., huge, vast, dense. Exam., Hb., Transl., p. 9, अकायवन, a vast

forest, a dense forest; *Hb.* iii, 10, जनप्र रघुप दुरनिच
बकाप, (It went on to) where two huge trees were
standing.

[*Skr.* अतिक्रमः *lit.* having an excessive body,
Pr. अक्रमात् (Rāv. xii, 59); the initial अ contracts to
इ or ऐ and afterwards shortens into अ (see *Gd. Gr.*
§ 26); hence *Gd.* अक्रम (with euph. अ, for अक्रम).
All the steps of this phon. process are still exhibited
in the *Ap. Pr.* अरुत्तु such (*Hēm.* iv, 403), *H.* ऐच
or अच. Wanting in the other *Gds.*]

अकार akār (1), *Ts.*, *subst. m.*, 'the letter अ a; 'a symbolic
name of the Sun and of Brahmā. *Exam.*, *Sat.*, ii, 36,
37, अक्षर रकार अकार रवि जातु मकार मयङ्ग । हरि रकार
अकार विधि न मनुष्य निरुद्ध ॥ अक्षर अक्षरि ररुन कर अक्षर
प्रचक्ष रकार । रवि अकार अर मोच-तम तुलसी कहरि
विचार ॥ The letter r you should understand (to
represent) fire; the letter a, the sun; and the letter
m, the moon. Without doubt, the letter r is Hari
(or Bishnu), the letter a is Bidhi (i.e. Brahmā), and
m is Mahēs (or Sid); the letter r is the fierce fire
which burns the forest of (man's) ignorance; the
letter a is the sun, which disperses the darkness of
(man's) infatuation, so Tul'si Dās says advisedly.

[*Skr.* अकारः; *all Gds.* अकार.]

अकार akār (2), (*poet.* अकारा akāra), *Ts.*, *subst. m.*,
'form, shape, figure; 'likeness, portrait (sculptured or
painted, etc.); hence derivatively 'appearance, sign,
token. *Exam.*, 'Padm., ch. 322, 5, नीच बहुक जो विषा
अकारा, नीचो बासुक विषा पतारा, (At the sight of) her
eyebrows the bow (of the Zodiac) felt ashamed of (*lit.*
concealed) its (curved) form, and (at the sight of)
her braided hair Basuki felt ashamed in the nether
world; *Prabh.*, p. 19, l. 2, सिद्धर रैच विद्धर मच रे,
अहुदय अकारे, A line of vermilion is in her hair, and
her figure is matchless. 'Sat., ii, 42, रामाहुन सहुन
विमल काम राम अहुदर, भरता भरत जो जगत को तुलसी
अक्षर अकार, Bharat, Rām's younger brother, virtuous,
pure, and dark-hued like Rām, he—so Tul'si Dās
says—was the pleasing likeness of the supporter of
the world; *Coll. (Bh.)*, नीचाँ-जो साधव के अकार कबहु
अकारान्न, The Miyā-jī has taken the gentleman's
portrait exactly. 'Coll. (Bh.)', जाप के रनकरा अकार
नेचे, He has not the appearance of going, i.e., it does
not look as if he would go; *Coll. (Bh.)*, त्रिषि के किङ्क
अकार नेचे, There is no sign of rain.

[*Skr.* आकार; *Pā.* आकारो, *Pr.* आकारो or अकारो,
hence *B.* अकार, and so probably in all *Gds.* The form
आकार akār, usually given in the dictionaries as the
'proper' one, does not exist, and arose in the manner
explained under the art. अक्रम (q.v.). The fact that
the true *Gd.* form is अकार akār is clearly proved by

the existence of the word निरकार nirakār, formless (for
Skr. निरकार nirākār) with the initial vowel a shortened,
and the compensatory conjunct अ य्क (for अ क्क). The
tadbh. Pr. form आकारो (*Nām.*, vs. 249, *Sup.* § 1) has
not survived in the *Gds.*]

अकार akār (3) = अकार akāl, q.v.

अकार ākār, *Tbh.*, *subst. m.*, (*Bh.*) assent (*As. Gy.*).
Exam., *Coll. (Bh.)*, रनकरा अकार नेचे, He objects.

[*S.* अकार; perhaps also in other *Gds.* It may
be a contraction of *Skr.* अङ्गीकार (through अङ्गिकार,
अङ्गकार, अङ्कार, अङ्गार, अङ्कार; the change of अ to अ
is not uncommon); or it may be derived from the phrase
हाँ करव, to say yes, assent, with loss of the initial
aspirate. *Sindhi* has both हाँ and हाँर for yes.]

अकारथ akārath, *Tbh.*, *adj. com. gen.*, *lit.*, not worth
doing; hence useless, fruitless, aimless. *Phr.*, अकारथ
जापव, अकारथ होपव, to be lost, wasted, destroyed;
अकारथ करव, to render useless, squander. *Exam.*,
Prov., चोरक माछ सम केचो जाए, चोरक जान अकारथ
जाए, A thief's wealth every one enjoys, (but) a
thief's life is wasted; *Göp.*, *Introd.*, जनम अकारथ
जाव, कही तुम मानो मेरो, Your life will be wasted:
O listen to my advice!

[*Skr.* अ + कार्थः, *Pā.* अकारथो; hence *Gd.*,
with transposition of अ य, 'अकारथ; or with loss of अ य,
'अकारथ; or with transfer of aspiration, 'अकारत; or
with loss of aspiration, 'अकारत. All these forms
actually occur: *S.* (str. f.) अकारथो or अकारन्थो,
M. (wk. f.) अकारथ (*Hd. Dy.* wrongly अकारथ), *B.* and
P. अकारथ, *H.* अकारथ or अकारत, *Br.* अकारत (*Hd.*
Dy.), *G.* अकारत. Regarding the transposition of
letters and the transfer or loss of aspiration, see
Gd. Gr., §§ 130 ff, 145, and *H. R.*, p. 40.]

अकारन akāran, (*old obl.* अकारनहिँ akāranahī), *Tbh.*,
(I) *subst. m.*, 'absence of cause or reason; 'freedom
from necessity or constraint or bias, disinterested-
ness. *Exam.*, 'Bin. 230, अकारन को हित और को है,
Who else (beside Rām) is a disinterested friend (*lit.*
friend of disinterestedness; *comm.* वैप्रबोधन हितकारी)?
ib. 243, नाहिँ न माथ अकारन को हित तुम्ह समान पुरान बुति
गाथौ, Both the Purāns and Bēds proclaim that there
is no lord and disinterested friend like unto Thee
(i.e. Rām; *ib.*, *opp.* सारथ-हित egotistic friend;
K. Rām., *Ut.* 9, प्रबुद्ध-विबुद्ध निवारन, वारन-वारन,
नीच अकारन को, (Rām) the reliever of Prah'lād's
sorrow, the salvation-giver of the elephant, a disin-
terested friend.

(II) *adj. com. gen.*, 'causeless, groundless; 'free,
voluntary, disinterested. *Exam.*, 'Rām., *Ut.*, ch. 40.

6, सब अकारण सब काहूँ, (*Entertaining*) groundless enmity towards every one. **Bin.* 206, का जो सबज सुजाव देवक सब, काहि प्रनम पर प्रीति अकारण, Who else (*beside Rām*) shows (*such*) genial disposition towards his servants or (*such*) disinterested love towards his devotees ?

(III) *adv.*, 'without cause or reason, groundlessly, causelessly; *without necessity or constraint, gratuitously, freely, disinterestedly. Exam., *Rām.*, *Bā.*, ch. 275, 2, जिति सब कुछ अकारण कोरी, Just as if one who is passionate without cause desires peace of mind; *ibid.*, *Ut.*, ch. 99, 3, अनिमान विरोध अकारणको, Self-conceit and wrangling without cause.

[*Skr.* अकारण, *Pr.* अकारणो; hence all *Gds.* अकारण or अकारण. In the *instr.* case it is used adverbially; *Skr.* अकारणेन, *Pā.* अकारणेन, *Ap. Pr.* अकारणहिं (see *Hēm.*, iv, 347, 342, *Gd. Gr.* § 376); hence old *Bv.* अकारणहिं (the final *हो* is lengthened in the example quoted above for the sake of metre and rhyme; see *Hēm.*, iv, 330), or, with loss of inflexion, अकारण, in which latter form it may occur in all *Gds.*]

अकाल *akal*, अकार *akār* (3), *Te.*, (I) *subst. m.*, 'unseasonableness; *a famine, scarcity. Comp., अकाल-फल, fruit produced out of season; अकाल-बीर a kind of rice, sown broadcast (*Mth.*); अकाल-प्रिय, untimely rain; अकाल-मौत or अकाल-वित *f.*, premature death, sudden or unnatural death. Exam., '*Rām.*, *Ar.*, ch. 20, 8, सब-दावक सब के प्रिय बानी, जिति अकाल के फूलन, The friendly speech of the wicked is portentous, like flowers that blossom out of season. **Fam.*, vs. 1, बाह प्रकाशिक बरनन कुनो, बौदिस परत अकाल, Hear the tale of '81 (*i.e.* *Faṣṭi* year 1281 = 1873-74 *A.D.*), on all sides fell a famine. See बाह *kāl*.

(II) *adj. com. gen.*, unseasonable, untimely. Exam., *Ag.* vi, 30, बाहक जीव अकाल (*fem.*) नर राम राज केहि बाप, Whose is the guilt, O King Rām, of the untimely death of the child ?

[*Skr.* अकाल, *Pā.* अकालो, *Pr.* अकालो (अकाल-जैव untimely cloud, *Nāy.* § 59), *G.* and *O.* अकाल, *M.* अकाल or अकार, *H.* and *B.* अकार, *P.* अकार or कार, *S.* काहू; in the two last forms the loss of the initial *अ* is probably due to a confusion with बाह death, destiny. *S.* has also अकार and अकार (*Skr.* अकार). The *tadbh.* *Pr.* form अकालो (*Spt.*, vs. 55) has not survived in the *Gds.*]

अकाल-बीर *akāl'bir* (*Gr.* § 965), see under अकाल *akāl*.

अकाला *akāla*, *Any.*, *subst. m.*, cancelling or revocation of a sale (*Wil.*).

[*Ar.* अकाला *aqalah.*]

अकाली *akālī* (1), (*lg. f.* अकालिया *akāliya*), *Tbh.*, *adj. com. gen.*, relating to a famine. Sometimes used as a personal name, to indicate the time of birth, in the sense of famine-born, born in a famine year (*Prop.*, p. 31), like अकालुवा *akalua*, *q.v.* Exam., अकाली, The famine song, the name of *Fatūrī Lal's* poem in *Mth. Ch.*

[*Skr.* अकालिका, *Pr.* अकालिको, *Gd.* अकाली. See *Gd. Gr.*, §§ 252-55.]

अकाली *akālī* (2), (*fem.* अकालिनी *akālīnī*), *Tbh.*, *subst.*, a believer in the Akāl or the Immortal (God), the name of a kind of devotees in the Panjāb.

[*A Gd.* derivation from अकाल *akāl*, either by the *Prs. suff.* ई or by the *Gd. suff.* ई, corresponding to the *Skr. suff.* ए. See *Gd. Gr.*, § 252.]

अंकाव *ākaṁ*, अंकाव *ākāḁ*, *Tbh.*, *subst. m.*, (*Bh.*) valuation, appraisalment. Exam., *Coll. (Bh.)*, राजी कां राम के अंकाव पेशन नाहिं होत, The valuation of an elephant is not a matter of pice (*lit.* is not done by pice; पेशन is the *W. Bh. instr.* of पेश).

[*First verb. noun, der. from the caus.* √अंकाव (*q.v.*), by means of the *prim. der. suff.* अ a (2), (*q.v.*)]

अकास *akās*, अकार *akāśh*, (*post.* अकासा *akāśā*, *lg. f.* अकालसा *akās'wā*, *old. dir.* अकास *akāśū* or *poet.* अकास *akāśū*, *old. obl.* अकासहिं *akāśahī* or *poet.* अकासहो *akāśahī*, *mod. loc.* अकासे *akāśe* or अकासे *akāśe*), *Te.*, *subst. m.*, 'sky, heaven, visible firmament; *air, atmosphere; *ether or the fifth element of Hindū physics (supposed to be one of the five component parts of the human body and the vehicle of sound; in this sense अकास is used as a synonym in *Rām.*, *Ks.*, ch. 11, 4); *(*poet.*) a symbolical name for the cypher; *(*poet.*) a symbolical name for the nose (owing to the fact that its synonym नास has both meanings, sky and nose; cf. *Rām.*, *Bā.*, ch. 273, 13). Comp., अकास-फूलन *m.*, flowers in the sky (used as a synonym for an impossibility); अकासन *bird* (*lit.*, going in the air); अकास-मङ्गा *f.*, the milky way (*lit.*, the Ganges of heaven); अकास-जान or अकास-वहन *m.*, a vehicle that proceeds through the air, balloon; अकास-दीपक or अकास-दीवा or अकास-दीवा *m.*, any elevated lantern, a beacon (*esp.* applied to a kind of lamp which the Hindūs hang aloft on a bamboo in the month of *Kārtik* (October-November) in honour of *Lachhmī* or *Krish'n*); अकास-नगर *m.*, a visionary town in the sky, *fata morgana*; अकास-बीज *m.*, a certain plant (a kind of *epidendron*) which grows on the *nīm*-tree (*Bignonia suberosa*); अकास-पवन *m.*, *v.* अकास-वीह; अकास-पुत्र *m.*, *v.* अकास-कुलन; अकास-फल *m.*, darling child (*lit.* fruit of heaven);

अकास-वने or अकास-वरन, sky-coloured, caerulean, azure; अकास-वाणी f., heavenly voice, a divine voice from heaven; अकास-वीह f., lit. an air-plant, the name of various parasitic plants (*Cuscuta reflexa*, *Cassyta filiformis*, *Pistia stratiotes*, see *Ell.*, vol. II, p. 213); अकास-त्रिणि or अकास-त्रिणि f., casual subsistence, living from hand to mouth (lit. living on air); अकास-त्रिणी, adj. (f. अकास-त्रिणिनी), a casual, cadger, one who lives from hand to mouth; अकास-मण्डल or अकास-मंडल m., the atmosphere, the celestial sphere, firmament; अकास-सुखी m., a certain kind of devotee of the Shāib sect (so called from turning up the face towards the sky in the direction of the sun, till they become unable to hold it in its proper position); अकास-सुखी m., v. अकास-वीह. Exam., 'Rām., Su., do. 25, 2, अहवाह करि गरजा कपि बहि बाग अकास, The monkey shouted with roars of laughter and swelled (so big) that he touched the sky; *Hb.*, i, 36, बहगहि उदि तोदि हागव अकास, Thou shalt fly away from him to the skies; *Padm.*, do. 255, 2, नवन चहुँ दिदि रोचधि, अँधेर वरत अकास, The stars all around weep, and darkness covers the sky; *Kan.* 19, पड़े कमान वान रें मरी अकास अकार, Through the arrows (shot) from the bows a separation was made between heaven and earth (i.e., the arrows discharged from the bows were so exceedingly numerous that they hid the sky from the sight of men); *Padm.*, ch., 562, 1, वरी रैन वधि उवा अकासा, At nightfall the moon rose in the sky; *ib.*, ch., 601, 5, जब लग हर को दिदि अकास, तब लग वधि नहिं करै प्रकास, So long as the sun looks upon (i.e. governs) the sky, the moon does not shed any light; *ib.*, ch. 562, 3, नवन अकासहिं वदे दिपाई, The stars rise in the sky to give light; *ib.*, ch. 135, 6, बाँवें अकासैं वरी बावे, बाँवा दह बाव देवरवे, On the left, in the sky (both are good omens at the commencement of a journey); *Rām.*, *Bā.*, ch. 177, 5, मर अकास-वाणी तेदि कासा, A voice came from heaven at that very time. 'Rām., *Ln.*, ch. 63, 6, गरजि अकास वसेउ, With a shout he ascended into the air; *ibid.*, ch. 70, 5, नहि मिदि तब अकास कपि वावधिं, (Snatching up) rocks and trees the monkeys sprang into the air; *Bid.* 1, 5, बाँधि वरिउ उदि हागत अकासे, Hold them fast, (else) they will fly up into the air; *Bih.*, v, 6, दुख दुख राम वावे गँवेतो, दीपक वरिती अकासरो, I would endure pain and pleasure with Rām, and would have lit a beacon in the air (alluding to the अकास-दीपक, q.v.); *Alh.*, l. 380, बोड़ा खोल देउ नव हदस के, बोड़ा उड़ु के हागल अकास, She unloosened the horse of the tiger-like Rūdal, and the horse flew up into the air. 'Bw. do., anon., समत विमान-रूप के लुग अकास नव चन्द, कासी-कारक ईस दिन तकौ देउ विप चन्द, In the year

1902 of King Vikramāditya's era King Chand, the saviour of Kāshī, left his body to go to God, (here लुग = 2, अकास = 0, नव = 9, चन्द = 1). 'B. Rām. 28, वेद नाम कपि, अँधुरिन उधि अकास, वडवो रूपनवाधि ववन के पास, Mentioning the name of the 'ear,' and with his fingers (making the sign of) cutting off his nose, he (Rām) sent Sūp'nakhā to Lakhan (वेद being a synonym of बुद्धि signifies the ear; the sentence means that Rām, in sending Sūp'nakhā to Lakhan, warned her that her ears and nose would be cut off).

(Both forms अकास akās and अकाश akāsh are met with, varying with the circumstances and the speaker. On the whole, throughout Bihār अकास is the common, everyday pronunciation, while अकाश is considered affected and stylish. The forms अकास akās or अकाश akāsh, generally given in the dictionaries as the so-called 'correct' or 'proper' ones, have never been met with by us in B. literature except in one place, though the word itself is of very frequent occurrence. That single exception is in Rām., *Bā.*, ch. 206, 2, सुमन-त्रिदि अकास नैं चोरै ब्रह्मानन्द मनन वन चोरै. Here all copies that we have consulted agree in reading अकास, except one which reads अवर. But the metre shows that here too the correct reading is probably अकास. The fact is that the form अकाश (or अकास), so much affected now-a-days, is a falsely restituted unphonetic spelling. The word certainly is never pronounced akās or akāsh, but always akās or akāsh. There are two other forms अकास akkās and अकास agās (see the respective articles). We have never met with them in B. literature, but they are true Gauḍian forms, and may be met with colloquially.)

[Ved. अकाश (Skr. Dy. P.), Skr. अकाशः, Pā. अकासो, Pr. अकासो or *अकासो, Mg. Pr. अकाशे or *अकाशे (see art. अ a (6)); hence B. अकास or अकाश or अकाश, H. as in B., P. अकास, अकास, M. अकाश, G. अकाश, O. अकाश (O. Vy.), अकाश, B. अकाश, S. अकास, Ksh. अकाश. The usual tadbh. Pr. form is अकासो (cf. Bhag., p. 207, *Sup.* § 22, *Ndy.* § 65), which has survived in B., H., P., and M. in the form अकास. The other tadbh. Pr. form अकासो or अकासो (*Sapt.*, vs. 571, *Rāv.* xv, 85), however, has not survived in the Gds.]

अकासी akāsi, अकाशी akāshī, Tbh., (I) adj. com. gen., 'appertaining to space, celestial, aerial, atmospheric; *suspended in the air. Phr., 'अकासी वरन sky blue (v. अकास-वरन); 'अकासी दीप a raised lantern, a beacon (v. अकास-दीप).

(II)* subst. m., 'anything suspended in the air, or over one's head; hence (Mth.) the upper beam of a loom to which the levers are attached, and

which is above the head of the weaver (Gr., § 363); * (S.-E. Tirhut) a scarecrow pulled by a string and hung on a tree (Gr., § 68); *f. (in Chāṭis' slang) a head-dress (Az. Gy.). Exam., Coll. (Bh., in Kahāra' slang), 'बनाची बने के (scl. बहँस), Go stooping (to avoid) something over-head. See also बनाची *agāsi*.

अकिञ्चन *akiñchan* (1), Ts., adj. com. gen., (subst. f. *अकिञ्चना* *akiñchanā*), without anything, utterly destitute, poor, wretched, miserable. (A tech. term of Indian asceticism; see Bhag., pp. 175, 187.) Exam., Rām., Bā., ch. 166, 3, परम अकिञ्चन मित्र हरि केरे, The destitute is the most beloved of Hari; *ib.*, Ar., ch. 40, 7, अचल अकिञ्चन दुवि दुखधाना, (Saints are) imperturbable, have no worldly goods, and live a life of chastity and contentedness.

[Skr. अकिञ्चन, Pr. अकिञ्चनो (Nām., vs. 35) or अकिञ्चनो (cf. Aup. § 27); in all Gds. अकिञ्चन.]

अकिञ्चन *akiñchan* (2), Ts., subst. m., want of any possession, poverty. (Tech. term for one of the vows of Indian asceticism; see Bhag., pp. 175, 187.) Exam., Coll. (W. Bh.), बोकरा वर देवन अकिञ्चन वा कि दूख होउन बाई, There is such poverty in his house that the very mice are dying.

[Skr. अकिञ्चनं, Pr. अकिञ्चनं, H. अकिञ्चन or अकिञ्चन; all other Gds. अकिञ्चन.]

अकिल *akil*, अकल *ak'l*, अकल *akkal*, Any., subst. f., sense, common sense, understanding, wisdom. Phr., अकिल करवव, to exercise one's common sense, to act wisely; अकिल बीजव, (*lit.* to have one's senses congealed), to be astonished; अकिल दनाप्रव, to have one's mind bent, to consider, to think; (Bh.) अकिल के पद पद, perfect fool. Exam., Misc. 6, तेरो अकिल सुखानो राम-दखिष, Thy senses are astray, O Rāmdāsi; Dēv., sc. 3, जब हे प्रव जिहन्वा नें मनोबल जारी मरुत हे, तब हे हमन पाँच देवन अकलचारव बाटो कि कौनो अकिले काम नाहो करत, Since the settlement has been begun in this district, we have become so entangled that our intellect even can do nothing (*i.e.* we don't know what on earth to do); B. Gr., iii (Mg.), Fable 15, कौन वात अकिल नें नर बडे, बोकरा माने के नर बाची, That which does not agree (*lit.* fit into) one's understanding, should not be regarded; Mth. Ch., p. 2, प्रव नेहुव नें कर्वा तब नीक अकिल हैनेक, When will there be good common sense to this fool? Coll. (Bh.), नू नर अकिल के पद पद है, You are a perfect fool!

[Ar. عقل 'aql.]

अकिलमन्द *akilmānd*, Any., adj. com. gen., sensible, wise.

[Ar. Prs. عقلمند 'aqlmand; derived from Ar. عقل 'aql with the Prs. suff. -مند mand.]

अकीक *akik*, Any., subst. m., cornelian.
[Ar. عقيق 'aqiq.]

अकीदा *akīda*, Any., subst. m., 'religious belief, profession of faith; 'confidence. Exam., Coll. (Bh.), रखन के अकीदा बोहँस, Say the Apostles' Creed; * Coll. (Bh.), बनार प्रव पर अकीदा नेहे, I have no confidence in him.

(Used among Musalmāns and native Christians.)
[Ar. عقيدة 'aqīdah.]

अकीरत *akirat*, अकिरगति *akir'gati*, अकीरति *akirti*, Ts., subst. f., disgrace, infamy, ill repute. Exam., Bv. do. anon. अपना कीरत जो बड़े पर कीरत को बोज, ताह अकीरत होत है, जब मज कवरन कोव, One who wishes to gain reputation by destroying the repute of others gains only ill repute, and no one in the world calls him a good man.

[Skr. अकीरति; H. the same as in B.; other Gds. अकीरति. The tadbh. Pr. form is अकिरति (Aup. § 117), which, however, has not survived in the Gds.]

अकीरति *akirti*, the same as अकीरत *akirat*, q.v.

अंकुषा *akūṣā*, (Mg.), Tbh., subst. m., cor. for अंकुषा *ākhuṣā*, q.v.

अंकुडा *akurā*, = अंकुरा *ākura* in one of its fourth series of meanings, q.v. (Gr. § 500.)

अंकुदा *akurhā*, Tbh., subst. m., (N. Bh.) the end of the pipe of a blacksmith's bellows which goes into the fire (Gr. § 414); * (N. Bh. and N. Mth.) = अंकुरा *ākura*, in two of its fourth series of meanings, q.v. (Gr. §§ 376, 412.)

[This is merely a corruption of अंकुषा, q.v. Regarding the aspiration, see Gd. Gr., § 131, p. 72.]

अकुण्ठ *akunṭh*, (poet. अकुण्ठा *akunṭhā*), Ts., adj. com. gen., *lit.* not blunted or worn out; hence *met.* keen, sharp, intense. Exam., Rām., Ln., ch. 26, 8, उहु मति-मन्व, होक नेहुषा जाव कि रहपति-ममति अकुण्ठा, Hearken, O dull of understanding! is Baikunṭh (merely) a world (like other worlds) or intense faith in Rām (merely) a gain (like other gains)? *ib.*, Ut., ch. 64, 1, मति अकुण्ठ (fem.) हरि-मति अचरवा, A man of keen understanding and indestructible faith in Hari.

[Skr. अकुण्ठ; as above possibly in all Gds.]

✓ **अकुता** akutā, (pr. pts. अकुतान akutāi; अकुतारव akutāi; अकुताव akutāv; अकुताय akutāy), Tbh., (Bh. and Mg.), v. intr., to be weary, tired, distressed, worried. Exam., B. Gr., II (Bh.), Fable 9, सुनखी जी अकुता के कहने, The scribe being worried said; Gōp., (Mg.), 11, उडि गोपी वर अकुतार, Gōpi Chand having arisen in distress of mind. See ✓अकुता akhutā, ✓अकुता agutā, and ✓अकुता auk'tā.

[Der. root from अति + क्त + अत् or + वान्, lit. pulled down or afflicted with great weariness, Skr. *अतिवृत्तवति or अतिवृत्तवति, Pr. *अरवृत्तवति, hence contracted, Gd. *ऐकौतारे or shortened अकुतारे. Regarding the shortening see Gd. Gr., §§ 25, 26, also art. अ (5). Skr. क्त becomes Pr. क्त or क्त (Hēm. ii, 106). Skr. अत् becomes Pā. अत् (Pā. Gr. K., p. 53); Skr. वान् becomes Pr. वत् (Aup. § 30, p. 41) or (more usually) वत् (Aup. § 30, p. 42, § 56, p. 63; Nāy. § 73, Kalp. § 92). cf. Pr. वत् or वत् = Skr. वत् (Hēm. ii, 33). The Pr. p.p. अहित (= Skr. अहित) of the den. ✓वान् occurs in Aup. § 56, p. 63. The W. Bh. form of the root is अकुता, Mth.. अकुता, S. Mth. अकुता, H. अकुता or अकुता, P. अकुता.]

अकुरा akurā, Tbh., subst. m., a hooked instrument used by the glassmakers for turning the glass in, or for taking it out of, the crucible (Grs. § 564). See अकुरा akurā. [This is merely a bye-form of अकुरा, q.v.]

अंकुरा ākurā, Tbh., subst. m., 'sprout, shoot, plantlet; hence particularly the *name of certain sprouting plants, such as the large millet (holcus sorghum, Grs. § 986), the pea (pisum sativum, Grs. § 1001); *in the various other meanings of अकुरा ākur, q.v.; *the name of various implements which have the form of a hook or are furnished with a hook; thus (S. Mth.) the iron bands or hooks in a pony-carriage, by which the strengthening spokes (मुखावा) outside the wheel are fastened to the cross-pieces (बाह and डेवानो) which run from side to side at the back (Grs. § 222; also अकुरी, q.v.); the hook by which the pitcher is fastened to a toddy-seller's waist as he climbs the palm-tree (Grs. § 376; also (N.Bh.) अकुरा, (Bh.) अकुरी; and (S. Mth.-Bg.) अकुरा, q.v.); (N. Bh.) the hooked iron poker by which a blacksmith stirs his fire (Grs. § 412; also अकुरी or अकुरा, q.v., or (S. Mth.-Bg.) अकुरा or अकुरा, q.v.); (N. Bh., S. Mth.) the hooked pivot on which a blacksmith's bellows work (Grs. § 414); the iron hook with a ring which goes round the toe of a fancy-silk or fringe-maker (Grs. § 500; also अकुरा, q.v., or अकुरा or अकुरी, q.v.); (N. Bh.) the iron hook for taking out the glass from the crucible of a glassmaker (Grs. § 564; also अकुरा or अकुरी, q.v., or (S. Mth.) अकुरी or अकुरी, q.v.)

[Properly the str. f. of अकुर, (q.v.) = Skr. अकुर The latter word properly means a sprout or shoot, but is clearly a derivative of अकुर a hook. The above given meanings, however, are probably due to a confusion of the three closely allied words अकुरा (see f. अकुरी (1) or अकुरी), अकुरा, and अकुरा, which are all derivatives of अकुर hook. See the remarks on derivation under art. अकुरी (1) and अकुरा (1).]

✓ **अंकुरा** ākurā, (pr. pts. अंकुरात् अंकुरात्, अंकुरात् ākurāt; अंकुरात् ākurāḥ; अंकुरात् ākurāḥ or अंकुरात् ākurāḥ; अंकुरात् ākurāḥ), Tbh., v. intr., to throw out a shoot, to sprout (used esp. of sugar-cane, Grs. § 1009). See ✓अकुता ākhud.

[A der. root derived from अकुर or अंकुरा, q.v. See Gd. Gr. § 352.]

अकुरी akurī, Tbh., subst. f., 'the name of various implements which have the form of a hook or are furnished with a hook; thus a wooden goad for young elephants (Grs. § 102); (S. Mth.) the iron hook of a glassmaker (Grs. § 564; also अकुरा or अकुरी uk'rī, q.v.); *gram given to each of the female members of a household on the seventh day after a death in the house (Grs. § 1424).

[This word is merely a bye-form of अकुरी, q.v.]

अंकुरी ākurī, Tbh., subst. f., 'a sprout; hence *unripe crop out for food, or the cutting of such crop (Grs. § 877); also *a hook, tenter, catch; hence *the name of various implements which have the form of a hook or are furnished with a hook; thus the barb of an arrow; a fish-hook; a forked stick for pulling down fruit from trees (Cr., also (Mg.) अंकुरी, q.v.), also in some of the fourth series of meanings of अकुरा ākurā, q.v. (Grs. §§ 222, 412, 564); hence also *a kind of grass or vetch (Wat.), = अकुरा āk'rā (1), q.v. Exam., Coll. (Bh.), रकर वर अंकुरी नू देस, जाकी वी, You have broken its sprout, how will it grow? *Coll. (Bh.), उनका मन के अंकुरी टूट गे, The hook of his mind has broken (i.e., he has failed to succeed). See अकुरी āk'rī (1) and अकुरी āk'rī (1).

[This word is merely the fem. of अकुरा, q.v. The fem. form in such cases often indicates a diminutive sense, or a vulgar use.]

अकुल akul, Ts., (I) adj. com. gen., (subst. f. अकुला akulā), lit. of no family; hence 'not born of parents, beginningless, eternal (a synonym of अनादि anādī, q.v.); *of bad family, of low pedigree (the same as अकुली akulī and अकुलीन akulīn, q.v.); *outside of the Hindū social system, out of caste,

etc. (a synonym of Skr. वर्धमानवाचः). Exam., 1.2 B. Rām., vs. 35, कुलन-पाव, युन-वरजित, अकुल, अनाम, कवर्षे, क्षिपा-निधि, राउर कस युन-गाव (Thou who art) the protector of (even) the wicked, devoid of all qualities (= निर्युन), without a beginning (or of no good family) and without a superior, O thou treasury of grace (i.e. Rām), how shall I say the praises of thy excellencies! (There is a play here on the word अकुल; the meaning is that one always praises those who protect good people, who are of good family, etc., but how can I praise him who is a protector of bad people, who is of no good family, etc.). Rām., Bā., ch. 89, 6, अकुल, अनेव, दिग्ग्वर, बाकी, Casteless, houseless, naked, and necklaced with serpents (epithets of Sib).

(II) subst. f., a prostitute, (lit. not belonging to a family). Exam., Chan., अकुला नारि सकल धन जाय, विन तमि अकुल कड कन जाय, The woman (who is) a prostitute eats up all wealth: where can (one who wants to be) an unlucky fellow go but to her?

[Skr. अकुलः; as above in all Gds.]

अकुलता akulatā, (unphon. आकुलता ākulatā), subst. f., Tē., subst. m., agitation, distress of mind.

[Skr. आकुलता; as above in all other Gds.]

अकुला akulā, उकला uk'lā, (pr. pts. अकुलान akulat; अकुलाय akulāēl, Rām. अकुलान akulān; अकुलाय akulāēb; अकुलाय akulāē), Tbh., v. intr., 'to be agitated (mentally), confounded, perplexed, distressed, alarmed, hurried, anxious, worn out, wearied; 2 to be agitated (physically), confused, put out of order, tossed, disturbed, worn out, fatigued. Exam., Hb., iv, 40, वरवर कौ मति अति अकुलाय, Hal'dhar's soul became agitated with anguish; Git., Bā., 61, 1, जानि वडे भाग, अहराम अकुलाने हे (Janak) learning his good fortune, became agitated with affection; Rām., A., ch. 57, 1, अति दुकुमारि देखि अकुलानी, Seeing her (i.e. Sitā) to be very tender, she (Sitā's mother) was distressed; ib., do. 56, 1, कनाचार तेहि समय हुनि सोच उठि अकुलार, At that moment Sitā, hearing the news, rose in agitation; ib., Ar., ch 7, 19, हुनि अकुलार उठा पुनि, The saint thereupon rose in alarm; ib., Bā., ch. 260, 6, परिकर बाँधि उठे अकुलार, Girding up their loins they arose in haste; ib., A., ch. 117, 7, हुनि सहाय पूबहि अकुलार, When they heard of their beauty, they asked anxiously; ib., Su., ch. 13, 2, वरव विचार हिदय अकुलानी, She was confused in her heart by joy and sorrow; K. Rām., Su. 16, दून अकुलाने, परिचारि भौन काचि हे, Confounded by smoke, who indeed can recognise whom? ib., Su. 10, पानी, पानी, पानी, सब रानी अकुलानी कर्षे, The queens all cry in dismay, 'water, water, water'! ib., Su. 8, मागे बीर भीर, अकुलार उवा

रावनो, The great heroes run away, and in dismay Raban arose; ib., Su. 15, नाम हे विचार विवधान अकुलार अति, Calling (Rāban) by name, they are screaming, lamenting, and greatly distressed; Coll. (W. Bh.), कान करत करत जिउ अकुलार मेक, He got weary as he went on doing the work. Rām., A., ch. 266, 6, सबके उठेव अकुलि अकुलार, As though the ocean had risen and become tossed; ib., Ar., ch. 18, 1, कुनत समासद उठ अकुलार, When the assembly heard her word, they rose in confusion; Padm., ch. 534, 2, हुन पाव मा हन कनामा, जोका नेव, हेव अकुलाना, At the din (lit. running) of the battle Ind'r cowers, Meru shakes, and Sēs is agitated; Bih. i, 11, बेसाव नै भोवि वान जाजन, नै नरो अकुलार हे, In Baisakh heat oppresses me: I die worn out by it.

[Skr. अकुल (der. root from adj. आकुल), 10th cl. आकुलवति; Pr. आकुलारे (cf. Sapt., vs. 383) or अकुलारे, hence Gd. अकुलारे; it only occurs in B. and H. The tadbh. Pr. form आकुल (cf. Sapt., vs. 25, Aup. § 48, Bhag., p. 181) does not survive in Gd. An analogon of the transposition of the vowels उ u and अ a in the form उकला is the उकलाव uk'tāo for अकुला akulā (q.v.).]

अकुलारि akulāri, अकुलारि akulāri, Tbh., subst. f., confusion, perplexity, distress, alarm, anxiety, weariness.

[Either verbal noun derived from अकुल, or abstr. noun derived from adj. आकुल by means of the Gd. sec. der. suff. आर or आरि; see Gd. Gr., § 220.]

अकुलि akulī, (f. अकुलिनि akulīni), Mth. or poet. form of अकुली akulī, q.v.

अकुली akulī, Tē., adj. com. gen., (subst. f. अकुलिनि akulīni), of low origin, mean pedigree, low, mean, base. Exam., Prov. Mth., अकुलिनि विवाही कुलक उपग्राह, A marriage with a woman of low extraction brings ridicule on your own. See अकुल akul and अकुलीन akulīn.

[Skr. अकुली; as above in all Gds.]

अकुलीन akulīn, (old obl. अकुलीनरि akulīnari), Tē., adj. com. gen., (subst. f. अकुलीना akulīnā), the same as अकुली akulī, q.v. Exam., Bin. 69, कुल अकुलीन को; उन्नी, हे, वेद छावि हे; पाँचुर को बाब-पाँच, बाँधरे को बाँधि हे, (Rām is) family to those who are of no family (i.e. of low family; comm. लपच); this is well-known by tradition, and the Bēds are witness; he is hand and foot to the paralytic, and eye to the blind; Pārb., ch. 7, कवड काच हुनि रीकित वर अकुलीनको, Say, what did you hear to make you so pleased

with a bridegroom of (such) low pedigree; *Bw. do. anon. (song on Sib's marriage)* बति बकुलीन लकीन सिव, नू जोँ चाहे नादि, Sib is of mean pedigree and foul, why do you desire him ?

[*Skr. बकुलीन, Pr. बकुलीनो (cf. Sapt., vs. 253, footnote); all Gds. बकुलीन. The tadbh. Pr. form बकुलीनो (Sapt., vs. 253) has not survived in Gd.*]

अकुलैया akulāyā, Tbh., adj., lg. f. of बकुलार akulāi, q.v. Exam., Bij., l. 851, बकुचा! प्रतने में मेहँत बकुचेचा, Prince! are you distressed at so little as this ?

अकुसल akusal, Tbh., adj. com. gen., (subst. f. बकुसला akus'la), unlucky, inauspicious. Exam., Coll. (Bh.), उगवर खेन-कुसल नीमन सुनारँत, बकुसल मत सुनेरँत, Tell me good, and not bad, news about his health and well-being. For another example see under बकुल akul and बकोल akōl.

[*Skr. बकुसल; as above in other Gds.*]

अकुसा ākusā, Tbh., subst. m., the name of various implements which have the form of a hook or are furnished with a hook; thus 'in the several meanings of बाँकुच ākus, q.v.; '(Mg.) in one of the fourth series of meanings of बैकुरा ākurā, q.v. (Gr. § 500.)

[*Properly str. f. of बाँकुच, q.v.*]

अकुसी ākusī, Tbh., subst. f., the name of various implements which have the form of a hook or are furnished with a hook; thus (Mg.) 'a hooked stick for pulling down fruit from a tree (Gr. § 41); '(Mg.) in one of the fourth series of meanings of बैकुरा ākurā, q.v. (Gr. § 500.)

[*This is merely the fem. of बैकुरा, q.v.*]

अंकर ākar, (old dir. अंकर ākarā or post. अंकर ākarā), Tbh., subst. m., the same as अंकर aykur, q.v. Exam., Padm., ch. 95, 5, किरन कच न भा त्रेम अंकर, जो रसि कमें वहीँ रोच कर, Why should not the germ of my love become like sunbeams, on which I, like the sun, may ascend to the heaven of my moon (i.e. to Padmaoati) ? (it is believed that the sun climbs the sky by the aid of its rays.)

[*Skr. अंकर, Pr. अंकरो. The Multani has अंकरो (Ml. Gy.).*]

अकेलवा akel'wā, (f. अकेलिवा akeliyā), lg. f. of अकेल akēl, q.v. Exam., Bij., l. 735, वने वने किरँह अकेलवा, You wander about alone from forest to forest.

अकेलापन akēlāpan, Tbh., subst. m., 'loneliness, solitude; 'celibacy. Exam., Coll. (Bh.), अकेलापन में

काम बहुत निकम्बेका, When a man is alone, he does a great deal of work, (lit. in solitude much work is produced). *Coll. (Bh.), अकेलापन में रचल नीक ना बन, चाहे कि वेग ना रोच है पिचा के ही, It is not good to remain a bachelor (lit. in celibacy), for who will offer a piṅḍā if there is no son ? See अकेलेपन akēlēpan and अकलापन ek'lāpan.

[*Der. from अकेला with Gd. suff. पन forming abstract nouns. See Gd. Gr., § 228.*]

अकेलेपन akēlēpan, Tbh., subst. m., the same as अकेलापन akelāpan, q.v. Exam., Coll. (Bh.), 'जा करौं, रहीं केड जाव परगवान के बदिनी मेहे, अकेलेपन में खिनगी काठ रचल बाड़ी, What can I do ? here I have no acquaintance; I pass my life in loneliness. *Coll. (Bh.), जोकर का विवाह ना रोई, उमर भर अकेलेपन में रहीं, He will never be married: he will remain a bachelor all his life.

अकेल akēl, Tbh., adj. com. gen., (old Mth. and poet. f. अकेलि akēli), alone, solitary (used of individual beings or things, while बकोल is used of places). Phr., अकेल रचल, to live apart; अकेल खतल, to sleep apart from one's husband or wife, be deserted or abandoned by one's husband; अकेलि कथानी, the explanation of one party to a case; अकेले (loc., used adverbially), alone; अकेले दुकेले (an alliterative repetition) entirely alone. Exam., Rām., Bā., ch. 161, 6, बनि अकेल वन निपुल कहेरु, वरपि न खन-खन मजे नरेरु, Though quite alone in the forest and greatly distressed, yet the king would not give up the chase of the deer; Padm., ch. 371, 3, रहीं अकेल (fem.) गहे रच दाडी, नवन पसार मरीँ सिव दाडी, I remain alone and (from fear of falling out) catch hold of one of the side-planks of the bed, straining my eyes I die with a broken heart; ib., ch. 63, 8, विपिन अकेलि किरक केरि हेरु, Why are you (Satī) wandering alone in the forest ? Prov., अकेलि कथानी हुइ सँ मोटी, One's own story is sweeter than treacle; Rām., Bā., ch. 163, 3, जो तुम, कच वन किरक अकेले, Who are you, and why do you roam alone in the forest ? B. Gr., II (Bh.), Fable 7, बाघ अकेले परीन के खा गरु, The tiger by himself ate up the deer.

(The word is seldom heard east of Bw.; in the other B. dialects the usual word is अकल, q.v.; अकेल may be considered as borrowed from H.)

[*Der. from Skr. एक by means of the Pr. pleon. suff. ल; hence Pr. एकलो or एकलो (Hem. ii, 165), Gd. एकल, q.v.; whence, by transposition of ल a and ए e, arises the form अकेल. Or the latter form might be derived from a Pr. form अकरलो, made with the pleon. suff. ल, like Pr. अकरलो (Bhag., pp. 437, 198 = Skr. अकर first); but the former derivation is more probable,*

because the corresponding forms in all other Gds. are derivatives of Pr. एकल.]

अकोला akōla, (f. अकोली akōlī), Tbh., adj., str. f. of अकोल akōl, q.v. Exam., Padm., ch. 139, 4, ठाँवहिँ ठाँव सब सोचहिँ वेला, राजा जागे चायु अकोला, All the pupils sleep in every place, the king himself alone wakes; ib., ch. 134, 5, सुमिरहिँ राजा सोरे अकोला, जहिँ रे पय लेल सोच वेला, The king—he alone remembers the path on which the pupil is accustomed to play; Rām., Ar., ch. 26, 2, जनक-दुता परिचरते अकोली, चायेळ नात बचन मन वेळी, O brother, have you left Janak's daughter (i.e. Sitā) alone and come here against my order? Bih., i, 6, अगहन में एक सेज खनी, में अकोली नाकनी, In Ag'han there is an empty bed, and alone I watch; Sudh. 42, एक तो अकोली, दुखे सङ्ग ना रहेली, रामा, In the first place I am alone (without my husband), secondly there is no confidante with me, O Rām.

[Der. from Pr. एकलचो (with pleon. suff. च). See remarks on der. of अकोल.]

अकोन akōn (used in Gorakh'pūr, Cr., p. 6), the same as अखन akhān, q.v.

अकोट akōṭ, Ts., subst. m., a kind of war-drum, beaten with an iron drum-stick. Exam., Padm., ch. 551, 3, दाखे तवख अकोट सुभाज, बदा कोप सब राजा राज, Tabal and akot (two kinds of drums) sounded the attack, fierce passion arose in all the kings and princes.

[Skr. अकोट?]

अकोड़ा ākōṛā, Tbh., subst., m., (Bh.) a large hook, a kind of grapnel. Exam., Coll. (W. Bh.), दरगाजा के अकोड़ा लगा है, The hook of the door is fastened.

[Apparently a bye-form of अँकुरा or अँकुरा, q.v.; the medial ओ o is apparently a modification of उ u. Compare the G. अँकोर and अँकोर, bye-forms of अँकुर and अँकुर. G. has अँकोड़ो.]

अकोतर-सो akōtar'sō, Tbh., num., one hundred and one. Exam., Padm., ch. 299, 4, बड़रा बाँड जो सडे सडे, बरी अकोतर-सो कइँ सडे, Lumps of sugar which were (broken) in pieces (were given) with one hundred and one dishes of bari (a kind of dish made of pulse).

[Skr. अकोतरसं, Pr. अकोतरसच, Ap. Pr. अकोतरसउ.]

अकोविद akōbid, Ts., adj. com. gen., (subst. f. अकोविदा akōbida), ignorant, unlearned, unskilled. Exam.,

Rām., Bā., ch. 123, 1, अय अकोविद अय अनागी, Ignorant, unlearned, and blind reprobates.

[Skr. अकोविद; as above possibly in all Gds.]

अकोर akōr, (poet अकोरा akōrā), Tbh., subst. m.,
 1 bribe; hence *the coaxing of a cow or buffalo, which has lost its calf, to eat grain (Ell. vol. II, p. 213); *the refreshment which a labourer eats in the intervals of work in the open field, (Ell. II, 213). Phr.; अकोर खाव, to take a bribe. Exam.,
 1 Git., Ut. 3, 2 अतु समीत दे अकोर राखे सुग रविर मोर-कुण्डल, बनि निरखि चोर सकुचन अधिकाई, The thief (i.e. the spreading curls on Rām's head which approach his face, and which are likened to snakes bent on stealing the nectar of his moon-like face) is exceedingly afraid on seeing the beauty of the pair of bright, peacock-like earrings (alluding to the traditional enmity of the peafowl towards a snake) which (the face of Rām) being as it were afraid, has put on (by way of) giving a bribe; Sudh., 37, अँगिया तोरी दे अदाखत, जोवन चाकिस जाखिस जोर। जाव पँडे नाचक खाखच बस दे दोड नैना चोर। इडे प्यारी मख सुनवी बों दे दे प्राव अकोर, Thy bodice is like a court, thy full bosom like a tyrannous magistrate; mine eyes, overcome by covetousness, were unjustly kept in bonds (before them), like a thief; but, O beloved, they got free by offering the bribe of my life to thy soul (which was) the magistrate's clerk; Padm., ch. 671, 2, जहाँ अकोर तहँ नेक न राजू, डाकुर जेर विनासहि काजू, Where bribes (occur) there is no good government; they ruin the actions of the king: ib., ch. 670, 2, उका लाख दस दौह अकोरा, विनती कौह पाव गहि मोरा, The Gōrā gave ten lakhs of rupees as a bribe, and, falling at his (i.e. Pat'nā's) feet, made supplication.

[Perhaps from Skr. अकोषः, Pā. अकोषो, Ap. Pr. (with pleon. suff. च, Hēm. iv, 429) *अकोषो, whence (contr. and with change of उ to र and of उ to अ) Gd. अकोर. H. as B. Apparently wanting in the other Gds.]

अकोरा ākōrā, Tbh., subst. m., the name of various implements which have the form of a hook or are furnished with a hook; thus 1 (S. Mth.-Bg.) the hooks of a harrow by which it is attached to the traces (Grs. § 32); 2 (ib.) the piece of bamboo tied on behind the main beam (बाक) in the rear of a country-cart and forming its tail (Grs. § 172); 3 (ib.) = अँकुरा ākūrā, in some of its fourth series of meanings (Grs. §§ 376, 412).

[A bye-form of अँकुरा, q.v., with the provincialism of changing उ u to ओ (cf. अँकोड़ा for अँकुरा); G. अँकोर.]

अकोल akōl (1), (str. f. अकोला akōlā), Tbh., subst. m., a plant (*Alangium hexapetalum* or *decapetalum*, Wat.) the oil of the fruit of which is supposed to be useful in enchantments. (The nut, however, is said to be very hard, so hard that oil cannot be expressed from it; hence magical properties might safely be ascribed to it!).

[Skr. अकोलः or अकोलः or (prākṛitising) अकोलः or अकोलः, Pa. अकोलो, Pr. अकोलो (Hēm. i, 200, Sapt., vs. 779, et passim); G. and M. अकोल, H. अकोल, Bg. अकोल (akalo, Wat.). The oil made of the fruit is called in Pr. अकोलतेज, Hēm. ii, 155.]

अकोल akōl (2), (str. f. अकोला akōlā), Tbh., subst. m., the top shoot of the sugar-cane plant (*Hd. Dy.*). See synonyms under अगोन agin.

[Probably = अकोर = अकोर, for अकुर, cf. अकोरा ākōrā.]

अकोल akōl (3), Tbh., adj. com. gen., lonely, solitary, (used of places, syn. एकान्त, while अकेल is used of individuals). Exam., Chan., अकिया अकुर अकुर अकुर, अकुर अकुर अकुर अकुर अकुर। अकुर अकोल अकुर अकुर, अकुर अकुर अकुर अकुर अकुर। अकुर अकुर अकुर अकुर अकुर। अकुर अकुर अकुर अकुर अकुर। The testicles of a bullock were swinging, and a jackal went along with him (hoping that they would fall, so that he might eat them); a cowherd sat in a lonely place and killed the unlucky (jackal) with a stick. In the presence of ill-fate, what (advantage is there) in being wise? The world says his very (search of) food was (the cause of) his death.

[Perhaps from Skr. एक, Pr. एक with the pleon. suff. अक; analogous to the derivation of अकेल, q.v.]

अकोला akōlā (1), Tbh., subst. m., a tree, *Aleuritis triloba* (Wat.).

[Skr. अकोलकः or अकोलकः or अकोलकः or अकोलकः or अकोलकः.]

अकोला akōlā (2), str. f. of अकोल akōl (1) and (2), q.v.

अकोला akōlā, Tbh., subst. m., an eruption in the leg. (It is popularly supposed to be caused by stepping over a place where a dog has been eating and left some refuse, and to be cured by rubbing the place with curds and making a dog lick it.)

[Der. ? Connected with अकुर or अकुर ? H. अकोला.]

अकन्द akand = अकन्द akand, q.v.

अकाल akkal = अकाल akil, q.v.

अकास akkāś (Coll.) = अकास akās, q.v.

अकखन akkhan, Tbh., adj. com. gen., (Coll., Allahābād), blind. Exam., Coll. तुम पड़े अकखन हो, You are very blind.

(The meanings 'half-blind,' 'one-eyed,' given by Fallon do not appear to be correct.)

[Perhaps connected with Skr. अक, one of the meanings of which is said to be 'born blind.']

अकखर akkhar = अकखर akhar, q.v. See अकखर achchhar.

अकखा akkhā = अकखा ākhā, q.v.

अकखी akkhī, Tbh., subst. f., the act of making water (used by path'shālā or school boys) = अकखी ikki. Cf. दुकखी dukkhī.

[Deriv. doubtful. Probably a secondary formation from एक one; दुकखी, the act of easing, being similarly formed from दुर two. The idea is that the two acts consist of a single and a double operation respectively. A similar expression is in use amongst English children.]

अकखे akkhē (Coll.) = अकखा ākhā, q.v.

अकखड akkay, अकखड ikkay = अकखड ak'kay, q.v.

अकखबर akkubar = अकखबर ak'tubar, q.v.

अकखर akbar = अकखर ak'bar, q.v.

अकखरी akbarī = अकखरी ak'barī, q.v.

अकखराबाद akbarābād = अकखराबाद ak'barābād, q.v.

अक्रमातिशयोक्ति akramātiśhayōkti, Ts., subst. f., the name of a figure of rhetoric in which cause and effect are not shown in their natural order of sequence, but as occurring simultaneously. Exam., Gīt., Bā., 90, 5, 6, गहि कर-तल मुनि पुख अकित, कौतुकहि उगार दियो; निप-गन मुनि अनेत अमित करि अजि, दुख अकित दियो। आकरके उ सिव मन अनेत, अरि अकखौ अनक दियो; अकखौ अकित-पति अने अकित, तिउ-खोक विनोद दियो। Seizing (the bow) in his hand together with the thrilling of the sages (i.e. while the sages thrilled with joy on seeing him seize it), he (i.e. Rām) sportively raised it; stringing it, together with making low the faces of the (competing) princes, he gave happiness to all. Hari (i.e. Rām) pulled it, together with Sita's soul (i.e. winning her affection), and rejoiced the heart of Janak; he broke it together with Bhṛig'pati's (i.e. Parasurām's) pride, and caused delight in the

three worlds. Here the seizing, stringing, pulling, and breaking of the bow are the causes, of which the thrilling of the sages, the defeating of the princes, the winning of Sitā, and the humiliating of Bhrig'pati respectively, are the effects. The two sets are mentioned as occurring simultaneously. This figure should not be confounded with another called saḥōkti (सहोक्ति), which consists in mentioning together a similitude and its real counterpart. (See Bihārī Tul'sī Bhūkhan Bōdh, a treatise on Hindī Rhetoric and Poetry, by Pandit Bihārī Lāl Chāubz, Nos. 77 and 84.)

अक्रित akrit, Tc., adj. com. gen., lit. not done or wrought; hence 'unmanufactured, natural; 'unfinished. Exam., ¹ Coll. (Bh.), महादेव के रू पिछी अक्रित (fem.) चौ, This image (lit. cone) of Mahādeb is not made with hands (referring to a natural conical lingam of stone): ² Coll. (Bh.), ज मर गेह, चोर काम अक्रिते (अक्रित + चौ) रच गेह, He died and his work remained unfinished.

[Skr. अकृतः; as above in all Gds.]

अक्रिचिम akritrim, Tc., adj. com. gen., inartificial, unfeigned, natural. Exam., Coll. (Bh.), रू प्रिविची के अक्रिचिम विभाग है, This is a natural division (or continent) of the earth.

[Skr. अकृषितः; as above possibly in all Gds.]

अक्रिपाल akripāl, Tc., adj. com. gen., pitiless, merciless, unkind. Exam., Bin. 232, प्रभु अक्रिपाल, जिपाव बहायक, जहाँ जहाँ विचारि हुआचौ, Wherever (else, beside Rām) I turn my thoughts, (I see but) a lord (who is) pitiless, (or, if he be) pitiful, (he is) powerless.

[Skr. अकृपावः; as above possibly in all Gds.]

अक्रिवा akribā, Any., subst. com. gen., kinsman, relations within degrees recognised by law.

(A word only used in kachah'ris or magisterial courts.)

[Ar. اقربا aqribā, pl. of قريب qarib near; also used in M. (Wil.).]

अक्रूर akrūr, अकूर ak'rūr, अकूर ak'rūr, अकूर ak'rūr, Tc., subst. m., name of a Jādab, the paternal uncle and friend of Krish'n. He was the son of Shwa-phal'k and Gāndinī. It was he who took Krish'n and Ba'rām to Mathurā when the former broke the great bow and slew Kans. He is chiefly known as being the holder of the Syamantak gem, which yielded to its owner daily eight loads of gold. Man'bōdh calls him Dān'patī or 'master of liberality' on that account, e.g., Hb. vi, 41, चौदिन दान-पति चौदिन रच, अक्रिरी उठहि वन कचक कचक, For that day Dān'patī (Akrūr)

remained there and agreed to all that Kans said. The various forms of the name occur in the following passages of Man'bōdh's Haribans, viz. अकूर, vi, 43, x, 24, 25; अकूर, vi, 26, 49; vii, 17, 18, 27, 37, viii, 7, 35, 36; अकूर, viii, 38, ix, 21.

[Skr. अकूरः; अकूर in all Gds.]

अक्रोट akrōṭ, अकरोट ak'rōṭ = अखोट akhroṭ, q.v.

अक्सर aksar = अकसर ak'sar, q.v.

अक्सात aksāt = अकसात ak'sāt, q.v.

अक्साम aksām = अकसाम ak'sām, q.v.

अक्सीर aksīr = अकसीर ak'sīr, q.v.

अख akh; for words beginning thus and not found below, see under the more proper form commencing with अच achh or अच achchh.

अखउत akhāūt, अखाउत akhāūt = अखौत akhāūt, q.v.

अखंगार akh'gar = अखिगर akhīgar. See under अँखि akhī.

अखज akhaj (1), Tbh., adj. com. gen., ¹what is not to be eaten, indigestible, in excess of one's need of food; hence generally ²what is not required, superfluous, a nuisance; also substantively ³one who will eat even what is unwholesome or what is in excess of his requirements, a glutton. Exam., ¹ Coll. (Bh.), वमार खान के खान अखज चौ गेह, My dinner has not agreed with me. ² Coll. (Bh.), प्रदि नरच देह, अखज वा, I'll give it anyhow, 'tis of no use to me. ³ Coll. (Bh.), ज बड़ अखज हँठ, He is a terrible glutton.

(The first is the usual use of the word. The idea is that with the dinner something has been taken which ought not to have been eaten, and which caused indigestion. The meaning of 'excess in eating,' 'indigestion,' given in the Az. Gy., is therefore only true in the above sense. The second use may be due to some confusion with अखाज, q.v.)

[Skr. अखाज, Pr. अखज, Gd. अखज.]

अखज akhaj (2), Any., subst. f., '(lit.) taking, seizing, intercepting; ²objection, cavil; ³(usually in this sense) aversion (Az. Gy.), hostility, a grudge. Exam., ³ Coll. (Bh.), वन है ज बड़ अखज राखेला, He has a great grudge against me; Coll. (Bh.), मन में अखज पर गेह, Hostility came into his mind.

[Ar., اخذ akhḥ;—Bg. खाँज akhaj or खाँजे akhej.]

अखडा akharā, a corruption of the obl. f. अखाडा akhāḍā, see अखाड akhār. Exam., *Alh.*, l. 130, पखव रोपाव अखाडें हदस दस बैल गौ लाव, Rūdal planted the palms of his hands (on the ground) in the arena and made nine times ten-thousand daṇḍs (a kind of athletic exercise).

अखडवा akharh'vā, Ts., subst. m., lg. f. of अखाड akhārḥ (2), q.v. Exam., *Prov.*, केकर बनल अखडवा रे, तेकर बारचो माव, Whose (fields) are prepared in (the month of) Akhārḥ, his (fields) are so for all the twelve months (*Grs.* § 1086).

अखण्ड akhaṇḍ, (poet. अखण्डा akhaṇḍā), Ts., (I) adj. com. gen., 'unbroken, irrefragable, indivisible, indestructible (used as an epithet of the Supreme Being); hence, 'whole, entire, complete, absolute. Phr., अखण्ड चाँक, an integer, a whole number. Exam., *Rām., Bā.*, ch. 68, 8, लागि समाधि अखण्ड अपारा, commencing an unbroken unsurpassed trance; *ib.*, ch. 149, 4, अखण्ड अनन्त अनादि, (God) without qualities or parts, without end or beginning. *Rām., Su.*, do. 49, 2, जगत विभीषन राजा दीवेंड राज अखण्ड (fem.), To the burning Vibhishan the king afforded complete protection; *ib.*, *Ut.*, ch. 64, 1, नति अखण्ड हरि-नति अखण्डा (final वा ā, m.c.), (A man of) keen understanding and absolute faith in Hari; *ib.*, ch. 115, 1, सो जगनि हति निति अखण्डा (final वा ā, m.c.), The absolute persuasion that I am he.

(II) adv., wholly, entirely, completely, thoroughly. Exam., *Rām., Bā.*, do. 213, 1, दिखरावत मातादि निज अदरुत रूप अखण्ड, He showed to his mother his wondrous body completely.

(This word also occurs in *Rām., Ln.*, chh. 36, 15, अनवय, अखण्ड, नगोचरगो; सब रूप सदा, सब होर नगो, (God is) irreproachable, indivisible, not coming within the range of sense (= नगोचर); all forms (are in him) always, yet no (form) is abiding in him (i.e., he is both immanent and transcendent in regard to the world). In *Rām Jasan's* edition the words are wrongly divided into अखण्डन गोचरगो. Another edition reads the passage thus—अनवय अखण्ड नगोचरगो समरूप सदा सब होर न सो, the meaning being the same.)

[*Skr.* अखण्डः, *Pā.* अखण्डो, *Pr.* अखण्डो (*Sup.* § 16, अखण्डने, p. 29); as above in all Gds.]

अखण्डल akhaṇḍal, (old nom. sg. अखण्डलु akhaṇḍalu), Tbh., subst. m., lit. breaker, destroyer, used as an epithet of Sib. Exam., *Pārv.*, ch. 13, पुर बरनर पुर बरबेड अखण्डल, The Destroyer (Sib), the Mountain King, rejoiced in his heart at the tumult in the city.

[*Skr.* अखण्डलः, orig. an epithet of Ind'r (*Rig.* viii, 17, 12), in later times also of Sib (see *Skr. Dy.*),

Pr. अखण्डलो (*Nām.*, vs. 23), *Ap. Pr.* अखण्डलु (*cf.*, *Hēm.* iv, 331); the *Ap. Pr.* form is nearly preserved in the old *Bw.* of *Tu'si Dās.*]

अखण्डा akhaṇḍā, adj., poet. for अखण्ड akhaṇḍ, q.v.

अखण्डित akhaṇḍit, Ts., adj. com. gen., a synonym of अखण्ड akhaṇḍ, q.v. Exam., *¹Padm.*, ch. 80, 1, सुवे अखीव दीव बड़ चाजू, बड़ परताप अखण्डित राजू, The parrot gave a blessing with great ceremony, (promising) great power and an unbroken rule. *²Rām., Ut.*, ch. 50, 7, सोर युन-विद विद्यान अखण्डित, He is thoroughly accomplished, (and possessed) of absolute knowledge.

[*Skr.* अखण्डितः; as above possibly in all Gds. The *tadbh.* form अखण्डित occurs in *Sapt.*, vs. 689.]

अखत akhat, अखत akhat, Ts., subst. m., lit. uncrushed, unbroken, whole; hence variously employed as a tech. term for whole grain; thus 'a portion of the crop per plough paid to village artizans, as the smith, carpenter, etc. (*Hd. Dy.*); 'grain placed on a sieve and given to servants, etc., at marriages and other ceremonies (*Ās. Gy.*); 'consecrated rice used in religious ceremonies (such as the *sandhyā* and *dasha-karmāni*); 'also used figuratively of pearls, etc. Exam., 'Popular song, sung by women at the *Nak'chhū* ceremony at a marriage, सोनवा के टका में वचनो के देख्यो, सोनिचन अखत नौनिचाँ के रे, मठवा के सोरवा, सोनरवा के कड़वा, दरजिया के बगवा पहरैसू रे, To the Brahman I will give coins of gold, to the barber's wife whole (grains of) pearls, to the bard a horse, to the goldsmith an armlet, and the tailor I will dress in a suit of honour.

(In the third meaning the more usual form of the word is अखत achhat or अखत achchhat, q.v.)

[*Ved.* अखतः (*Rig.* v, 78, 9; x, 166, 2; *Ath.* xii, 1, 11), *Skr.* अखतं; *Pā.* अखतं; *Pr.* (tech. ts.) अखतं; hence *B.* and *H.* अखत or अखत, *M.* अखत, *Bg.* अखत (written अखत), possibly in all Gds. (The *Pr.* form अखतं which occurs in *Kalp.* § 16, *Nāy.* § 8, *Sup.* § 20, *Nām.* vs. 237, *Bhag.* p. 262, is not a *tadbh.* of *Skr.* अखतं, as explained by the editors of *Kalp.* and *Nām.*, but a *tadbh.* of *Skr.* अखत, indestructible, as shown by the context.)]

अखतर akh'tar, Any., subst. m., 'a star; 'a kind of jewel made in the form of a star. Exam., *Bais.* 23, अब तू अखतर बँदिया ना देसो, ना पर मारो कडरिया, If you do not give me the starry *bēdiya* (or *ṭikuli*), I will thereupon kill you with a dagger.

[*Prs.* اختر akhtar.]

अखन्ता akh'tā, अक्ता akhtā, Any., subst. m., a gelding.
[Prs. اخبنة akhtah.]

अखन्तियार akh'tiyār, रखन्तियार ikh'tiyār, Any.,
subst. m., 'choice, option, election; 'will, discretion,
pleasure; 'control, power, authority. Exam., 'Coll.
(Bh.), बागे राखर अखन्तियार, For the rest, you
may do as you please. 'Coll. (Bh.), विरामा माह पर का
अखन्तियार, What power has any one over strange
property? B. Gr., II (Bh.), Fable 15, जे दुसम्न
अपना अखन्तियार में आ जाए, If your enemy fall into
your power.

[Ar. اخبيار ikhtiyār, lit. what is chosen, good.]

अखन्तीज akh'tij, the same as अखेतीज akhētij, q.v.

अखनी akhanī, अखनी akh'ni, Tbh., adv., (Mg. & Bh.)
'now, just now; 'now-a-days. Exam., 'Coll. (Bh.),
अखनी एकर अखन नैके, Now-a-days it is not the
custom.

[Skr. एतन्वरे at this moment, Pr. एतन्वरे (or
एतन्वरे, cf. Nām. vs. 175 एतन्वरे = Skr. एतन्वरेति).
Ap. Pr. एतन्वरेति (cf. Hēm. iv, 399, transl.), hence B.
अखनी, the term. ई being a contraction of the Ap.
Pr. loc. sg. term. एति (see Gd. Gr., § 378 and
§ 367, p. 208) and ए being shortened to अ (see Gd.
Gr. § 26).]

अखन्दा akhandā, अखदा akh'dā, Tbh., subst. m., (Bh.) a
hole dug in the bottom of a pond or elsewhere for
catching fish (Ās. Gy., where it is spelt अखदा
akhandā).

[Probably from Skr. आवात, an artificial or a dug
pond, through an intermediate form *आवत or आवत
(with doubling or nasalising the cons. to compensate for
the shortened vowel; see also Gd. Gr. § 158), the
softening of the consonant being analogous to that of the
Shr. Pr. and P. pres. part. suff. अ for Skr. क (see Hēm.
iv, 261, Gd. Gr., § 301). In the Skr. Dy. P. the word
आवात is said to be a mislection for वावात, a natural
pond; but in Pr. the word really occurs and has its
proper sense of an artificial pond; for the Nām., vs.
203 gives its tadbh. form अखदा in the sense of a pit
dug for catching elephants, while the tadbh. of Skr.
वावात is given by Nām., vs. 130 as वावात.]

अखन्वार akh'bār, अखार akhbār, Any., a newspaper.
Exam., Fam., vs. 58, अखर मए अखवार नीं, नैखिह के
एर बाह, दुनह फिरहि, अखर दे के मेठह दुख के जाह,
The news went into the newspapers that this
was the condition of Mithilā, saying, 'Hear, O
English! give your ears and remove this net of
sorrow.'

[Ar. اخبار akhbār, properly plur. of خبر khabar
news.]

अख-मुंदनी ākh'mūd'ni, Tbh., subst. f., the cloth tied
over the blinkers for cattle (Gr. § 97).

[A compound of Skr. अखि and मुंदनी closing or
covering of the eyes; Pā. and Pr. अखि-मुंदनी.]

अख-मुंदवा ākh'mūd'vā, Tbh., subst. m., blind man's
buff (Ās. Gy.). Exam., Coll. (Bh.), ज हरिकन में
अख-मुंदवा लेहत, रखत, मुंदवा हूए दौरत, He was
playing blindman's buff with the boys, and ran to
touch the goal; (one of the boys, called the चोर chōr,
has to touch one of the others, before they reach
the goal.)

[Comp. of अँखि (or अँख) eye and मुंदवा (lg f. of
मुँदा) closed, covered; = Skr. अखि-मुंदित.]

अखय akhay = अखे akhāi, q.v.

अखर akhar, अखर akhar, Tbh., subst. m., 'the same as
अखर, q.v.; 'that which is imperishable (in this sense
only known to occur in compounds). Comp., अखर-
तिजिया or अखर-तीज (Mg.) and अखर-तीज (S. Bh.),
subst. f., the same as अखेतीज, q.v. (Gr. § 1444).
Exam., Han. 39, मुमिरे सहाय राम अखर होज, जिह
के अखर चाहे जागत जवान हैं, As in the case of Rām
and Lakhan (the latter of whom in his difficulty called
on Rām for help), so there is help in remembering
those two letters (i.e. रा rā and न na), the joint
powers of which are active throughout the world.
See अखे akhāi and आखिर akhīr (1).

[Skr. अखर: m. or अखरम् n., Pā. अखरौ or
अखरं, Pr. अखरं (cf. Hēm. iii, 134, nom. pl. n.
अखरारं), old Gd. अखर. The forms अखर or अखर
belong to the older usage; they are now less frequent
than अखर. But in the works of Tul'sī Dās, they are
used almost exclusively, while in Bidyāpatī the pro-
portion is equal. (In Bid. 60, ll. 2, 5, both occur side
by side). In Pā. and Pr. the form अखर only occurs
in the sense of a moment (अखरा fem., lit. the time
occupied in pronouncing a letter, see Aup. § 136 and Pā.
Dy., s.v.). The truth is that the modern अखर is a tats.,
representing the modern pronunciation of Skr. अखर.]

अखर akhar, (pr. pts. अखरेत akh'rāt, Bh. अखरत
akh'rat, अखरित akh'rit; अखरत akh'ral; अखरत
akh'rab; अखरे akh'rai), Tbh., v. intr., 'to be dis-
pleasing, irksome, burdensome, difficult, insupport-
able; 'used also impersonally. Exam., 'Coll. (Bh.), बाह
अखरत वा, The heat is insupportable (Ās. Gy.). 'Ib.
मार लेके ईई, अख अखरत वा, You have been beaten, are
you sorry now (lit. is it now displeasing)?

[Probably the same as H. √अखड, and another form of √अखड akar, q.v.]

अखर-तिजिया akhar'tijiyā, (Mg.), see under अखर akhar, (Grs. § 1444).

अखर-तीज akhar'tij, (Mg.), see under अखर akhar (Grs. § 1444).

अखर-तीत akhar'tit, (S. Bh.), see under अखर akhar (Grs. § 1444).

अखरन्वार akhar'wār, Tbh., subst. m., a subdivision of Kurmis or land cultivators in the districts of Gōrakh-pūr and Banāras (Ell., vol. I, p. 156).

अखरन्हा akh'rahā, Tbh., subst. m., (S. Mth.), the hut of a religious mendicant (Grs. § 1234).

[Probably a bye-form of अखादा or अखारि, the str. f. of अखाद (1), q.v. Compare अखदन्वा as to the shortening of the vowel a.]

अखर्रा akh'ra (1), Tbh., subst. m., an ear of corn or rice which is empty and yields no grain (Hd. Dy.).

[Probably a negative formed from अरा genuine; whence अखर्रा a spurious ear, an ear but without grain. It should not be confused with अकर्रा, which is a blighted, dried-up ear, while अखर्रा is an empty one.]

अखर्रा akh'ra (2), Tbh., subst. m., (Mg., Bh.) unhusked barley, barley ground without being first cleaned, coarse flour (Grs. § 1272 and Ās. Gy.). Exam., Prov., खाव अखर्रा, रहै निखर्रा (with two meanings) either one should eat coarse flour and remain clean, or one who eats coarse flour remains robust.

[Skr. अ-अक्षितः uncleaned; the opp. निखर्रा represents either Skr. निखक्षितः cleaned, or Skr. निअक्षितः or निअक्षितः not waned, robust.]

अखर्री akh'ri (1), (Mg.), fem. of अखर्रा akh'ra (2), q.v. (Grs. § 1272).

अखर्री akh'ri (2), Tbh., subst. f., noise, yell, howl, scream. (It has only been observed in the following) Phr., अखर्री उठाग्र, to make a great noise. Exam., Coll. (Mg.), बौंरा, के अखर्री उठाग्र राखिब है, Boys, who is making such a terrible noise? (after Fallon.)

[Perhaps 1st verb. noun of √अखर or √अखड, q.v., meaning properly the noise of wrangling or swaggering, but possibly connected with Skr. √आखर.]

अखर्री akh'ri, Tbh., subst. m., (Mth.-Mg.), the same as अखर्रा akh'ra (2), q.v. (Grs. § 1272).

अखर्रीट akh'rōt, the same as अखर्रीट akh'rōt, q.v.

अखर्रीटी akh'rōṭī, Tbh., subst. f., 1 orthography; 2 a mode of playing on a stringed instrument so as to express the words of a song. Exam., 1 Coll. (Bh.), ज तो अखर्री अखर्रीटी सिखेता, He is only now learning his orthography.

[Probably Skr. अखर्राटि, Pr. (with pleon. अ) अखर्राटिआ; hence Gd. (contracted) अखर्रीटी.]

अखर्व akharb, Ts., adj. com. gen., not short, tall, long, large, big. Exam., Hindi Mahabharat, Ban Parbā, p. 214, l. 6 (Rājā of Banāras edition, sambat 1887), मस्य मस्य कौं खात त्यौं, जीव जीव कौं खने, मखर प्राणी जीव कौं, खर्वि खदा अखर्वे, Thus fish eat fish, everything alive eats everything alive, that which has breath eats that which is alive, the big always devours the little.

[Skr. अखर्वे; as above possibly in all Gds.]

अखर्राक akh'lāk, अखर्राक akhlāk, Any., subst. m., 1 disposition; 2 the good properties of mankind; 3 morals, ethics.

[Ar. اخلاق akhlāq, properly plur. of خلق khulq.]

अखर्रागी akh'lagī,—see under अखर्री akh'ri.

अखर्रावा akh'wā, the same as अखर्रावा akh'wā, q.v. (Grs. § 1009).

(It is properly the lg. f. of अखर्री or अखर्री, q.v.)

It is now considered incorrect and vulgar as compared with the form अखर्रावा, though in reality the latter is the less correct form of the lg. f. of अखर्री.]

अखर्रा ākhā, (pr. pts. अखर्रात ākhāit, अखर्रात ākhāt; अखर्रात ākhāel; अखर्रात ākhāeb, अखर्रात ākhāb; अखर्रात ākhāe), Tbh., v. intr., to eye, look keenly, be sharp, clever, intelligent. Exam., Coll. (Bh.), अखर्रा के केहू नर उग सको, ज वडू अखर्राको, No one can swindle him; he is far too sharp.

(The word has, in Bihār, not the meaning of 'to be angry,' given in the H. Dy.)

[A den. root derived from अखर्री, q.v.]

अखर्रात ākhāit = अखर्रीत ākhāit, q.v.

अखर्राड़ ākhār, (obl. sg. अखर्राड़ा ākhārā or poet. अखर्राड़ा ākhārā), the same as अखर्राट ākhār, q.v. Exam., 1 Din., हुलामी जड प्रह से प्रवेस उख अखर्रात बरि अखर्राटा (obl.) पर, Gulāmi Jāṭ is performing one hundred and twenty-one danḍ exercises in the palæstra. 2 Padm., ch. 115, 6, हुदर बख जोखरिँ नर राजा, रज अखर्राटा बाव जह बाजा, Their small bells bewitch kings of men,

like the music (of the *Apsaras*) on entering Ind'r's court; *ib.*, *ch.* 597, 4, नट नाटक पुरनि चौ बाजा, बाबु बजाइ सवे नई साजा, Jugglers, actors, dancing-women, and musicians came into the arena with all their paraphernalia.

अखाड़ा *akhāṛā*, *बखारा* *akhārā*, *str. f. of बजाइ* *akhār* or *बखार* *akhār*, *q.v.* Exam., *Alh.*, l. 126, देखत बजाइ इन्द्रमन के दरत बड़ मङ्गल होय जाय, (*When*) Rūdal saw the palaestra of Indar'man, great was his joy.

अखाड़ा *akhāṛā* (1), (*str. f. बजाइ* *akhāṛhā*), the same as *बखार* *akhār*, *q.v.* Exam., *Hb.* ix, 1, मरि जोजन कर, बनल बजाइ, For a whole league the palaestra extended (*lit.* was made).

[*This form of the word, though less correct than बजाइ or बखार, is the more usual one in Bihāri. Regarding the inorganic aspiration, see Gā. Gr.*, § 131, p. 72. *It also occurs in Multāni (Ml. Gy.*, p. 10), बजाइ or बाइ, with the following additional special meanings: 'an indigo-ground, consisting of one or more sets of indigo-vats; 'the hole into which the water from the vats is run off; 'the place where the indigo is dried; and *khāṛhā* is also used for a cattle-road.]

अखाड़ा *akhāṛā* (2), (*lg. f. बजइवा* *akhāṛh'wā*, *q.v.*), *Te.*, *subst. m.*, the name of the tenth month of the Hindū system of the *faṣl* or agric. year, which commences with the month *Āsin*. It corresponds to part of our June and July, in which the full moon is near the constellation *Ākhāṛhā*, whence the name of the month (*Grs.* § 1082). *It is the first month of the rainy season, and consequently of cultivation (Grs.* §§ 1083, 1084, also 1009, 1039). Exam., *Krish.* 314, जामल मास बजाइ, सबी री; जल से मरि नई ताइ नदी री, The month of *Akhāṛh* has arrived, O friend; with water have been filled (*all*) tanks and rivers. See *बजाइ* *asāṛh* or *बजाई* *asāṛh*.

[*Skr. बजाइ*. *The tats. occurs in all Gds. and is in Mth. more usual than the tth. form बजाइ or बजाई, q.v. The latter is more used in Bhoj'pūri. The form बजाइ* *akhāṛh* *is merely a modern unphon. spelling; see the remarks under बजाइ.*]

अखाड़ी *akhāṛhī*, *Te.*, *adj. com. gen.*, relating to the month *Akhāṛh*, hence used substantively (*fem.*) as the name of various agricultural 'products and 'operations; thus 'grass which grows in *Akhāṛh* (*see Bih.* ii, 9); 'the chief hoeing (*koṛ* or *koṛan*) of sugar-cane done in *Akhāṛh* (*Grs.* §§ 866 and 1009), the second sowing of indigo (*called so in North Bihār, Gr.* § 1039). See *बजाइ* *asāṛhī* or *बजाई* *asāṛhī*.

[*Skr. बजाइ* *āṣāḍhī*. *The tats. occurs in all Gds. A modern unphon. spelling is बजाइ* *ākāṛhī*.]

अखाड़ा *akhāṛā*, *Te.*, (I) *adj. com. gen.*, not to be eaten. Exam., *Coll. (Bh.)*, ई बजाइ फल ना, This is a fruit not to be eaten.

(II) *subst. m.*, forbidden food. Exam., ज तो बजोरी चौ, बाबु बजाइ किहु विचार जो के नेउे, He is an *Aghōr'panthī* and takes no thought of forbidden or unforbidden food.

[*Skr. बजाइ*; as above in all *Gds.*]

अखार *akhār*, *बजाइ* *akhār*, *बजाइ* *akhāṛh*, (*poet. बखारा* *akhārā*, *mod. obl. f. बखारा* *akhārā*, *mod. loc. sg. बजाई* *akhārē*, *old obl. plur. बजारें* *akhārenh*, *str. f. बखारा* *akhārā*), *Tbh.*, *subst. m.*, properly 'a place for wrestling, palaestra; hence 'any court or open' space for the exhibition of sports or shows or for the holding of assemblies, an arena, circus (*used as an epithet of Ind'r's court*). *Phr.*, बखारा खेलन to perform athletic exercises (*lit.* to play in the arena). Exam., *Rām., Su., chh.* 1, 8, नाना बजारें भिरिं पड़-बिधि एक एक नजरे, In different palaestras (*wrestlers*) grapple with one another shouting mutual defiance; *Din.*, कनौली में सत से पड़ा बखारा (*obl.*) खेलेबे बरि, In *Kanāuli* he is causing seven hundred wrestlers to perform athletic exercises. **Paām., ch.* 480, 3, दोउ नवह मर जोवन नाने, बखर जाहु बजाई (*loc.*) बाजे, The two young women with full bosoms scream and fight like *Apsaras* in Ind'r's court; *Rām., Ln., ch.* 14, 4, लड़ा बिबर उपर बागारा, नई इंसकर देह बखारा (*m.c.*), On the top of *Laṅkā* hill there is a palace where *Das'kandhar* (*i.e. Rāban*) witnesses the sports of the arena; *ib.*, *ch.* 11, 7, लड़ा-बिबर उपर बागारा, बति बिबिब नई चोर बखारा (*m.c.*); नैठ जार वैधि मन्दिर रावन, लागे बिबर गनप गावन, बाजिं ताइ पचाउज बीना, बिल करिं बपबरा प्रबीना, On the top of *Laṅkā* hill, in his palace, there was a most handsome courtyard; in its hall *Rāban* sat himself down, and *kinnars* and *gandharbs* began to sing and play on cymbal, drum, and lute, while accomplished *apsarases* danced (*before him*).

[*Skr. बजाइ*; *Pr.* **बजइबाइ*; *G.* बजाइ, *M.* बजाइ, *P.* बजाइ, *H.* बजाइ or बखारा, *B.* बजाइ (*q.v.*) or बखार or बजाइ (*q.v.*), but *Bg.* and *O.* बजाइ, *A.* बखारा (*apparently only in the second meaning*).]

अखिया *ākhiyā*, *बखिया* *ākhiā*, (*old obl. pl. बखियानु* *ākhiyanu*), *Tbh.*, *subst. f.*, *lg. f. of बखि* *ākhi*, *q.v.*, 'with all the meanings of *बखि*, *q.v.*, e.g. *Grs.* § 1009, (*North Tirhut*) a sprout or the sprouting eyes of the sugar-cane; 'a kind of cake made of wheat-flour and rice-flour and boiled in water, used at *Musalman* marriages; it is shaped like an eye, hence

its name (Grs. § 1376). Exam., ¹Krish. 314, फागुन में
 फरवरी माह में अखियाय, जब बड़ चागम जाति परी रो, In (the
 month of) Phagun the left eye throbs, hence I
 conclude that something is going to happen; Gop.,
 19, जरी रे करमना, बोरिया के हकड़ा मोहि अखिया
 देखौच, उतरल मनरिया के रे मार, My luck was burnt
 (i.e., I had bad luck): you showed to my eye
 pieces of burnt food, (thereby) the burden (i.e., the
 beggar) of your city has been removed; B. Rām., vs.
 30, चितवनि वसति वनचिचहु अखियाहु बीच, Warning may
 be seen (lit. lives) in the glances of (lit. within)
 his eyes; Bais. 13, 1, सरयाँ अखियाँ नहिँ जागो (sing.)
 रे, समुनि उन नौ बनिषाँ, I have not yet set eye on my
 husband, (though) I am constantly remembering
 his promise (of an early return); Ath., l. 15, पुनसी
 फिर गैल चाँदन के, अखिया भैल (sing.) रक्त के धार, The
 pupils of his eyes were turned up, and his eye
 became (red) like a stream of blood.

(From this long form should be carefully distin-
 guished the plural form अखियाँ or अखिया, which
 not unfrequently occurs in poetic literature (e.g., B.
 Rām. 36, अखियाँ दोष two eyes, Mag. 26, दूनोँ अखिया
 both eyes). The latter is an older uncontracted form of
 the modern चाँद, plur. of चाँद, q.v.)

अखियाय ākhiyāy, Tbh., subst. f., the sprouting eyes of
 the sugar-cane (South Bhagalpur, Grs. § 1009).

[Apparently a fem. अखियाय formed from अखिया.]

अखिल ākhiḷ, Ts., (1) adj. com. gen., (lit. without a gap;
 hence) ¹ whole, entire (used as an epithet of God, Rām,
 etc.); ² all, every (synonymous with सबस). Comp.,
 अखिल-सुवन or अखिल-सोद or अखिल-जग or अखिल-दिल,
 the whole world, the universe; अखिलेश्वर (अखिल
 + ईश्वर) lord of all, God (used as an epithet of Rām,
 Sib, etc). Exam., ¹Rām., Ut., ch. 87, 7, अखिल विश
 सब मन उपजाया, This whole world is my creation;
 San., vs. 7, सब विराग समीपिनो अखिल म्यान जो मार, This
 'Encouragement to Asceticism' (name of one of Tul'si
 Dās's smaller works) (contains) the whole essence of
 saving knowledge; Rām., Ut., ch. 72, 4, व्यापक, व्याप,
 अखिल, अनन्ता, अखिल, अनोव, सक्ति, जगदन्ता, (Rām is) the
 Permeator and the Permeated, the Indivisible, the
 Eternal, the Insoluble (lit. the Entire), the Unerring,
 the Primeval Energy, the Godhead. ²Ag. iii, 4,
 अनरुच, असुख, सब, असुख. अनमल, अखिल अज्ञान,
 Disappointments, inauspicious omens, mishaps,
 misfortunes, bad luck, (and in short) every evil;
 Doh. 35, हरन अनकुल सब अखिल, हरन सबस कलमान,
 Removing all ill and evil, and effecting every thing
 good; Bin. 46, प्रदि चारति निरत सबकारि कुति सेच
 सिव देव रिदि अखिल-मुनि तज-दरगो, On this Ārati
 ceremony deeply intent are Sanak and the rest (i.e.

Brahma's four sons, Sanak, Sanātkumār, Sanandan,
 Sanātan,) the Bēds, Sēs-nāg, Sib, the Gods, the
 Rishis, and all the Munis who philosophise on the
 'substance'; Rām., A., do., 253, 1, निरहिँ पाप
 परिपल सब, अखिल अनकुल मार, All sin and delusion,
 and the burden of every ill, are wiped out (by the
 invocation of Bharat's name); ib., Bā., ch. 59, 2, पूजे
 रिदि अखिलेश्वर जागो, The Rikhi, recognising them
 (Sib and Bhawāni) as the Deity, worshipped them.

(II) adv., wholly, entirely, completely, (sometimes
 used as a mere superlative particle) most. Exam., Rām.,
 Su., ch. 42, 2, चाधु अचग्या तुगत, भवानो, हर कलमान अखिल
 के जानो, Disrespect to a saint, O Bhawāni, speedily
 causes the destruction of the most (lit. entirely)
 prosperous (person); Sat., iii, 10, मरन विपति पर धुर-
 धरन धरा-धरन सब धाम, धरन ताहु तुलसी अचत, धरन अखिल
 अनिराम, The remover of the calamity of death (i.e. the
 letter र ra or Bishnu), the bearer of a mountain-load
 of virtue (i.e. the letter अ a or Brahmā), and the
 abode of power (i.e. the letter न na or Sib); Tul'si
 Dās desires (to seek) his protection (i.e. Rām's),
 the letters (of whose name; i.e. राम rāma) are most
 delightful.

[Skr. अखिलः, Pā. अखिलो, Pr. *अखिलो; all Gds.
 अखिल.]

अखिलेश्वर ākhiḷēśvar, —see under अखिल ākhiḷ.

अखुआ ākhuā, अचग्या ākh'wā, Tbh., subst. m., 'sprout,
 shoot, blade, scion, plantlet, esp. of the sugar-cane
 (Grs. § 1009), also (in South Bihār) of the small
 bullrush millet (holcus spicatus, Grs. § 987), and
 (in Pat'nā) of the pea (pisum sativum, Grs. § 1001);
²(South Bhagalpur) a finger-ring. Exam., ¹Proc.,
 अखुआ (अखुआ + दि) बकरी पर गेह, तो वेह कर्वाँ है
 चोर, A goat has grazed on the shoot, so how can
 the tree come?

[Properly long form of चाँद eye, bud, q.v. In
 its second meaning the word may have a different
 (unknown) derivation.]

✓ अखुआ ākhuā, (pr. pts. अखुआरत, ākhuāt, अखुआत
 ākhuāt; अखुआप्रत ākhuāēl; अखुआप्रत ākhuāēb or
 अखुआप्रत ākhuāē; अखुआप्रत ākhuāē), Tbh., v. intr., to
 throw out shoots (used in South Bihār, esp. of the
 small bullrush millet, holcus spicatus, sugar-cane, etc.).
 Exam., Coll., जब अखुआरत है, The sugar-cane is
 beginning to sprout; जब अखुआप्रत भैल, The sugar-
 cane has sprouted (Grs. §§ 987, 1009).

[A den. root, derived from अखुआ or अचग्या
 q.v. In form it resembles a double caus. root
 (= अचग्याव), the simple caus. root being ✓ अखा,
 q.v.]

✓अखुता akhuta, the W. Bh. form of ✓अहुता akuta, q.v. (Ās. Gy.)

[Perhaps der. from Skr. अतिह्रस्व, the aspiration being transferred from अ to ह. See also the remarks on the der. of ✓अहुता.]

अखेता akhetā, Tbh., subst. m., (optionally in Gayā and Paṭṇā), the cross-axle of the lever used in raising water (Gr. § 933).

[This is merely a bye-form of अचौता, q.v.]

अखेतीज akhetīj = अचेतीज akhetīj, q.v.

अखेद akhed, (optionally in Gayā and Paṭṇā), the same as अचौता akhōtā, in its fourth meaning, q.v. (Gr. § 933.)

अखेना akhenā, (in Paṭṇā, Gayā, and South Mungēr) = अचेना akhānā, q.v. (Gr. § 76.)

अखै akhāi, अखय akhay, Tbh., the same as अचे akhāi, q.v. (The forms with अ kh occur only in compounds). Comp., अचेतीज or अचेतीज or अकतीज, subst. f., a Hindū festival, the third of the second or bright half (i.e., the 18th day) of the month Baisākh (i.e., April-May), which is the first day of the sat-jug (or golden age) and secures (akhāi or) permanent rewards of actions then performed (Skr. Dy. P.). On this day the cultivators settle their accounts for the expenses of the (rabi or) spring-crop and the repayment of advances (Ell. vol. I, pp. 193, 194.)

(This expression is properly Hindī, the more usual Bihārī expressions will be found under अखर and अखिर (1).)

[Skr. अखयम् imperishable, Pā. and Pr. अखयम्; all Gds. अखय or अखै. The comp. अचेतीज consists of Skr. अखय + तीज, sol. तिथि, the third (day) of Akṣaya; see der. of तीज tīj under that article.]

अखैतीज akhetīj,—see under अखै akhāi.

अखैन akhān, (S. Bh.), wk. f. of अचेना akhānā, q.v. (Gr. § 76.)

अखैना akhānā (S. Bh., Mg., S. Mth.), अखेन akhān, अखेना akhānā, अखेना akhānā, अखेना khānā, अखेनो akhānō, Tbh., subst. m., a kind of hooked stick used for turning up and pushing the corn under the bullock's feet while it is being trodden out (Gr. § 76).

[Properly str. f. of अखेन; perhaps from Skr. अखयम्; not met with in other Gds.]

अखैला akhāla (Mg.), Tbh., the same as अचौता akhōtā, q.v. (Gr. § 431).

[Skr. अखेहः or (prākritisizing) अखेहा, Pr. (with pleon. suff. ह) अखवेहपो or अखप्रहपो (cf. Hēm. iv, 168, 222), hence Gd. (contracted) अखेहा.]

अखौतो akhōtō, Tbh., subst. m., (South Bhagalpūr), the cross-axle of the lever used in raising water (Gr. § 933).

[This is merely a bye-form of अचौता, q.v.]

अखोर akhōr, Any., subst. f., leavings, sweepings, rubbish, refuse; (agric.) fodder which cattle leave uneaten (Cr., p. 58). Comp., अखोर-अखोर, rubbish and refuse. Exam., Coll. (Muh. Wom.), नोवा, का अखोर उवा हावा, Good gracious! what rubbish is this you have brought! (Hd. Dy.) Coll. (Bh.), घर में तड मर के अखोर-अखोर लागल चरन, His house is full of sweepings and rubbish.

[Prs. اُخور akhōr, neg. of اُخور khūr, food.]

अखोह akhōh, Tbh., (I) adj. com. gen., inaccessible. Exam., Coll. (Bh.), एक अखोर पहाड़ में जा परल, He found himself on an inaccessible mountain.

(II) subst. f. 'uneven ground (Ās. Gy.); 'an inaccessible place; 'difficulty, trouble. Exam., 'Coll. (Bh.), एने अखोर में कहीं जाईस, Why do you go on uneven ground? 'Coll. (Bh.), ई गड़वा अखोर वा, This cavity is an inaccessible place. 'Coll. (Bh.), वस अखोर में परल जानी, I have fallen into difficulties.

[A compound of जोर pit, chasm, and the pleon. pref. अ (6), q.v. The word जोर represents the Skr. जात-रु a dug out place (see Skr. Dy.) The Skr. ✓ख dig has a tendency in Pr. to change to ✓खु (as shown by Prof. S. Goldschmidt, see Sapt., p. 101, footnote). Hence Skr. जात-रु or *खुत-रु, Pr. *जाचरु or *खुचरु, B. (contr.) जोर. Similarly Skr. जाजात-रु would form Pr. अजाचरु or अखुचरु, B. अखोर. The meaning of deep easily passes into that of steep (cf. M. जोर); hence अखोर comes to mean inaccessible in a general way, both as regards depths and heights. Compare S. खुरोड़ो a pit for a water-wheel, खुड़णो or वादी a hole or ditch, M., H., जोर deep or steep, a cavity; and M. ✓जोव, H. ✓खव or खुम penetrate, etc.]

अखौत akhōt, (Mg. also) अखात akhāt, Tbh., subst. m., the name of various instruments having the form of an axle; thus 'the axle of the apparatus for husking grain (Gr. § 611, also अचौता, q.v.); 'the axis on which the pulley of a well-rope turns (Gr. § 940, also अचौता, q.v.); 'the cross-axle on which a well-lever works (Gr. § 933, also अचौता, q.v.)

(The Hd. Dy. spells this word अखीता, which is perhaps merely a misspelling for अखीता, q.v.)

[Skr. अखावतेः, Pr. अखावतो; hence Gd. अखावत and (contr.) अखीत; apparently wanting in the other Gds.]

अखीता akhāuta, Tbh., subst. m., the name of various instruments having the form of an axle; thus (Mg. and N. Bh.) the axle on which the pestle for grinding bricks into powder works (Grs. § 431, also (Mg.) अखेता akhēlā or अखीता akhāuta, q.v.); *the axis-pin on which the lever for crushing tobacco works (Grs. § 464); *the axle of the apparatus for husking grain (Grs. § 611; also अखीत akhāut, q.v.); *the cross-axle on which a well-lever works (Grs. § 933; also अखीता, अखीत, अखीतो, अखेता, अखेद, q.v.); *the axis on which the pulley of a well-rope turns (Grs. § 940, also अखीत, q.v.)

[Properly str. f. of अखीत, q.v.]

अखीता akhāuta, Tbh., subst. m., (South Mungēr), the cross-axle of the lever used in raising water (Grs. § 933).

[This is merely a bye-form of अखीता, q.v.]

अक्षा akhtā = अखना akh'tā, q.v.

अक्षार akhbār = अखनार akh'bār, q.v.

अख्यात akhyāt, Ts., adj. com. gen., (subst. f. अख्याता akhyātā), famous. Exam., Coll. (Bh.), ज रत्नने अख्यात नहिचे, He is not so famous.

[Skr. आख्यातः; the spelling आख्यात is a modern unphonetic one. Though a theoretically possible tatsama, the word is not used in the sense of 'not famous,' 'obscure' (Skr. अख्यातः) as stated in the H. Dy.]

अख्यान akhyān, Ts., subst. masc., knowledge, understanding. Exam., Coll. (Bh.), प्रतन्ना नः अख्यान कर सकेंठ, Cannot you understand this much? ib., हे बात मोहरना अख्यान नें आरुह, Have you understood this?

[Skr. आख्यानम्, a saying, or story. In B. the meaning has been changed as above. In this sense not met in other Gds. Possibly there has been a confusion with the Ar. خیال khayāl understanding.]

अखोट akhrōt, आखोट akh'ōt, the same as आखोट akhōt, q.v.

[The Gp. has akhor (Mik. vii, p. 6).]

अखलाक akhlak = अखलाक akh'lak, q.v.

अग ag, Ts., subst. m. (lit. that which does not or cannot go; hence) the immoveable or inanimate creation

(incl. the vegetable and mineral world). Comp., अग-जग (synonymous with अज-चेतन्य) the inanimate and animate creation, the universe; अगजग-नाथ, lord of the universe, god; अगजग-नय, present in all creation (an epithet of god) or containing all creation (i.e., the universe). Exam., Rām., Ar., chh. 9, 11, सो प्रगठ कषना-कष सोमा-त्रिन्द अग जग मोपर हे, manifesting himself as the all-merciful and all-radiant, gives delight to the inanimate and animate (i.e., the whole) creation; ib., Ln., ch. 54, 2, देवहिं दुर नर अग-जग जाही, (Rām) whom gods and men and the inanimate and animate creation adore (here जग includes the animals only); Git., A., 27, 2, पावन पनझी न बिदु पदज ठे पन हे । रूप की मोचनी जेहि मोहे अग-जग हे, On (Rām's) feet are no sandals; his feet are sweeter than lotuses; the beauty of form in them (lit. being added to them) enchants the whole creation; Han., vs. 24, करम, काळ, लोक-पाळ, अग-जग, जीव-जाळ, नाच, हाच सच; निज मरिना विचारिये, Causation, time, the gods, the animate (i.e., animals and men) and inanimate creation, (in short) the whole mass of living beings, O Lord! are in thy hands; consider thine own glory! Rām., Ln., ch. 101, 13, अगजग-नाथ महज करि जाना, You took the Lord of the universe to be a (mere) man; ib., Bā., ch. 197, 7, अगजग-नय सव-रहित विराजी, (Hari is) present in all creation (inanimate and animate), passionless, and unbiassed; ib., Ut., ch. 61, 5, अगजग-नय सव मन उपराजा, The whole universe is my creation.

(This word is also said to mean tree and mountain, but it has never been met with by us except in composition with जग jag, which latter word means that which can go, i.e., the moveable or animate creation, incl. either animals and men, or animals only. With regard to the probable fictitiousness of those two meanings in Sk., see Zach., p. 24.)

[Compound of Skr. अग + जगत, Pr. *अगजगो (cf. Hēm. iv, 404, अगि in the world). The word is alliterative and belongs to poetic usage, and may probably be thus found in all Gds.]

अगंज agāñ, अगी agāñ, (lg. f. अगीचां agāñchā), Tbh., subst. m., the first fruits given to Brāhmans (Grs. § 1203). Synonyms are अगनार ag'bar, अगेरा agārā.

[Derivation, see under अगी.]

अग-कढ़ना ag'karh'nā, Tbh., subst. m., (Mg.) the name of the shovel for stoking the fire in a sugar-refinery (Grs. § 319, k).

[Properly a compound of आगि fire and कादन instrument for pulling, poking, q.v.]

अगट, agat, Tbh., subst. m., a butcher's stall (*Hd. Dy.*).
[Der. ?]

अगट्टी ag'ti, Tbh., subst. f., (agric.), an advance of money to buy seeds. (*Cr.*, p. 87.) For synonyms, see under अगट्टौर ag'rāūr.

[A corruption of the Skr. compound अघ + वृत्ति, advance-wages, Pr. अघवृत्ति, S. अघुवाड or अघुवार. This belongs to a very numerous class of words of nearly or quite the same meaning. They all imply something which is 'before' either with regard to time or place; such as first, former; front of a house; top of sugar-cane, ears of a crop; first fruits; advance of money, etc. They may, for practical purposes, be considered as derived from अगा former, front, by means of various pleonastic suffixes. But there is much reason to believe that ultimately they all are more or less disguised representatives of a Sanskrit compound consisting of अघ former and वृत्ति being. The Skr. वृत्ति (and its congeners, such as वृत्ति, वृत्ति, etc.) admit in Prākṛit of the alternative forms वृ and वृत् (cf. *Hēm.* ii, 29, 30, i, 128, 132). The former is the more usual form and gives rise to the numerous B. words containing a final ड or ङ or ञ or र or न, all these consonants being interchangeable in the order here given, (see *Gd. Gr.* §§ 29-31, 103-106). The Pr. form वृत्ति is the less usual one and has but few descendants in B., such as अगौत्त, अगुत्तो, अगता, q.v. The full Pr. form अघवृत्ति is best preserved in the S. अघुवाड, less so in the S. अघुवार, B. अघुवार, अगवड, अगवत्त. The medial dissyllable अघ aya is apt to be vocalised to अघ (see *Gd. Gr.* § 122), as in B. अगघर, and to be further contracted into औ or ओ or उ (see *Gd. Gr.* § 122), as in B. अगौर, अगोर (cf. *Gip. agor*, *Mik.* vii, 5), अगौडी, अगुत्त, etc. Or by eliding व, the dissyllable may be changed to अघ, and contracted to आ, as in B. अगड, अगार, etc.; or an euphonic घ may be inserted between अघ (see *Gd. Gr.* §§ 68, 69), thus making the dissyllable अघ aya, and this may further be contracted to ऐ or ए or ई (see *Gd. Gr.* § 121), as in B. अनेरा, अगौत्त. Finally the contracted vowel (औ or ओ or ऐ or ए) may be shortened and reduced to उ or र or व see *Gd. Gr.* §§ 26, 66), as in B. अगुत्तो, अगिता, अगता, अगार, अगता, etc. Other examples of similar shortenings are M. अंगठा and अंगोठा toe-ring, etc. These observations show that the so called pleon. suffixes occurring in all these words are properly nouns (वृत्ति, etc.) in a more or less advanced state of decay. The process of decay, however, must, in the case of some of them (such as अघ, अघ, औ, ओ, ऐ, ए, etc.) be of a very old date, because in the form of अघ, अघ, उघ, अघ, etc., they are already observed to occur in mediæval and perhaps even older Prākṛit (see *Hēm.* ii, 164-166, iv. 429, 430, cf. *Vr.* iv, 25, 26).]

अगड agar, (*Mth.*), the same as अकड akar, q.v. Comp., अगड घन, adj. com. gen., or str. f. अगड घना m. (अ० घनी f.), high, tall, gigantic; अगड दौंढौं or अगड दौंढौं, adj. com. gen., 'strong, powerful; 'fleshy, plump, corpulent (*Hd. Dy.*). Exam., *Riddle, Bh.*, एक पेडु अगड घना, जेकरा कडु नठ घना? अजर पेडु, There is a tree very tall, which has neither roots nor leaves (what is it)? the air-creeper. *Coll.* (*Bh.*), ई अदिनी वडु अगड घन वा, This is an exceedingly stout and tall man.

अगड-बगड agar'bagar, अगर-बगर agar'bagar, Tbh., (I) subst. m., 'lit. odds and ends, promiscuous things; hence 'trifling talk, babble; 'trifles, trumpery, trash. Exam., see अगर-बगर agar'bagar and अगडम-बगडम agar'am'bagaram.

(II) adj. com. gen., worthless, useless, good-for-nothing.

[This is merely another form of अघट-वघट, q.v.; H. has अगड-बगड, अगड-बगड, P. अगड-बगड, M. अगड-बगड, अगड-नगड अगड-बगड. Note, however, M. बगड f. refuse or dregs, worthless, which appears to be connected with Skr. अवगड or अवगरे.]

अगडम-बगडम agar'am'bagaram, the same as अगड-बगड agar'bagar, q.v. Exam., 'Prov., अगडम-बगडम काठ कडु अमर, odds and ends, splinters, and rags (*Hd. Prov.*); *Coll.* (*Bh.*), उजकरा कुलुवारी में चौको नीमन चौक नहिंठे; वन अगडम-बगडम भैल वा, There is nothing good in his garden; it is all filled with worthless trifles.

अगडा ag'ra (in South Bhagalpur), अगडा ag'la (1) (*Mg. and Bh.*), Tbh., subst. m., (agric.) 'the ears of a crop; hence 'the act of cutting the ears without the stalks (*Grs.* § 875). See अगटा ag'ra (1).

[Der. from Skr. अघ front part, tip, Pr. अघ (Nām., vs. 235), with the Pr. pleon. suff. उघ (= उ + क) or उघ superadded, अघउघ or अघउघ (cf. *Hēm.* iv, 341), contr. *Gd.* अगडा or अगडा. See also the remarks under अगट्टी.]

✓ अंगडा ag'ra, (pr. pts. अंगडारत ag'rāt, अंगडान ag'rāt; अंगडाप्रत ag'rāi; अंगडाप्रत ag'rāēb; अंगडाप्र ag'rāē), Tbh., v. intr., (*W. Bh. and Bw.*) 'to yawn, stretch the limbs; 'to roll about in bed. Exam., *Coll.* (*Bh.*), वा, तू वडु अदिनी कौरीं वेठ के वाय उठा के अंगडाउठ; ई नठ वादी, What, do you sit in the presence of a gentleman, and stretch your arms and yawn? This is not proper.

[There is a synonymous noun अंगेठी, a yawn (*B. Gr.*, iii (*Mg.*), p. 87, where it is explained as अघ वा ऐठना, the latter being the Skr. अघवेठ), which points to a derivation from a Skr. comp. अघ + वेठ, twisting or rolling about of the body. The Skr. वेठ becomes

Pr. वेद (Hēm. iv, 221), but Gd. वेद or वेद (see Gd. Gr. § 145, exc. 2). Hence we should have a der. √अङ्गवेद, xth. cl. Skr. *अङ्गवेदयति, Pr. *अङ्गवेदावेद or अङ्गवेदावेद, Gd. *अङ्गौदावे (with the usual contraction of अवे to औ, see Gd. Gr. § 122) or shortened अङ्गदाव. There is, however, also another synonymous noun अङ्गमङ्गी (q.v.), which might suggest a derivation from the Skr. comp. अङ्ग + मङ्गे shampooing of the body; whence might come a der. √अङ्गमङ्गे, xth. cl. Skr. *अङ्गमङ्गयति, Pr. *अङ्गमङ्गावेद, Gd. *अङ्गौदावे (with the contraction of अम to औ, see Gd. Gr. §§ 122, 127), or shortened अङ्गदाव. On the other hand, the consonants म and व are liable to be interchanged (see Gd. Gr. §§ 134, 122, note); and hence अङ्गमङ्गी may stand for अङ्गवङ्गी (cf. P. अगवाङ्गी) and be also referable to the first-mentioned derivation.]

अंगडाई ag'raī, Tbh., subst. f., (W. Bh. and Bw.) a stretching of the limbs, yawning = अङ्गेठी ag'ēthī or अङ्गमङ्गी ag'maṅgī, q.v., which are the usual words. Exam., Coll. (Bh.), बैठल बैठल अंगडाई चावे लागल, ज नठे रोले, While we sat waiting we began to yawn, but he did not come.

[Properly 1st verb. noun of √अङ्गदा, q.v.]

अंगडाही ag'rahi, Tbh., subst. f., an extensive conflagration (especially of a forest; see Mth. Ch. Vocabulary). Exam., Chan., चाथा राति जवन निनि नेह । भारी भारी आनी नेह । अंगडाही लागल चङ्ग-चोर । जरे लघाच गाह वन जोर ॥ When half the night has passed, a heavy black darkness fell; conflagration began all around, and trees and peacocks in the forest burnt excessively.

[Comp. of Skr. अग्नि fire plus दाहिना conflagration, Pr. अग्निदाहिना or अग्निदाहिना; B. अङ्गडाही for अग्निदाही; the change of an initial द d to ड r is rather unusual. The initial Skr. द d may optionally change in Pr. to ढ (Hēm. i, 217, Sapt., vs. 163, 229, 536, 730). The H. has अगवाही.]

अंगडिया agadiyā, अङ्गडिया agaddiyā, Tbh., subst. m., a man who carries money or jewels in his quilted cloth.

[Properly a long form of अङ्गडी or अङ्गडो, formed with the Gd. suff. ई, implying possession (see Gd. Gr. § 252), from a stem *अङ्गड or अङ्गडु. The latter is probably a corruption of the Skr. compound अङ्ग-वेद, a body-wrapper or something wrapped or secreted about the body, (cf. M. अङ्गडे or अङ्गडो a body-garment, and B. आगरि or H. अङ्गरी armour). Skr. वेद becomes Pr. वेद, and Gd. वेद or वेद. The junction syllables of a comp. word are liable to extreme wear and tear. See also the remarks on the derivation of √अङ्गदा and अगन्नी.]

अगङ्गौर ag'gaur, Tbh., subst. f., the advance of pay to labourers (Grs. § 1186). See अगङ्गु ag'waṅ, अगावर agāūr, अगार agār, अगाड़ agār, अगौरी agōūri, अगौड़ी agōūṛi, अगङ्गुव अग'gan, अगन्नी ag'ti, अगौर agāūr, अगोर agōr, अगेरा agēra.

[Derived from अगङ्गा or अगन्ना by means of the pleon. suff. और, see Gd. Gr. § 209. See also the remarks under अगन्नी.]

अगत agat, the same as अगति agatī, q.v.

अगन्ता ag'tā, (f. अगन्ती ag'tī (2)), Tbh., adj., the same as अगिहा agilā, q.v. Phr., loc. अगन्ते ag'tē, before (of time), (As. Gy.). Exam., *Prov. (Mg.), अगन्ता खेती चागे चागे, पिछन्ता खेती चागे जोगे A field first (i.e. early prepared) yields a future return, the field last (i.e. too late prepared) is (as regards a return) a matter of chance; (Mg. does not observe gender; for a more correct form of the proverb, see आगिहा).

[Contracted from Skr. अपद्यत, Pr. अप्यवत; see the remarks under अगन्नी; or possibly a corruption of Skr. अपयत्, Pr. अपयतो, B. अगत (with loss of aspiration, as in अगती (2), q.v.), P. (adj.) अगता, (subst. f.) अगति, S. (adv.) अगती or अगिती or अपयती in future, (subst. f.) अगति credit.]

अगति agatī (1), अगत agat, Ts., subst. f. 'evil condition, misfortune, distress; 'disgrace; 'damnation; 'want of resource, necessity. Exam., 'Git., Bā., 82, 2, रिचि, विचि, विचि चारि सुगति, जा विहु गति अगति, Success, prosperity, and the four kinds of good conditions, without which (one's) condition is an evil condition. 'Bin., vs. 112, काळ वसे गति अगति जीव की सव, हरि, चाव तुभारे, Time, fate, salvation, and damnation of (all) living beings, all is in thine hand, O Hari! (the comm. explains गति and अगति by वैकुण्ठादि की प्राप्ति and नरकादि प्राप्ति). 'Coll. (Bh.), अगन्तरा सम तरव अगति मेह वा, वे कस घरे पदुल रवेहा, He is altogether without resource, and stays helplessly at home.

[Skr. अगति; all Gds. अगति or अगत, but in M. and G. in the sense of importance, necessity.]

अगति agatī (2), Mth. and poet. = अगती agatī (1), q.v.

अगती agatī (1), Ts., subst. m. (lit. unfortunate, hence), one whose funeral ceremonies have not been performed. Exam., Coll. (Mg.), ऐसज पापो हज, वे अगती जो नेह, He was such a sinner that he got no funeral.

[Skr. अगतिः, apparently Pr. tech. tats. *अगतिषो, Gd. अगती.]

अगती agatī (2), Tbh., subst. f., the agati-tree (Æschynomene or Sesbana grandiflora or Agati

grandiflorum), the leaves and pods of which are eaten as vegetables.

[Skr. अगन्ति, Pr. अगन्ती or (with pleon. अ) अगन्तिचो, G. अगन्तिचो, H. and B. अगन्ती (with loss of the aspiration).]

अगन्ती ag'ti (1), Tbh., *subst. f.*, the ceremony of fumigating with incense a bridal pair by the officiating Brāhman, after the circumambulation of the sacrificial fire (Gr. § 1332).

[Perhaps derived from a Skr. comp. अग्नि-हृति or हृति *lit.* encircling with fire. See also the remarks under अगन्ता and अगन्ती.]

अगन्ती ag'ti (2), Tbh., *adj. fem. of अगन्ता ag'tā, q.v.*

अगद-बगद agad'bagad, Tbh., *subst. m.*, (Bh.) falsehood, fraud (Ās. Gy.)

[Der. ? Perhaps connected with Skr. अगद, what is not to be uttered. Mg. pandits identify it with अगद-बगद, q.v.]

अगन्दाई ag'dāi, (Mg.) = अगन्दाइन ag'dāin, q.v. (See Gr. § 889.)

अगन्दाइन ag'dāin, (Mg.) अगन्दाई ag'dāi, अगन्दाई ag'dāi, अगन्दाई ag'dāi, Tbh., *subst. m.*, (agric.), the outer or fore ox of a team of oxen engaged in treading out corn (Gr. § 889).

[A compound of अग and दाइन; the former is the Pr. अग, Skr. अग, anterior, foremost; the latter is a noun of agency, meaning one who treads down, from the √दा (also दाव or दाप), corresponding to Skr. √दत्. The latter probably had a Pr. equivalent √दत् (see H. R., p. 48), which accounts for the long आ ā in the modern derivatives as compared with the corresponding Skr. derivatives. Thus B. दाइन, etc., also दाउनि (Mth. Ch. Vocabulary), or दौनी (Gr. § 887), H. दाइन, दावन, (Cr., p. 51), corresponds to Skr. दत्त, treading out. See the remarks on the derivation of दाउनि.]

अगन्दापुं ag'dāpū, (Mth.), the same as अगन्दाइन ag'dāin, q.v. (See Gr. § 889.)

अगन्दाईयाँ ag'dāiyā, (Mg.), the same as अगन्दाइन ag'dāin, q.v. (See Gr. § 889.)

अगधा agadhā, Tbh., *adj. com. gen.*, meek, unresisting, inoffensive. Exam., Padm., ch. 619, 1, अगधी बन्धवाना जिब-बधा, तेरौं डीया राजा अगधा, To a cruel negro jailor he delivered the unresisting king.

[From अ not and गधा ass (q.v.) The ass being an animal noted for its obstinacy and troublesomeness,

the word अगधा, *lit.* not having the nature of an ass, comes to mean inobstinate, meek, etc. The Skr. equivalent would be अगदैनः, Pr. (with pleon. अ) अगदरचो, Gd. अगदरा or (contr.) अगधा.]

अगन agan, अगन agan = अगनि agani, the same as अगनि agini, q.v. See अगिन agin, आगि agi.

[Derivation see under अगनि. M., H., G., Ksh. and P., also have this form अगन.]

अंगनमाँ agan'mā, Tbh., a bye-form of अंगनवा agan'wā (q.v.), used by Musalmān women. Exam., Mars., 1, 2, नयाप सोनाप बीबी बैठलि अंगनमाँ, The lady bathed and sat in her courtyard, (the printed edition wrongly divides अंगन माँ.)

[Regarding the change of अ to अ, see Gd. Gr. § 134.]

अंगनवा agan'wā, अगनवाँ agan'wā, Tbh., *lg. f. of अंगन āgan, q.v.* Exam., B. Gr., II (Bh.), xii, 1, ननदि अंगनवा अगन गाह विरवा, In my sister-in-law's courtyard there is a sandal-tree; *ib.*, 18, 1, बरनि का अगनवा अगनवा, On account of the excess of heat I slept in the courtyard; *Bais.* 7, चेरा हाडे सुपर के अंगनवा, He took up his lodging in Sundar's courtyard; *Mag.* 7, पोखिया कपिया, गोरी, अगनवाँ, रवि के फाट के करेज, Tightening my bodice, O fair (lady), I slept in the courtyard, and the heart of my lover is torn.

अंगनवेँ agan'wē, Tbh., (Bh.), a bye-form of अंगनवा agan'wā, q.v. Exam., Prov. (Bh.), नाचेनठ जाने अंगनवेँ देद, Not knowing how to dance, (she declares) the courtyard (to be) crooked (i.e., she blames others for her own fault); *Coll.* (Bh.), ऐ डींदि तोर अंगनवेँ कतचत, O girl! how large is thy courtyard?

अंगना ag'nā, अगना ag'nā, Tbh., *subst. m., str. f. of अंगन āgan, q.v.* In addition to the 'meanings of अंगन, (see Gr. § 1237), it is used in the following senses: 1 (in N.-E. Tirhut) the women's quarters, which are always situated within the inner court of a native house, (see Gr. § 1254); 2 (derivatively) a visit of condolence made by women on the death of friends, so called from the fact of the visitors going to the women's quarters (see Ās. Gy.). Phr., अंगना करव to make a visit of condolence (the more usual B. phr. is पुहारि करव). Exam., *Coll.* (Mg.), तोहर अंगना देदा चौ, Your courtyard is uneven.

(This word is almost entirely limited to the Mg. dialect. It should be carefully distinguished from another अंगना, which is an obl. form of अंगन (q.v.), and which, so far as our knowledge of Bihārī literature (esp. Bw. and Mth.) extends, never occurs as a direct

form; whence it would appear that, in literature at least, it is looked upon as an obl. form of चाँगन.)

[Derivation see under चाँगन. M. चाँगने n.]

अंगनार्द्र ãg'nãr, चाँगने ãg'nã, (lg. f. चाँगनेचा ãg'nãiyã, q.v.), Tbh., subst. f., a sort of str. f. of चाँगन ãgan, q.v. Exam., Rãm., Ut., ch. 76, 3, वरजि न जाद रचिर चाँगनार्द्र, जहँ खोलचिं नित चारि उ मारै, The charming courtyard cannot be described where the four brothers are always playing; Git., Bã., 30, 4, जननि सकल बड-बोर बाबबाब मनि-चाँगनार्द्र, इसरप सुजित विनुष-विरवा विखसत विखोकि, जहु विधि वर चारि वनार्द्र, It was as if the Creator (विधि), on seeing the kalpa-tree (lit. tree, विरवा, of the gods, विनुष, i.e. Rãm and his three brothers) of the good actions of Das'rath sporting, had planted a goodly hedge (चारि), (consisting of) all their mothers, around its watering-basin (बाबबाब), (represented by) the jewelled courtyard.

[This form of the word also occurs in P. and H. It is a curious formation, being a fem. abstract noun made by means of the sec. der. suff. चरे or चारै (see Gd. Gr., § 220) from चाँगना or चाँगन, but used as a concrete.]

अगनि agani, Tbh., subst. f., the Mth. and poet. form of अगनी ag'nî, the same as अगिनी aginî, q.v. Exam., B. Rãm., vs. 33, सीतलता सवि को रवि सप जग चार, अगनि ताप के सम कहँ स चरत चार, The coolness of the moon has overspread the whole earth, but it comes to me like the heat of fire; Bin. 187, विख पियूष सम करड, अगनि दिन मारि सकड दिन बेरे, Thou canst make poison equal to nectar, and deliver from heat and cold (lit. fire and snow) without delay; Chh. Rãm., vs. 3, उडे तलचन मेघ-त्रिधि जल अगनि बुतायो, Clouds rose up at that moment, and the water of the rain extinguished the fire. °Git., Su., 10, 3 (p. 190), विरच अगनि करि रही कता चों क्षिपा द्विधि जल पलुहावहिं ने, Just as the creeper, being consumed in the fire (i.e. pain) of separation (from the beloved tree to which it used to cling), eagerly longs after the water of a gracious sight (of the beloved). See अगिनि aginî and चागि ãgî.

(The word is not unfrequently spell unphon. अघि, as in Rãm., Bã., ch. 195, 10.)

[This is prop. the wk. f. of अगनी, q.v. See the remarks under अगिनि and चागि.]

अगनित aganit, अगिनित aginit, Ts., adj. com. gen., not reckoned or counted, innumerable, countless. Exam., Rãm., Bã., ch. 49, 7, ते जलचर अगनित बड भौंती, They were innumerable, in varied modes, as fishes (in the sea); ib., A., ch. 7, 3, रोन-पाट-पट अगनित (fem.) जाति, Garments of wool and silk (and) other innumerable

kinds; Git., A., 5, 2, दुषव बात, बरखा, चिन, चातप; कैसे सहरिँ अगनित दिन जागिनि? Painful things, rain, snow, heat; how shall I be able to bear them for countless days and nights? Bin. 166, कहेँ जगि करीँ दीन अगनित, जिह को तुम विपति निबारी, How can I tell the countless wretches whose miseries thou hast relieved? Padm., ch. 462, 2, अगनित दान निहावर कौहा, अँगनन दान बडत कै दीहा, Of innumerable gifts he made offerings, and to beggars he gave manifold gifts.

[Skr. अगनितः; as above in all Gds. The tadbh. Pr. अगनिचो (cf. Sapt., vs. 102) has only survived in the pleon. neg. form अगनी, Git., Bã. 5.]

अगनी ag'nî, Tbh., subst. f., the same as अगिनी aginî, q.v. Exam., °Coll. (Mg.), चौहर अगनी मन्व को गेहर चर, His pangs of hunger (lit. fire) have become relaxed.

[Properly str. f. of अगनि, q.v.]

अगनेउ ag'neü, Tbh., subst. m., a contraction of अगनेउ अग'neü, q.v. Exam., Padm., ch. 410, 2, तीज प्रवाहच अगनेउ मारी, चौथ दुषाहच नेरित मारी, On the third and eleventh (of any month) the south-east is disastrous (for making a journey towards it), and on the fourth and twelfth the south-west is prohibited.

[Derivation see under अगनेउ.]

अगनेउ ag'neü, Tbh., subst. m., the south-east. Exam., Padm., ch. 412, 3, बडवेँ नेरत, दखिन वणेँ, वही जाय अगनेउ को चहँ, On the sixth (day of the lunar month, when) she (i.e. the moon) is gone to dwell in the south-west, on the seventh (when she is) to the south, and on the eighth (when she is) to the south-east. A synonym of अगिनि aginî (q.v.) in its thirteenth sense.

[Skr. आग्नेः scl. कोः the south-east quarter, Pr. * अग्नेचो.]

अगनेता ag'nêtä, poet. for अगनेउ ag'neü, q.v. Exam., Padm., ch. 411, 6, बुन (= बुनिज) काळ पखिन, बुनि चरेता, गुर दखिन, खबर अगनेता, Tuesday is fatal (for a journey) to the west, Wednesday (for one) to the south-west, Thursday (for one) to the south, and Friday (for one) to the south-east.

[This is an imaginary form of the word, being simply made to rhyme with चरेता. The latter is a corruption of the Skr. नेचेत.]

अंगनै ãg'nã (Grs. § 1237) = चाँगनार्द्र ãg'nãr, q.v.

अंगनैया ãg'nãiyã, चाँगनेचा ãg'nãiyã, Tbh., subst. f., lg. f. of चाँगनार्द्र ãg'nãr, q.v. Exam., Git., Bã. 9, 3, मनि-अगनि प्रतिविम्ब जलक वनि बडकिचि मरि चाँगनेचा, The

courtyard is full to overflowing with the brilliant beauty of the figures (of Rām and his brothers) reflected in its jewelled pillars.

[Uncontracted अगन्वरया ag'naiyā. The fem. gender is shown by अरि, uk. f. of अरी.]

अगन्वर ag'bar, Tbh., subst. m., ¹(Mg.) the gleanings and refuse grain on the threshing-floor (Grs. § 901); ²(Bh.) first fruits given for religious purposes (Grs. § 1203). Synonyms see under अगन्वार ag'wār and अगैञ्ज agāñj.

अगम agam (1), Tbh., (I) adj. com. gen., lit. what cannot be walked over (opp. दुग्म), hence (physically) 'inaccessible, unapproachable, impassable, difficult to pass or approach; ²(generally) inaccomplishable, unattainable, difficult to attain, difficult; ³(mentally) unbearable, unpleasant, miserable, unlucky; ⁴incomprehensible, inconceivable. Comp., अगम-पथ, (lit. inaccessible path,) the next world. Exam., ¹Rām., A., ch. 61, 6, 7, चरम-कमल बिन्दु सुख तुम्हारे, मारग अगम कुम्भार मारे, कम्बर जोर नदी नद मारे अगम अगाध, न जाहिं निचारे, Your lotus feet are soft and pretty, (while) the road is difficult to pass, and there are huge mountains and chasms, precipices, rivers, streams, and torrents impassable and unfathomable, such as one dare not behold; Ag. v., 9, मारग अगम चहाव दुम जोरहि राम प्रसादु, The impassable road will become pleasant by the favour of Rām; Rām., Bā., do. 47, 2, तिम कर्षे मानस अगम अति, जिनहिं न प्रिय रघुनाथ, For those the lake is very difficult to approach who have no love for Raghunāth; ib., A., ch. 102, 5, हेच अगम गढ़ गढ़ दुहावा, An inaccessible domain and magnificent forts; Git., Bā., 81, 1, रामहि नोके के निरखि, दुमयनी, मनसक अगम सुम्भि, यह अंसर कत सकुचत, पिकयनी, (Wishing) to look well at Rām, O fair-eyed one, why are you at this time afraid (to do so), thinking him unapproachable in your mind, O cuckoo-voiced one; Padm., ch. 435, 4, कहाँ सँ सुर पाऊँ उपदेसी, अगम-पथ कर जोव सँदेसी, Where shall I find so instructive a guru who will give me information about the next world. ²Rām., Bā., ch. 168, 3, तप ते अगम न कहु सप्यार, Nothing in the world is unattainable to penance; Git., Ut. 318, 3, राम सीव सनेह भरनत अगम सुकवि सकाहिं, To describe the love of Rām and Sita is beyond (lit. inaccomplishable to) the power of any poet; Pārv., es. 6, अगम न जन कहु तुम कर्षे, सुदि अच सुम्भर, Nothing in the world is inaccomplishable by you, so it appears to me; ib., es. 4, जागौ करन सुनि अगम तपु, तुलसी कहे किमि मार के, She began to perform penances (such as are) difficult to do for a Muni, how can Tul'si Dās describe them in song? Git., A., 82, 1, जानिहँ सहर, चहुमान, लखन, मरन राम-मगति; कचन अगम (fem.), करन

दुग्म, दुग्म नोडी अगति, Saṅkar, Hanumān, Lakhan and Bharat know (what is) devotion to Rām; it is difficult to describe, (but it is) easy to exercise, and it is sweet to hear; Han., vs. 15, मन जो अगम, नन दुग्म किने, कपोस, It (the conquest of Laykā) seemed difficult to the mind, but in reality it was easy to accomplish, O lord of monkeys. ³Rām., A., ch. 76, 5, घर न दुग्म, वन न अगम जागा, Neither home seemed happy (to Sita), nor the woods miserable; Pārv., es. 3, कहु न अगम, सब दुग्म मखेड विधि दाहिन, Nothing (fell out) unlucky, but all chanced to be lucky according to the rule (of omens) of the right side; Git., A., 80, 3, चापु अच विधिनि वन्दु सोच-अरनि अरत, तुलसी वन बिखन दुग्म अगम अखि न परत, (Bharat) himself, being in Awadh (while) his brother is in the wood, is consumed with the fire of anxiety, but Tul'si Dās (says) it cannot be determined whose is the comfort and whose the discomfort, or whose the happiness and whose the misery (i.e., Bharat, being comfortable at Awadh, is miserable through anxiety for his brother Rām, while the latter, though in the discomforts of the woods, has no anxieties and is happy). ⁴Rām., A., ch. 47, 7, नारि दुभाज सब विधि अगम अगाध दुराज, A woman's nature is altogether incomprehensible, unfathomable, and deceptive; ib., Bā., 27, 5, अमच अगम, दुग दुग्म नाम ते, Both (the twofold knowledge of God, as immanent and transcendent) are incomprehensible, but both become intelligible by means of the name (of Rām); Jan., ch. 32, सुनि-मन अगम अच सुखोचनि पावहिं, Her eyes enjoy a pleasure inconceivable to a Muni's mind; Git., Ar., 17, 1, सुबरी सोर उठी अरकत वाम बिकोचन बाऊ, सुयुग सुहावने सुचन सुनि-मन अगम उहाऊ, Sēwari, she stood up, and her left eye and arm began to throb, which appeared to her a lucky omen of joy inconceivable to a Muni's mind; Misc. 28, अगम अगोचर खीसा-वारी सो राधा वच कुञ्ज-विहारी, (Hari), the inconceivable and imperceptible, he (as Krish'n) indulges in sports and takes his pleasure in groves under the influence of Radha.

(II) adv., extremely, excessively, exceedingly, (often practically serving as a superlative particle). Exam., Hb. i, 3, कोन परि हेव मकर निरवाच, प्रचन अगेचहि अगम अवाच, How can it be accomplished (by me)? it seemeth now extremely difficult; अगम अवाच in this sense is a common phrase; so also अगम अवाच, exceedingly difficult (Ās. Gy.), and अगम अवाच, exceedingly difficult to distinguish (Git., Ut., 317, 4); Misc. 49, मव-मव नदिवा अगम वचे, सुजे चारो न पार, The river of mundane cares (lit. water of existence) flows violently (lit. so as to be impassable), the further side of the river is not to be seen; Din., चाहु देखैत ही अगम अवाच, To-day I see (the river) to be exceedingly deep.

[Skr. अगमः, Pr. अगमो, B., H., and G. अगम; in the other Gds. apparently only tats. अगम, q.v.]

अगम agam (2), आगम āgam, (obl. pl. अगमन agaman), Ts., subst. m., 'arrival, commencement; 'approach, futurity; 'any shāst'r or holy scripture (Smṛiti) as distinguished from the Bēds (Shruti, जिनम) and the Purāns; esp. 'later works, Tāntrik, Bāishnab, etc., such as the Nārada Pañcharātra (comm. चारु-पञ्चरात्रादिक). Comp., अगम-ज्ञानी, (subst. f. -ज्ञानिनी) or अगम-जानी, (subst. f. -जानिनी), adj., knowing the future, hence subst., a prophet; अगम-वक्ता, (subst. f. -वक्त्री), adj., telling the future or expounding the shāst'r, hence subst., a prophet or a religious teacher; अगम-वात (f.) or अगम-वाणी (f.), prophecy, prediction; अगम-विद्या, the art or science of prophecy; अगम-जिनम or जिनम-अगम the Hindū sacred books, the Bēds and other shāst'rs. Exam., 'Bih., vii, 3, भादो अगम पञ्च नदिं द्रुणे, or B. Gr., II (Bh.), v, 5, भादो अगम उगरिवा ना द्रुणे, On the arrival, or with the commencement of Bhādō the paths can no more be seen (on account of the floods); Krish. 139, दादुर मोर कोकिळा दोहो पावस अगम जनावे, The frog, peacock, and cuckoo by their cry announce the arrival of the rainy season. 'Coll. (Bh.), ज जन अगम भादो में बड़ सोमिबार वादे, That man is very clever at telling the future. 'K. Rām., Ut., 54, गुह्यो महेष को प्रभाव-भाष ही सुगम, अगम-जिनम हू को जानियो मरुहू है, Tul'āi Dās (says) the understanding of the power of Mahēś is easy, (but) it is difficult to know the shāst'rs and the Bēds; Pārv., chh. 13, ईशान नखिला अगम-जिनम न जानई, He does not know the glory of Sib, nor the shāst'rs and Bēds; Git., Bā., 2, 24, चारु-सैव-जनेष-निरीक्षिं अगम-जिनम अगम-व, The shāst'rs and Bēds are the (subjects of) deep study to Śarad (i.e., Sarasvatī) Sēs, Ganēs, and Girīs (i.e., Sib); Doh. 80, जिनम-अगम वाचये सुगम राम वाचिषो वाच, चाँपु अचम अबडोकि वन (= प्रत) सुहम सभे अग माच, According to the Bēds and shāst'rs the Master is easy to approach for those who truly wish for Rām, just as easy as the drinking of water may be considered to be for every one in the world; Misc. 27, सुन-गधि, अगम-जिनम जो माचे, तीन-जोक उदर में राचे, The virtuous woman, whom the Bēds and shāst'rs declare, conceived (the lord of) the three worlds in her womb; Padm., ch. 148, 7, नहई न सूरज, चाँद न द्रुवा, वदे सोर जो अगमन द्रुवा, There neither sun nor moon is visible, (there) let him ascend who understands it through the shāst'rs.

(The word is of rather rare occurrence in this form, the usual and proper spelling being आगम. In the third and fourth meanings the word, in this form, has (with the exception of the example from Padm., ch. 148, 7) never been met with except in combination with जिनम, and it

should be noted that, according to the commentators, this compound जिनम-अगम always admits both meanings, viz. 'the Bēds and other shāst'rs,' or 'the Bēds which are difficult to understand.' That exceptional case, too, admits of an alternative interpretation, by reading अगम and न as two words, and translating: there let him ascend who does not consider (the feat) inaccomplishable. It is probable that the form अगम was purposely used by the poets with a view to the double meaning, this being a favorite conceit with Hindū poets. It may be added that in the Rām. it never occurs.)

[Skr. आगमः, Pā. आगमो, Pr. आगमो (cf. Sapt., vs. 581, arrival; Bhag. p. 282, shāst'r), Mg. Pr. आगमे (Hēm. iv, 302); H. like B.; M. and B. आगम, P. अगम, S. अगुम (prophecy), G. अगम (futurity). The tadbh. Pr. आगमो apparently occurs in Sapt., vs. 476, but it has not survived in the Gds.]

अंगमङ्गी ag'marī, आंगमङ्गी āg'marī, Tbh., subst. f., 'a stretching of the limbs; 'yawning. See अंगमङ्गी āg'marī; also under आंग āg. Exam., Coll. (Bh.), रात के अगमवा से बडत अंगमङ्गी होत वा, From lying awake at night, one gets to yawn a great deal.

[Skr. अङ्गमङ्गिका, (Pā. अंगमङ्गिका?), Pr. अंगमङ्गिका (cf. Hēm. iv, 126), B. अंगमङ्गी, H. आंगमङ्गी, A. आंगमङ्गिका, or गामुङ्गिका, M. अंगमङ्गी f. or आंगमङ्गी m., also अंगमङ्गी m., P. अंगमङ्गी. See, however, also the remarks on the derivation of √ अंगङ्गा.]

अगमन ag'man, (poet. अगमना ag'mand), (Bv.) a shortened form of अगमना ag'mān or अगमना ag'wān, q.v. Exam., 'Padm., ch. 280, 6, अङ्गि पाँच जो अगमन वावे, ते अङ्गद वर सुँड फिरावे, Angad seized the trunks of the five elephants which ran in front, and slung them round; ib., ch. 445, 2, रतन-सेन वावे जेहि वाटा, अगमन जाय वेड तेहि वाटा, On the road by which Ratan'sen was to come, in that pass she (i.e. Padmāvatī), going before, sat down (to await his arrival); Git., Su., 51, 3, राबन कर परिवार अगमनो (= अगमन+उ) जम-पुर जान बडत चडुचे हैं, Raban, placing his retinue in front, is greatly ashamed on going towards Jam'pur; Padm., ch. 670, 1, राजा पन् जेहि के हो पतना, गा गोरा ता वई अगमना, He whose prisoner the Raja is, is Pat'nā; to him the Gora went first.

(This word also occurs as a v.l. in Rām., A., ch. 26, 1, for अगमङ्ग, in the edition printed in मत्तवच रसाजी. P. अगमन guide.)

अगमना ag'mand, poet. for अगमन ag'man q.v.

अगमना ag'mān, the same as अगमना ag'wān, q.v.

अगमानी ag'māni, the same as अगमानी ag'wāni, q.v.

A
COMPARATIVE DICTIONARY
OF THE
BIHĀRĪ LANGUAGE.

PART II.

From अंगमालिका *ag'mālīka* to अञ्जलि *añjali*.

COMPILED BY
A. F. RUDOLF HERNLE,
OF THE BENGAL EDUCATIONAL SERVICE,
AND
GEORGE A. GRIERSON,
OF HER MAJESTY'S BENGAL CIVIL SERVICE.

[Published under the Patronage of the Government of Bengal.]

CALCUTTA:
AT THE BENGAL SECRETARIAT PRESS.

SOLD BY
TRÜBNER & CO., 57 AND 59, LUDGATE HILL, LONDON;
BREITKOPF & HÄRTEL, LEIPZIG;
AND
W. NEWMAN & CO., 4, DALHOUSIE SQUARE, CALCUTTA.
1889.



PREFACE TO PART II.

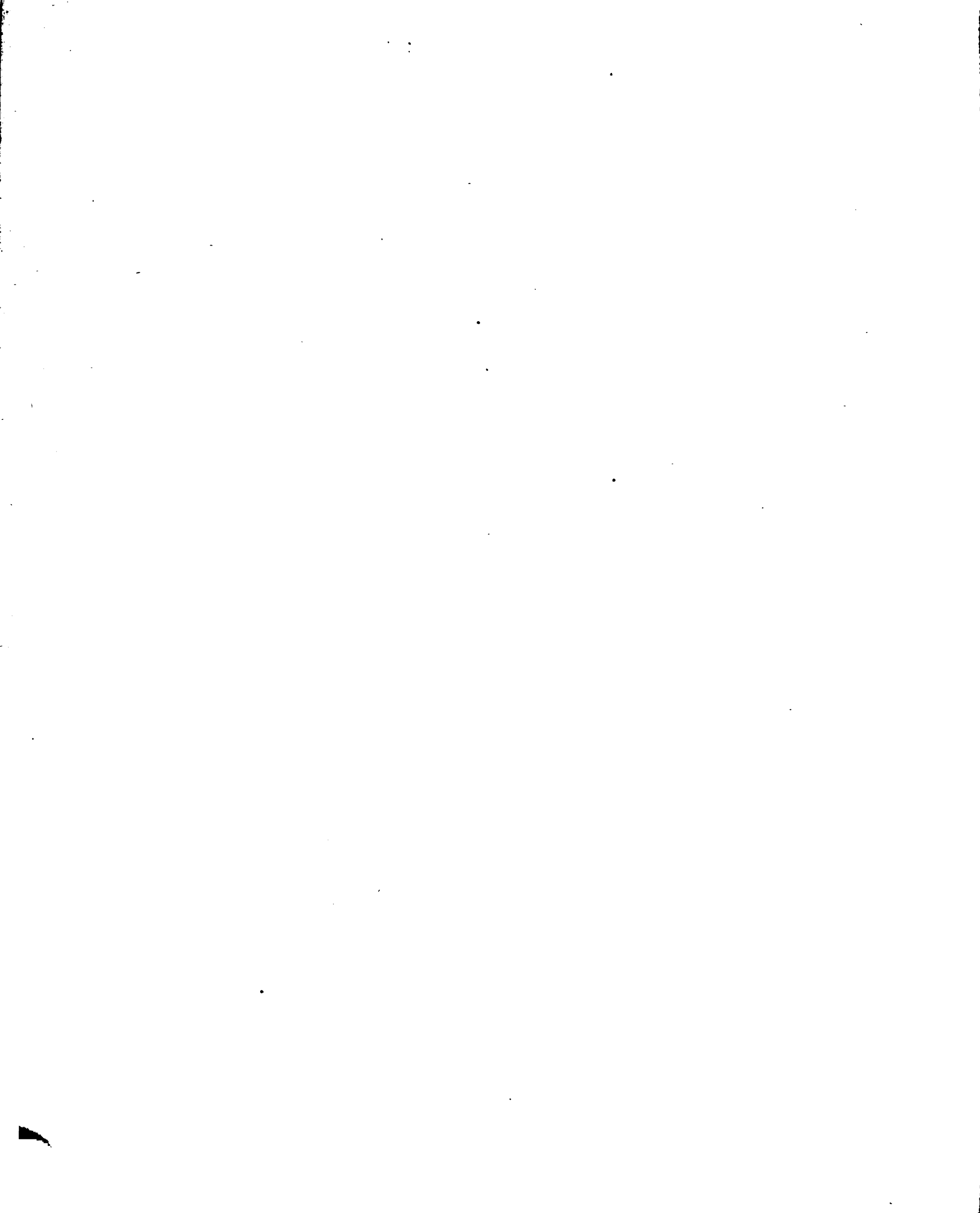
THE authors feel that they owe to the Subscribers of their Dictionary an apology for the long delay in the appearance of the IInd Part.

The difficulties they have met with to a speedy and continuous prosecution of their labours have been beyond their control. Some are inseparable from the conditions of life in India. The latter are such as to leave any one but very small and interrupted leisure for the prosecution of work outside the round of official duties. Moreover, for about a year and-a-half, at different times, both of the authors were compelled, for reasons of health, to be absent from India; and during this time all work was practically discontinued.

Another circumstance that caused very considerable delay, though it has also its counterbalancing advantages, is that from time to time new and important works of Bihārī literature are discovered by the authors. Some of these are very large and important, such as the Maithilī Rāmāyan and the Puruṣa Parīkṣā. They must be read and carefully indexed, while the preparation of the Dictionary progresses, in order to avoid the inconvenient necessity of encumbering the work with numerous supplements or appendices.

There have been also delays at the Printing Office owing to the necessity of procuring fresh or new types.

All these circumstances have co-operated to cause the long delay, which no one can regret more than the authors themselves. They will use their best endeavours to render the interval between the appearance of the several parts as short as possible.



SUPPLEMENTS

to Chapters 14 and 16 of the Introduction.

14.—BIHĀRĪ LITERATURE.

In Maithilī.

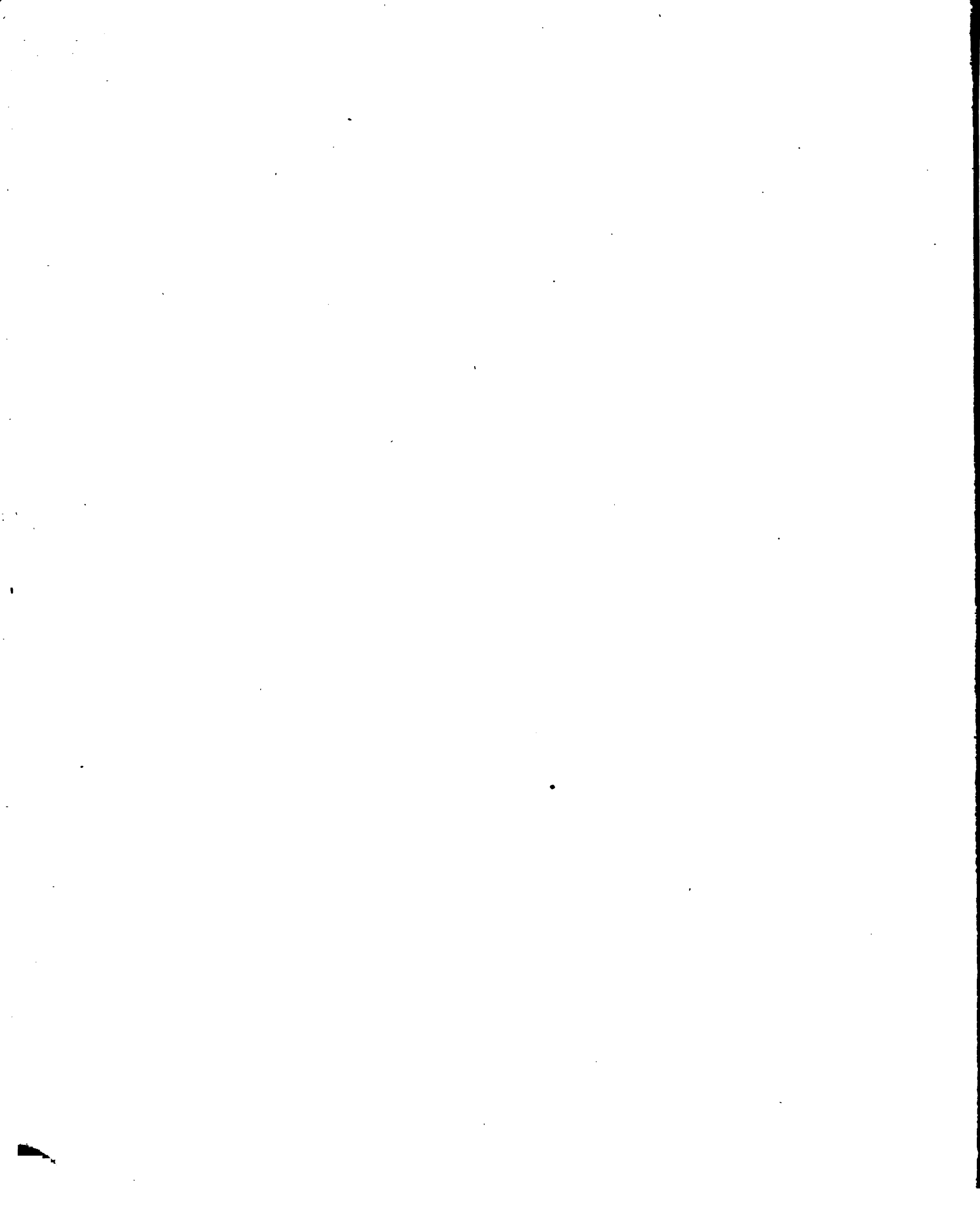
- (16) Maithilī Rāmāyan in MS, a version of the legend of Rām, in the Maithilī dialect, composed in various metres for the Mahārāja Bahādur of Dar'bhāngā by Kabi Chandra Jhā. Finished in Sāka 1808 (1886 A.D.). MS. in Mr. Grierson's possession. An extensive work in the modern dialect, which will shortly, we believe, be printed. *Read.* Index (in MS.).
- (17) Puruṣa Parikṣā, a Maithilī translation of Bidyāpatī Thākur's Sanskrit work of the same name. The translation was prepared by Kabi Chandra Jhā and printed in the Mahārāja of Dar'bhāngā's Press, in Sāka 1810 (1888 A.D.). *Read.* Index (in MS.).
- (18) Ukhā Haran. MS. now in Mr. Grierson's possession. *Read.* Index (in MS.).
- N.B.*—(11, 12, 13) Gīt Nebārak, Gīt Dīnā Bhadrīk, Gīt Dīnā Bhadrī Kawand; text and translation now published by Mr. Grierson in J. G. O. S., vol. XXXIX (for 1885). *Read.* Index (in MS.).

In Bhoj'pūrī.

- (12) Folksongs in modern Bhoj'pūrī, Part II. Text and English translation by G. A. Grierson, PR. (J. R. A. S., vol. XVIII, N. S., Part 2, 1886). *Read.* Index (in MS.).
- (13) Gīt Nāikā (or Nāyaka) Banijāra, a Bhoj'pūrī ballad. Text and translation by G. A. Grierson in J. G. O. S., vol. XLIII (for 1889). *Read.* Index (in MS.).

In Magahī.

- (5) Magahī Bible, translated in 1818 A.D. by the Serampur Missionaries.



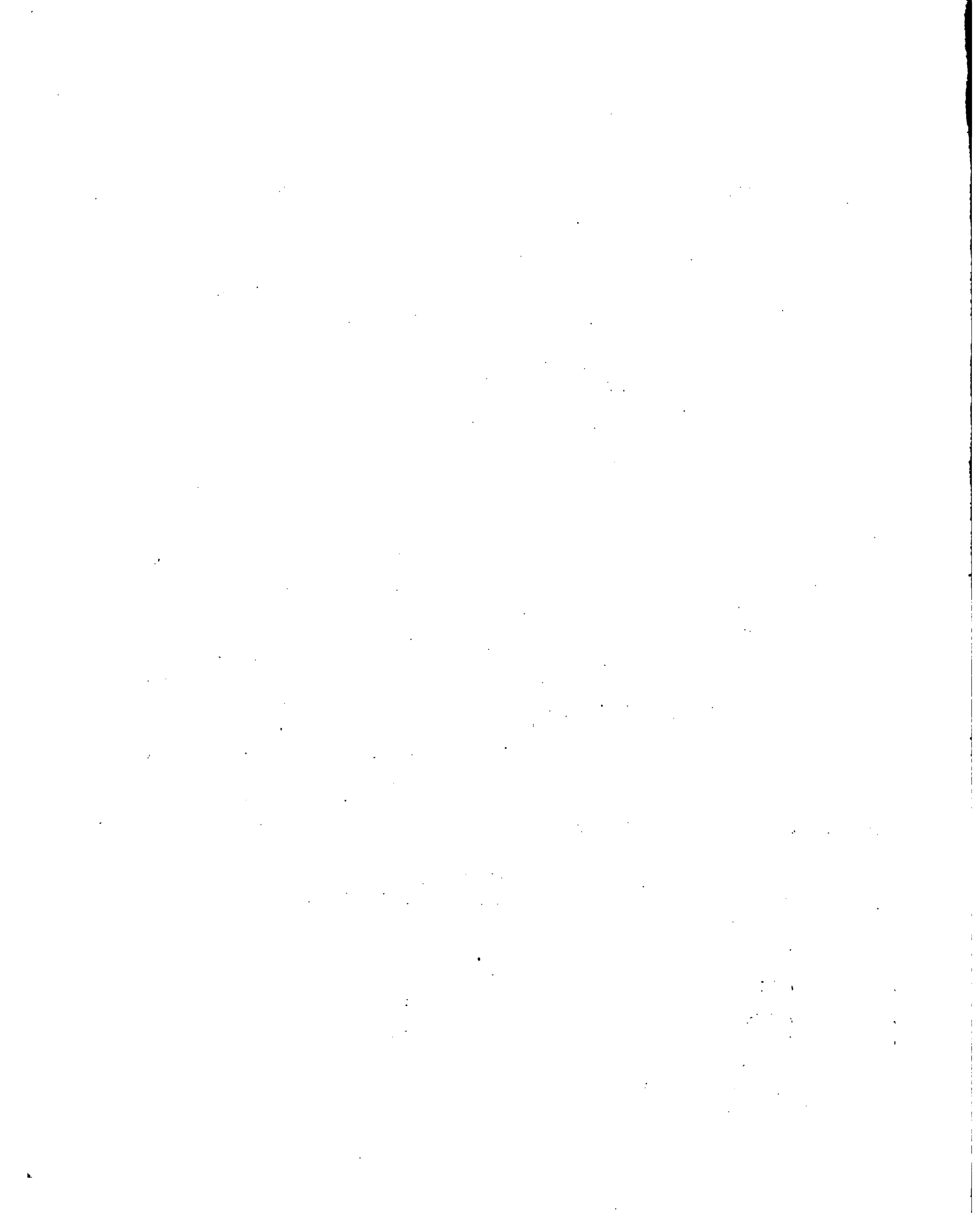
16.—LIST OF ABBREVIATIONS EMPLOYED IN THE DICTIONARY.

I.—Names of Languages and Titles of Works.

<i>Āch.</i>	Āchārāṅga Sūtrā (ed. Jacobi for Pāli Text Society, London, 1882).	<i>Mg. Bible</i>	Magahi Bible, translated 1818 A. D.
		<i>Mth. Rām.</i>	Maithili Rāmāyan (in MS.).
<i>Bhoj.</i>	Bhoj'pūrī Folksongs, Part II, (ed. G. A. Grierson, in Journal B. A. S., vol. XVIII, Part 2).	<i>Nāik.</i>	Gīt Nāikā Banijārā (in MS.).
<i>Bih. Tul.</i>	Bihārī Tul'sī Bhūkhan Bōdh, by Bihārī Lāl Chāube. A treatise on Hindi Rhetoric. (Bankipur, Kharg Bilās Press.)	<i>Piy.</i>	Les Inscriptions de Piyadasi, par E. Senart. (The Ashoka Inscriptions). Vol. I & II (Paris, 1881, 1886).
		<i>Pur.</i>	Puruṣa Parikṣā translated into Maithili (Mahārāja of Dar'bhanga's Press, 1888).
<i>Dutt</i>	Materia Medica of the Hindus, compiled from Sanskrit Medical Works by Dr. Uday Chand Dutt, with a Glossary of Indian Plants by Dr. G. King and the author. (Calcutta: Thacker, Spink & Co., 1877.)	<i>Shāsh.</i>	Shāshvata's Anekārtha Kosha, ed. Th. Zachariae (Berlin, 1882):
		<i>Ukh.</i>	Ukhā Haran.
<i>H. Lit.</i>	The Modern Vernacular Literature of Hindūstān, by George A. Grierson. Extra Number to Journal A. S. B., Part I, for 1888.	<i>Uv.</i>	Uvāsagadasāo or the Seventh Anga of the Jains (ed. A. F. Rudolf Hoernle in the Bibliotheca Indica).
<i>Hd. Dy. Sh.</i>	Shakespeare's Hindūstānī Dictionary.	<i>Watt</i>	Economic Products of India, exhibited in the Calcutta International Exhibition, 1883-84. By George Watt, M.B.
<i>J. A. O. S.</i>	Journal, American Oriental Society.		

II.—Grammatical and other Terms.

<i>alg.</i>	algebra.	<i>math.</i>	mathematics or mathematical.
<i>arith.</i>	arithmetic.	<i>per.</i>	perfect.
<i>bot.</i>	botanical.	<i>pluperf.</i>	pluperfect.
<i>def.</i>	definite.	<i>pot.</i>	potential.
<i>encl.</i>	enclitic.	<i>relig.</i>	religious.
<i>excl.</i>	excluding or exclusive of.	<i>syn.</i>	synonym.
<i>idiom.</i>	idiomatic.		
<i>incl.</i>	including or inclusive of.		



अंगमालिका āg'mālīka, Tś., subst. m., the embrace of men after a wedding at the departure of the bridegroom's party.

[Probably a corruption of Skr. अङ्गमालिका embrace; the cons. ष is liable to be softened to ष and afterwards exchanged with ञ; see Gd. Gr., § 134. It is the custom, however, on the occasion of the departure of guests, to throw garlands made of flowers or tinsel round their necks. This may have led to the confusion of मालिका and मालिका in the mouth of the people.]

अग्यारा ag'yārā, (f. अग्यारी ag'yāri), Tbh., adj., the same as अगिचारा agiyāra (1), q.v. Exam., Padm., ch. 666, 5, हव कगार सौं शम सँवारी, जो मुख सेच भाष अग्यारी, Of side glances she mustered an army, and from her mouth (she shot) fiery-tipped spears, (said of a lover's intercourse).

अगर agar (1), आगर āgar (1), the same as आगल āgal or आगिल āgil, q.v. The form अगर agar has only been observed in compounds, such as अगरपाठ agar'pāṭh, अगरपरौस agar'parāūs, q.v.

[Der. see under अग्या.]

अगर agar (2), (old form अगर āgarū), Tbh., subst. m., 'wood of aloes, agallochum (aquillaria agallocha), a fragrant wood used as incense; 'a fragrant powder made of aloe wood; 'a certain tree which yields bdellium (Amyris agallocha); 'the sisū-tree (Dalbergia sisoo). Comp., अगर-रूप incense of aloes. Exam., Padm., ch. 37, 6, चौ कपुर देना कछरी चन्दन अगर रचा करि पूरी, And (the market) was always stocked with camphor, bēnā (a kind of aromatic grass), musk, sandal wood, and aloe wood; Rām., Bā., ch. 14, 9, दूम उ तजे चरक चरचारे, अगर प्रसङ्ग दुग्गन चसादे, Even smoke abandons its natural pungency, and in conjunction with aloes yields a sweet scent; Rām., Bā., ch. 207, 5, अगर-रूप कह बड अँधियारी उड़े चपौर मनड चरनारी, Incense of aloes rises like the darkness (of night) and abir (a kind of red powder) like the redness (of dawn). Padm., ch. 36, 4, रवि रवि चामे चन्दन पूरा पीत अगर नेह चौ कपुरा, (The people of Ceylon) are always preparing and adorning themselves with powder of sandal, turmeric, aloes, mēd (a kind of fragrant root), and camphor; Git., Bā., 2, 16, कुहुन अगर चरनका फिरकहिं भरहिं गुहास चपौर, They sprinkle ar'gajā, aloes, and kunjum (a red powder), and fill (the air) with gulāl and abir (a red liquid and a red powder, see s.vv.); Krish. 44, चन्दन अगर कुमकुमा निखित चम ते चङ्ग चदावे ने, They diligently rub on the body (powdered) sandal and aloes, mixed with kum'kum (red powder). See अगर āgarū, अगुर agur, अगुर agurū.

[Skr. अगुरः or अगरः, Pā. अगुर or अगुर, Pr. अगुर (Hēm. i, 177); M., G., H., B. अगुर or अगर, S. अगुर, Bg. and O. अगुर; the last also in most other Gds.]

अगर agar (3), Any., conj., 'if; 'though, although; 'when. Exam., Coll. (Bh.), अगर रेजकी नठ मिसे, तठ पैसा डे डे रेई, If you can't get small silver, then bring pice. Prov., अगर कोर उडे, नठ उडे फकीर, Though the mountain move, the faqir won't (Hd. Prov.) [Prs. اگر agar.]

अंगर āgar (1), (pr. pts. अंगरेत āg'rāt; अंगरख āg'ral; अंगरव āg'rab; अंगरे āg'rai), Tbh., v. intr., to melt, to dissolve, to be eroded, to wear away (Ās. Gy.). Exam., Coll. (W. Bh.), बेसी पानी में अंगरत चार, The lump of sugar is melting in the water; Coll. (W. Bh.), लोनची खगडे से भीत अंगर गेस वा, From the exudation of salt the wall is wearing away; Coll. (Bh.) चोकुरा गोकु के मांस अंगर अंगर गिरत रँरक, The flesh of his leg is melting away.

[Skr. अङ्गरख, Pr. अंगरख (cf. Hēm. i, 172, and Sapt., vs. 205, अंगरख = Skr. अङ्गरखित), G. अंगरख, M. अंगरख or अंगर, B. अंगर (with shortening of अो to अ, as in अर and for अौर, etc., see Gd. Gr. § 26, the nasalisation serving as a compensation).]

अंगर āgar (2), (pr. pts. see under the preceding root), Tbh., v. intr., to ache with a burning sensation (Ās. Gy.). Exam., Coll. (W. Bh.), निचो कां मारण्डे से बाँच अंगरत चार, The arm is aching from the sting of a scorpion.

[Probably a den. root from अंगर a live-coal, Bg. चाँगरा, S. चउर (अँगर), with the second a shortened, as in B. कुँवर or कुँवार prince (cf. Hēm. i, 67). Similarly in P. the noun अँगिचारा means both a coal of fire and a painful boil on the palm of the hand; and in G. चागुरा means boils, eruptions caused by heat. For a similar reason blight in cereals is M. अँगरा, B. अँगरा (with the same shortening of the vowel a).]

अंगरखा āgar'kha, (Mth. also अँगिरखा āgir'kha), Tbh., subst. m, a sort of single-breasted frock-coat worn by Hindūs buttoning down on the right breast, by Musalmāns on the left, by the advanced of either class and by Christians in the middle. It is sometimes tied at the neck by a string which runs in a hem (see Grs. § 729). Phr., छुडिवा अंगरखा (lit. a small coat), a jacket (Grs. § 728). Exam., Coll. (Bh.), च सुन के चदिर्वा चनन्द भेहें कि अंगरखा के चन्द दूक गेस, When he heard that, he got so happy that the strings of his coat burst. See अङ्गा āgā.

[Skr. अङ्गरखः, Pr. अँगरखचो, Bg. चाँगराखा or अँगराखा, M. अँगराखा or अँगरखा or चाँगराखा or अँगरखा,

P. अंगरखा or अंगरखा, H. अंगरखा or अंगरखा, O. अंगरखा, S. अंगरख (S. Dy., p. 54).]

अंगरखी āgar'khi, fem. of अंगरखा āgar'khā (q.v.), used in a dim. sense, a small coat, a jacket.

अगर-दास Agar'dās, अग्र-दास Agr'dās, Tbh., subst. m., the name of a well-known Hindū poet, who flourished in the second half of the sixteenth century A.D. He was one of the eight famous poets of Braj, known collectively as the *Ashṭa Chhāp*, and was a disciple of Krish'n Dās, who, together with the celebrated poet Sur'dās, was a disciple of Ballabhāchār'j (see Siv., p. 394, No. 59; cf. As. Res., vol. XVI, pp. 47, 86). He was himself the guru or preceptor of the poet Nābhā Dās (or Nārāyan Dās), the famous author of the *Bhak't Mālā* (see Bh. Mā., vs. 151, 166, and Siv., p. 379, No. 35). Many of his songs are said to have been included in Krishnānand's great collection, called the *Rāg'kalpadrum*. Exam., Misc. 1 (one of his songs), निबन्धो नेत्र जानकी वर है ॥ देव ॥ सप्त सिद्धी नव निधी सदा पद, काम नहिं चारों पद है । मन विष याचि मनोरथ सेरी, सजसुख रषों सत वारंग-धर है । वारों न और दुबार काड के, नेत्र जगी मोरि दसरथ सुन है । अगर दास की याही बिनती, राम नाम नहिं बाड़ों मन है ॥ Preserve my love with Jān'kī's husband (Rām). (This is the) burden (of the song). May the seven sidhis (or heavenly powers) and the nine nidhis (or heavenly treasures) always be my prize; I have no concern with the (so-called) 'four prizes' (vis. dhar'm, ar'th, kām, mōksh); this only is the desire of my heart, that I may remain in the presence of the True, the Sarang'dhar (Vishnu); I do not beg at any other's door: my affection is set on Das'rath's son. This only is the prayer of Agar'dās, that Rām's name may never be wiped from his mind.

अगरपरौस agar'parāus, Tbh., subst. m., (Coll.) neighbourhood, vicinity (Hd. Dy.). Exam., Coll. (Bh.), अगरपरौस का लोगन है मित्र के रख चचा है, It is good to be on friendly terms with the people of one's neighbourhood.

[Comp. of अगर in front and परौस neighbourhood (q.v.), as it were Skr. अपे प्रतिवासः, Pr. अये परिवासो.]

अगरपाट agar'pāt, Tbh., subst. m., (agric.), flush irrigation, when the water is at a higher level than the field and the cultivator has only to cut the bank of the water-channel and allow the water to overflow into the field (Gr. § 918).

[Comp. of अगर in front and पाट a bed or channel of irrigation; lit. an advanced channel. A Prakrit synonym appears to be अग्नेषो (= Skr. अग्नेश an

advanced current), mentioned in Hām. Dy., vs. 29, and explained by नदीपूरः flooding of a river.]

अगरपार agar'pār, Tbh., subst. m., name of a Rāj'pūt tribe, otherwise unknown. Exam., Padm., ch. 542, 3, वनी चौ बचवान, बघेली, अगरपार, चौवान, चंदेली, The Khatri and Bach'wān, the Baghēl, Agar'par, Chāwān and Chandēl (Rāj'pūts assembled at Chitor).

अगरबन्धु agar'bandhū, अंगेरबन्धु āgēr'bandhū, (Mg.), Tbh., subst. m., (agric.) sugar-cane ready for cutting (Gr. § 1010).

[Comp. of अंगेरी or अंगारी sugarcane (q.v.) and बन्धु (from √बन्ध with Gd. suff. अ, see Gd. Gr., § 330), lit. that which has formed itself, hence what is mature.]

अगर-बगर agar'bagar = अग्र-बगर āgr'bagar, q.v. Exam., Misc. 27, अगर-बगर का पढ़ावत पंडित, हम तो पढ़व राम नाम, What trifles dost thou make me recite, O Paṇḍit? I shall but recite the name of Rām.

अगरवार āgar'wār, Tbh., subst. m., (agric.), the receptacle for sugar-cane ready cut up in pieces for the mill (used in Shāhābād; Gr. § 281).

[Derived from अंगेरी or अंगारी (q.v.) by means of the Gd. sec. der. suff. वार or वाह, implying possession or relation, lit. cane-holder. See Gd. Gr., § 293.]

अगरवारा agar'wārā, अग्रवारा āgr'wārā, Tbh., subst. m., a race of merchants of the Bāis tribe. "This is by far the most important family of the Vāsya tribes throughout a large portion of Northern, North-Western, and Central India." They are descended from a person called Agar, also Agar Sēn or Agar Nāth, who lived in a place called Agrōhā, now a small town on the confines of Hariānā, not far from Delhi. See Sherring's *Hindū Tribes and Castes*, vol. I, p. 283.

[Derived from अगर, the founder's name, by means of the Gd. sec. der. suff. वारा or वाहा, implying relation. See Gd. Gr., § 293.]

अगरवाह āgar'wāh, (Bh.), Tbh., subst. m., (agric.), the man who cuts the sugar-cane into lengths for the mill and boils the juice (Gr. § 293).

[A compound of अंगेरी or अंगारी (q.v.) and वाह, lit. a carrier. The man is called so from the fact that bringing or taking away the cane in one form or other is necessarily connected with his work. Similarly the driver of the mill is called कतरिवाह, lit. the man who sits on the कानर or driving-board (Gr. § 278); see Gr. § 294, also §§ 292, 295. The element वाह practically serves as a suff. expressing a variety of occupations.]

अंगूरस ag'ras, अंगूरस ag'ras, Tsb., subst. m., 'the native juice or simple, produced from any substance; espec. (Bh.) 'the solution of saline earth or the mother liquid from which saltpetre is extracted (Grs. § 366). [Skr. अङ्गुरसः, M. अङ्गुरस.]

अंगुरा ag'rā (1), (f. अंगुरी ag'ri (2)), Tbh., (I) adj., the same as अंगुरा ag'lā (1) 'or अंगुरा agilā, q.v.

(II) subst. m., 'the top or tip of a thing; esp. (Mg.) the leaves at the top and the upper part of sugar-cane which are useless for making sugar, as they possess no juice, but which are used for seed or fodder, (Grs. §§ 1008, 1010, 1012); fem. (अंगुरी) 'sugar-cane leaves or grass collected for thatching purposes (this sense, again, being a spec. application of the first meaning); '(Gayā) the eaves of a house (lit. projecting parts, see Grs. § 1252, and synonyms under अङ्गुरा agur). Exam., 'Coll. (Bh.), चावे का वदे अंगुरी बटोरके चावे, They have collected leaves for thatching (Ās. Gy.). See अंगुरा ag'rā.

[Derivation see under अंगुरा (1). M. अंगुरा or अंगुर (subst.) tip, cf. also अंगुरी sprouting; Ml. अंगुरी pieces of sugar-cane out for eating. In the 3rd and 4th meanings the word is evidently connected with Skr. अङ्गुरिका, the stalk of the sugar-cane, which is commonly, though with very little probability, said to be the same in origin as अङ्गुर or अङ्गुरक coal. Similarly Skr. अङ्गुरित, another supposed connection of अङ्गुर, is said to mean a bud. There is evidently here some confusion with अङ्ग and अङ्गुर owing to sanskritisation of Prakrit words (such as अंगार and अङ्गुर = अङ्गुर).]

अंगुरा ag'rā (2) = अंगुरा ag'lā (2), q.v.

अंगुरा ag'rā, अंगुरा ag'rā, (pr. pts. अंगुरारस ag'rāit, अंगुरारस ag'rāt; अंगुरारस ag'rāel; अंगुरारस ag'rāeb; अंगुरारस ag'rāē), Tbh., v. intr., to be in high spirits, give oneself airs, be arrogant (Ās. Gy.). Exam., Prov. (Grs. § 1089), अथिया बरिसे, चितरा नैङ्गुरास, घर वेसे अंगुरा अंगुरास, If (the asterism of) Hathiyā rains, and the clouds of Ohit'rā hover about, the paddy-cultivator sits at home in high spirits; Coll. (Bh.), बीडा का विवाह मेला से बाह-बाह ज बड़ अंगुरारस बाड़े, Now-days he is in high spirits on account of the marriage of his son having taken place; Coll. (Bh.), जब से रङ्गना बोकुरी भैस, तब से बड़ अंगुरारस रङ्गने, Since he got employment, he is in high spirits; Coll. (Bh.), बोकुरी हूड भैस; घर, सब अंगुरारस भैस भैस, His employment is gone, and now all his high spirits have disappeared.

[Apparently connected with अङ्गुर (q.v.), which would admit of a bye-form अङ्गुर (q.v.), and of which it would be a pleon. form made after the manner of caus.

roots; see Gd. Gr., § 349, and compare अङ्गुराव. It might, however, also be identical with अङ्गुरा (q.v.); for the meanings of 'twisting' and 'giving oneself airs' are closely connected. S. has the verbal noun अंगुरार or अंगुरार (S. Dy., p. 41).]

अंगुरा ag'rā, Tbh., subst. m., (agric.), ' (N. Bh.) blight in cereals caused by the sharp west wind (Grs. § 1074); also ' (N. Bh.) blight in opium (Grs. § 1074).

[Probably from Skr. अङ्गुर live coal, the plants destroyed by blight looking black and carbonised, M. has अंगुरा. See also the remarks under अङ्गुर (2).]

अंगुरी ag'ri (1) (Grs. § 1250) = अंगुरी ag'li, q.v.

अंगुरी ag'ri (2) (Grs. § 1252), fem. of अंगुरा ag'rā (1), q.v.

अंगुरी ag'ri, less usual than अंगुरी ag'uri, q.v. Exam., Misc. 26, अंगुरी हिले से चली जसोदा, जोखरन देत चली, Taking (the little Krish'n) by the finger Jasōdā went, she went to upbraid (Rādhā); Coll. (Mg.), बोकुरा अंगुरी में पोरा-पोर अंगुरी बर, He has a ring on every joint of his fingers.

अंगुरा agarā, an older form of अंगुरा agar (2), q.v. Exam., Git, Bā., 1, 8, बीबिन्द कुमकुम कीच अंगुरा अंगुरा अंगुरा उडारै, In the streets the mud was (made up of trampled) kunjums (or hollow balls made of lac and filled with abir), and ar'gejā (a certain yellowish perfume) and (incense of) aloes and abir (a kind of red powder) were wafted about.

अंगुरेज ag'rēj, अंगुरेज ag'rēj, Any., subst. m., 'an Englishman or woman; 'the English nation. Comp., अंगुरेज-खान England. Exam., 'Fam., vs. 71, अङ्गुरेज अङ्गुरेज, सब के जूटस मत, Twice-blessed be the noble English nation, for every one's limb became fat; Dēv., p. 23, अङ्गुरेज अंगुरेज अङ्गुरेज के राज में प्रति-दिन तरकी होत जावे, Under the government of the noble English nation (every one) is daily becoming more prosperous.

[“This word is often confounded with अंगुरेज (or अंगुरेज); and in jest, or when speaking facetiously, the English in India are called अंगुरेज dyers,” Grs. § 504, footnote.)

[E. English, through the Portuguese 'Ingleze.' Kn. अङ्गुरेज inglese (Kn. Dy.)]

अंगुरेजी ag'rējī, अंगुरेजी ag'rējī, Any., (I) adj. English (Grs. § 504). Exam., Coll. (Mg.), ज दिन राति अंगुरेजिए अङ्गुरा अङ्गुरेजे रडे घर, Day and night he wears nothing but English clothes.

(II) *subst. m.*, ¹(*sci. ईडा itā*) the English brick (a large table-moulded kind, introduced by the English, *Gr.* § 1263); *fem.*, ²(*sci. भावा bhākha*) the English language. Exam., ³*Coll. (Mg.)*, ज अग्नरैल पद के किरन्धान जो नेह, He has turned a Christian through reading English.

[Formed from अग्नरेज by means of the *Gd. sec. der. suff. ई*; see *Gd. Gr.*, § 252.]

अग्नरैल ag'rāi, *Tbh.*, *subst. m.*, a pan with straight and short edges (*Gr.* § 679).

[Derived from अघ edge, by means of the *Gd. sec. der. suff. ऐ*. See *Gd. Gr.* § 245.]

अग्नरौटा ag'rāutā, a kind of mould or press for making cakes (ढेकुवा or उकुवा). (It is sometimes a board carved with patterns on both sides, and sometimes two carved pieces fitting together between which the dough is pressed, *Gr.* § 1272, p. 349.). Exam., *Coll. (Bh.)*, अमार अग्नरौटवा (lg. f.) छूट गेह वा, तूँ तनि आपन अग्नरौटा मँगनी देवू, ढेकुवा पकावे के आज वा, My cake-shape is broken, lend me yours for a little, as I have to bake cakes to-day.

[Derivation see under अग्नरौटे.]

अग्नरौटी ag'rāuti, *Mth.* अग्नरौटि ag'rāuti, *Tbh.*, *subst. f.*, a box for holding fragrant aloe powder, a scent-box.

[Derived from अगर (2), *q.v.*, by means of the *Gd. sec. der. suff. आवट* or *औटी*, as if it were *Skr.* अगवट्टि; see *Gd. Gr.*, § 284. *H.* अगरौटा.]

अगल agal, the same as आगल āgal, *q.v.*

अगल-बगल agal-bagal, अगन्हा-बगन्हा ag'lā-bag'lā, *Any.*, *adv.*, right and left, on this side and that side. *Phr.*, अगल-बगल राखन, *v. tr.*, to put aside or away, to put on one side. Exam., *Misc.* 55, अगल-बगल दुर नर कुनि रोके, दुरवा रोके बहुमान, On this side and on that gods, men, and munis are stationed, in the entrenchment is stationed Hanumān; *Song, (Mg.)*, अगन्हा-बगन्हा भेहन्धी सखी अखनेलिया, Right and left, O friend, were wanton damsels (*Hd. Dy.*).

[*Prs.* اغل اغل aghal baghal, a repetition of اغل baghal.]

अगलह ag'lah, *Tbh.*, *adj. com. gen.*, (old poet. *f.* अगलहि ag'lahi), wicked, vicious. Exam., *Hb.*, 2, 30, बहि अगलहि नर्वा पुसना गरि, There was there the very vicious woman Put'nā. See अजिया agiyā (1) and अजियाव agiyāh.

[The word is said to mean *lit.* an incendiary, and is clearly a comp. of आगि or आग fire (*Skr.* अग्नि) and some other word, the identity of which is not quite

certain. The corresponding *M.* word is आगलावा, from आग and लावा. The latter portion is a regular derivative of the *M.* verb लावणे to apply; the compound meaning *lit.* one who applies fire, an incendiary. The *B.* equivalent of the *M.* verb लावणे is लगान (see *s.v.*). In that case a change of ग to ल would have to be assumed. But the *B.* word may have an independent, though synonymous, origin. Its latter portion may be *Skr.* लव burning, *Pr.* लव, whence *B.* लव (through the change of ल to ल, see *Gd. Gr.* § 105); or it may be *Skr.* लव a vehicle, *Pr.* लव or *Mg.* *Pr.* लव, whence *B.* लव (with exceptional preservation of ल, see *Gd. Gr.* § 110, exc.). Another *M.* synonym is आगलावा.]

अगन्ती ag'lā (1), (*fem.* अगन्ती ag'ti or *m.c.* अगन्ति ag'ti, old loc. अगन्ति ag'lāni, mod. loc. अगन्ते ag'lē), (I), *adj.*, a less usual form of अगिहा agilā, *q.v.* Exam., *B. Gr.*, II (*Bh.*), 14, 2, ए-री! अदि रात अगन्ति (*fem.*) पहर रात पिहिलि, Harken, the first half of the night (had passed) and the (first) quarter of the second half of the night (had commenced); *Padm. ch.* 549, 5, अला कटक अघ अदा अपुरी, अगन्ति पानी, पिहिलि दुरी, The army marched to the attack (in) such extraordinary (strength) (that while there was) drinking-water for the vanguard, (there was only) dust for the rear-guard, (i.e., the army was so great that the water on the way was, in the course of the march, turned into dust by being drunk up and trampled); *ib.*, ch. 555, 2, अगन्ते दौरे आने आदि, पिहणे पाह कोस दस गाँ, In front the vanguard marched at double quick, behind the rear-guard extended to ten kōs.

(II) *subst. m.*, (*Gr.* § 875) the same as अगन्ता ag'rā; *q.v.*

[*Skr.* अघः, *Pr.* अघो or (with the addition of the two pleon. suff. ल and क, *Hēm.* ii, 164-166) *अगलघो, *Ap. Pr.* अगलघ (Hēm. iv, 341), hence *Gd.* अगला. The latter form properly belongs to *H.* and the *W. Gds.* generally, also to *M.*, which has अगला; while *B.* prefers the form अगिहा. *Gip. (adv.)* angle (*Mik.* vii, p. 8). See also the remarks on derivation under अगिहा.]

अगन्ती ag'lā (2), अगन्ता ag'rā (2), *Tbh.*, *subst. m.*, a large bolt or bar. Exam., *Coll. (Bh.)*, पाटल के अगन्ता आनल वा, The gate is barred. See आगल āgal, of which it is the *str. f.*

[*Skr.* अग्लका, *Pr.* अगलघो, *Gd.* अगन्ता or अगन्ता.]

अगन्ती ag'ti, अगन्ती ag'rī (1), the *fem.* form of the preceding word with a diminutive sense, a small bar or bolt. Exam., *Coll. (Bh.)*, देवाकी जो अगन्ती अनाव ईड, Bolt the door.

[Skr. अंगलेच, Pr. अंगलेच, O. Gd. अंगलेच, M. Gd. अंगली.]

अंगलेच ag'lech, Tbh., subst. f., physical frame, corporeal frame, personal appearance. Exam., Coll. (Bh.), जोकर अंगलेच बहुत नीक था, His general appearance is very good. See अंगोठ agōṭ.

[Derivation is doubtful; the synonym अंगोठ, H. अंगोठ, M. अंगवडा or अंगवडा, is derived from the Skr. comp. अङ्ग + अङ्गवा form of the body, Pr. अङ्गवाडा, hence Gd. अङ्गवड or (with loss of aspiration) contr. अङ्गोठ; or, eliding अ and inserting euph. अ, Pr. अङ्गवाडा, hence contr. H. अङ्गोठ. Again to अङ्ग might be added the Ap. Pr. pleon. suff. ड (Hēm. iv, 429), which may change into Gd. ड (see Gd. Gr. § 217), whence would come, as before, Ap. Pr. अङ्गवावाडा or अङ्गवावाडा, and contr. Gd. अङ्गवाड or अङ्गवेड, or shortened (M.) अङ्गवड. The difficulty is to account for the substitution of the final अ of अङ्गवेच in the place of ड. It may be noted, however, that अ also appears in Pr. पिडर for Pā. तिडति, Skr. तिडति from अङ्गा. Pr. would admit both forms अङ्गवा and अङ्गवा, and according to Hēm. iii, 32, also अङ्गली. The latter would admit a bye-form अङ्गली, (as in Pr. पिडी for पिडी, Skr. डी), hence Ap. Pr. *अङ्गवाली or *अङ्गवाली, and thence, contracted and with loss of aspiration, old Gd. अङ्गवेच, B. अङ्गवेच. Or the form may have arisen through a transposition of the conj. अ into अ, which would naturally change into अ (cf. Hēm. ii, 21), as in अङ्गवेच, q.v.]

अंगव āgaw, (pr. pts. अङ्गवेत्त ag'wāt, Bh. अङ्गवत्त āgawāt; अङ्गवत्त āgawāt, Bw. अङ्गवा ag'wā; अङ्गवे āgawai; Bw. noun of agency अङ्गवनिहारा āgaw'nihārā), Tbh., v. tr., to bear, to endure, to bear with. Exam., Padm., do. 542, 2, जो उचि जिव जात्रा नरें परे, जो अङ्गवे भार, So long as the soul is in the body, it has to bear its load; ib., ch. 548, 1, चावे जोखत नगे पनाह, हाँपे धतिं न अङ्गवे भार, At their coming the heaven and the nether-world shake, the earth quivers and cannot bear the load; ib., ch. 621, 6, जो दुख कठिन न सहर पहाह, जो अङ्गवा नाहुच सिर भार, The load of severe pain which mountains cannot bear, man has borne on his head; Coll. (Bh.), वस नोचन्ना बहुत अङ्गवत्त वानी, I am bearing with you a good deal; Rām., A., ch. 26, 4, खड कुडिच अचि अङ्गवनिहारे, ते रति-नाथ सुमन-चर नारे, Those who (are able to) endure the trident (of Śib), the thunderbolt (of Ind'r), or the sword (of Jam), are slain by the flowery shafts of Rati's spouse (Kām'dēb).

(This is a synonym of अङ्गवेच or अङ्गवेच, q.v., and is more common towards the west, while to the east the latter roots are more usual.)

[Clearly connected with Skr. अङ्ग (cf. अङ्गी in अङ्गीकार), from which it is probably formed as a den. अङ्गापि, Pr. अङ्गापि, M. अङ्गापि, B. अङ्ग with shortening of the suffixal vowel a, as in Pr. नोचविचं for नोचविच (Hēm. iii, 150), उचिचो for उचिचो (Hēm. i, 67), etc.]

अंगवहा āg'wachhā, Bh. for अङ्गवा āgāuchhā, q.v.

अंगवड ag'war, अंगवड ag'warh, Tbh., subst. m., (Bh.), advance wages to labourers (Gr. § 1186), esp. to ploughmen (Gr. § 844). Phr., अंगवड जन or अंगवड जन one who works on advances (Gr. § 842). See synonyms under अङ्गवड ag'rāur.

[For derivation see the remarks under अङ्गवड.]

अंगवड ag'warh, Tbh., subst. m., a corruption of अङ्गवड ag'war, q.v.

अंगवैन ag'wan, Tbh., subst. m., (Bh.), 'the same as अङ्गवड ag'war, q.v. (Gr. § 1186.); * (S. Bh.) interest in kind paid on seed-grain (Gr. § 1475).

[With change of ड to न; see Gd. Gr., § 106.]

अंगवनिहारा āgaw'nihārā, (Bw. plur. अङ्गवनिहारे āgaw'nihārē), Tbh., subst. m., one who is able to bear or endure. A noun of agency, derived from the अङ्गव āgaw, q.v.

अंगवरिया āg'wariyā, अङ्गवरिया ag'wariyā, Tbh., subst. m., (agric.) a ploughman who has a share in a plough and cattle, or who receives the use of a plough and cattle for one day in three instead of wages in cash or kind (Gr., §§ 842, 846). See अङ्गवार āg'wār.

[Formed with the sec. der. suff. ई or एवा (see Gd., Gr., § 252) from अङ्गवारा (q.v.), hence अङ्गवरिया, one to whom that custom applies.]

अगवा ag'wā, अङ्गवा ag'wā, Tbh., subst. m., a synonym of अङ्गवान ag'wān, q.v. (Cr., p. 105). Exam., 'Bij., vs. 643, अङ्गवा के हात परवाँ उलही, She drew back the foot which she had put forward (lit. she threw the foot of the front towards the back); ib., vs. 774, अङ्गवाँ के नाँच पावे फेरही, She turned back her face, which had been to the front; * Padm., ch. 138, 1, तत जन बोला दुखा सरेवा, अगवा सोई पँच अचि देवा, At that moment said the cunning parrot, let him be guide who has seen the road; ib., do. 625, 1, जो गुरु अगवा सोच, सचि, सुचिँ हावे पँच नाँच, What guru will be my guide, O friend, and bring me into the road? See अगुवा aguwā, अगुवा aguwā.

[Prop. lg. f. of अगवा, q.v., just as अगुवा is lg. f. of अगुवा.]

अगन्वा ag'wa, Tbh., lg. f. of चाँग ãg, q.v. Phr., अगन्वा के पातर, slender of body, thin, lean. Exam., *Mag. 4, जिनके कहैये, गोरी, अगन्वा के पातर, केसिया तोर छोटे भरिया, जेसेछोटे ने बटिया बस है सुबहार, तेकरा कोर केसे जाब, Whose slender-bodied (wife) thou art called, O fair one, with thy (long) hair trailing on the ground, on which thou treadest as upon a road, how canst thou approach his lap? *ib.*, 83, काहे बिह, गोरियो, अगन्वा केरी पतरी, काहे बिह हवनवाँ सुबहार, Why, O fair one, are you slender of body, why is your body delicate (हवनवाँ being the lg. f. of हवन, an inversion of बहन)? *Mag., 82, चोदि अगन्वा करनवाँ, ने गोरियो, काहे छोड़े घरवा तो दुबार, For the sake of that person, O fair one, why did you leave the door of your house? See अगिया agiya (1) and अङ्ग ayy.

अगन्वाइ ag'wāi, Mth. and poet. for अगन्वार ag'wāi (1) and (2), q.v.

अगन्वाई ag'wāi (1), Tbh., subst. f., the same as अगुवार agudā and अगन्वाही ag'wāhi, q.v.

[An abs. noun derived from अगन्वा by means of the sec. der. suff. चार, see Gd. Gr. § 220. See, however, also the remarks under अगुवार.]

अगन्वाई ag'wāi (2), Tbh., subst. f., a conflagration (of a city, forest, &c.). Exam., Coll. (Bh.), मिरजापुर में हर साल अगन्वाई चोले, There is a conflagration in (the town of) Mirzāpur every year.

[This is apparently an abstract noun, formed like जवार going (from √जा go), from an assumed der. √अगण set fire to something, derived from अगण or अगिण fire. This root, however, does not appear to be otherwise in use; but cf. √अगिण.]

अगन्वान ag'wān, अगन्मान ag'mān, (poet. अगन्वाना ag'wānā, Bw. pl. अगन्वानन ag'wānan), Tbh., subst. m., properly an abstract noun meaning 'being in front, advance, but now commonly used in a concrete sense, a forerunner; hence *a guide, conductor, leader; *herald, harbinger; hence again tech. *the person who is deputed to negotiate a marriage, a match-maker, or *the person who is deputed in advance to welcome and bring in a marriage procession (in this sense, generally, a deputation consisting of a number of people). Exam., (for examples of Nos. 1 and 4 see अगन्वा and अगुवा); *Rām., Bā, ch. 104, 1, ले अगवान बरातचिं आने, The deputation brought in the marriage procession; *ib.*, *do.*, 311, 2, सजि गज रथ पदचर नुरग, सेन चले अगवान, Having prepared elephants, chariots, footmen, and horses, the deputation went out to bring in (the marriage procession); *ib.*, ch. 312, 7, 8,

अगवानन जब दीच बराता, उर चानन पुबक भर जाता, देखि बनाव सचित अगवाना, सुदित बरातिन हने जिषाना, When the deputation saw the marriage procession, their heart was filled with joy and their bodies with excitement (*lit.* horripilation); (while) the marriage procession, seeing the deputation (coming) with (so much) preparation, joyfully beat their drums. See अगन्वानी ag'wāni, अगन्वा ag'wā, and अगुवा agudā.

(This word appears to be only used in the Bw. dialect.)

[The word is an abstract noun formed from अगन्वा (q.v.), by means of the sec. der. suff. चान (see Gd. Gr. § 224), just as ऊँचान height, from ऊँच or ऊँचा. Or it might be derived from the √अगुवा go forward (q.v.) by means of the prim. der. suff. चान (see Gd. Gr. § 313). The former derivation appears the more probable, but either gives the same meaning. The P. has अनेवान, S. अगवान guide.]

अगन्वाना ag'wānā, poet. (m.c.) for अगन्वान ag'wān, q.v.

अगन्वानी ag'wāni (1), Tbh., adj. com. gen., the same as अगन्वान ag'wān in its concrete sense, q.v. Exam., *Jān., chh. 29, निषरान नगर बरात, चरखि सेन अगवानी मने, On the approach of the marriage procession to the town, the deputation rejoicing went forth to bring it in; Coll. (Bh.), चोदि देस में अगवानी बरखा के बड़ चाल बा, In that country there is a general custom of sending marriage deputations.

[Derived from the abst. अगन्वान by means of the Gd. sec. der. suff. ई (Gd. Gr. § 252), which forms concrete adj.]

अगन्वानी ag'wāni (2), Tbh., subst. f., 'guidance, leadership; *reception, welcome, the going forward sending forward a person or a deputation to meet a visitor with honour (especially in the case of marriage processions, see अगन्वान ag'wān). Phr., अगवानी करन to advance to meet a bridegroom or visitor on the road, to escort to one's house.

[This is an abstract noun, derived by means of the Prs. suff. ई, from अगन्वान in its concrete sense (q.v.). The latter noun was itself originally an abstract, but having commonly lost its abstract sense and been turned into a concrete, it became necessary to form a new abstract noun from it by means of the Prs. suff. ई, like नादानो foolishness, from नादान fool.]

अगन्वार ag'wār, Tbh., subst. m., 'a portion of corn set apart on the threshing-floor for village-servants, like the customary 'sharpening corn' in England (*Ell. vol. II, p. 210*); *the gleanings and refuse grain left on the threshing-floor (*Gr. § 901*). Exam., *Coll.

(Bh.), अगवार के अन्न तब पतुचा होता, The gleanings are not properly formed grains (पतुचा is spoken of an ear which has no grain); *ib.*, अगवार फटक के पिग ईँठ, के अनाज साफ हो जाय, Winnow off and throw away the refuse grain, so that the corn may be clean. See synonyms of the first meaning under अँगुँडे ag'ūṅṅ. Synonyms of the second meaning are अगवारी ag'wāri, अगाड़ agār, अगवर ag'bar.

[Derived from अग = अघ front, by means of the sec. der. suff. वार (Gd. Gr. § 293), the latter probably representing Skr. वृत्त (Skr. अघवृत्त or perhaps अघवार), *lit.* advance quantity of corn; see the remarks under अगवारी. It may be so called because much of the refuse consists of the light grain which is carried by the wind in the process of winnowing in advance of the heap of cleaned grain (Cr., p. 88). The 'sharpening corn' also is a quantity of corn first set apart, before the bulk is removed. The word does not appear to occur in the other Gds. The Mr. equivalent is अरी (Hd. Dy., p. 119), and the Ml. is अँगनी (Ml. Gy.).]

अंगवार ag'wār, Tbh., subst. m., the proprietor of a portion of a village, shareholder in a village; the same as अँगवरिया ag'wariyā, q.v. (Grs. §§ 842). See अँगवारा ag'wārā, अँगवारी ag'wāri, अँगौरिया āgauriyā.

[Derived from अङ्ग portion, share, with the Gd. sec. der. suff. वार (Gd. Gr. § 293), which, in this case, is a modification of the Skr. वृत्त practice or वृत्त: practising. Hence अङ्गवृत्त the practice or custom of going shares, and अङ्गवृत्त: one who follows that custom, a shareholder. The word has both an abstract and a concrete sense. The Pr. would be अंगवहँ or अंगवहो, which still appears in the M. अँगवँडा. In the B. form व has become softened to व and changed to र.]

अँगवारा ag'wārā, Tbh., subst. m., the custom of sharing in or of lending a plough and cattle for one day in three. (Grs. § 846.)

[Derived by means of the suff. वार from अँगवार ag'wār, q.v.]

अगवारी ag'wāri, Tbh., subst. f., the same as अगवार ag'wār, q.v. (Grs. § 901).

[Properly a fem. str. form of अगवार, made with the pleon. suff. ई (see Gd. Gr. § 195).]

अगवास ag'wās, Tbh., subst. f., (Bh.) the space in front of a house (Grs. § 1237). For synonyms, see under अघुवार agūār.

[Skr. अघवासः, Pr. अघवन्वो. S. has the adv. अघुवास, in front, before.]

अगवाँसी ag'wāsi, अगवासी ag'wāsi, Tbh., subst. f., the wedge which holds the share and sole to the body of a plough (Cr., p. 2).

[Skr. अङ्ग + वासिका, *lit.* sticking in the body, Pr. अंगवासिका, B. अगवाँसी. Not in the other Gds.]

अगवाह ag'wāh, Tbh., adj. com. gen., (Mth. fem. अगवाहि ag'wāhi), first, beforehand. Exam., Coll. (Bh.), अगवाह मत देईँठ, Do not interrupt beforehand; हर बात में ईँ अगवाहे (अगवाह + ईँ) बोलत रहेलव, In every affair he is the very first to speak.

[For derivation, see under अगवारी.]

अगवाही ag'wāhi, Tbh., subst. f., guidance, leadership. Exam., Coll. (Bh.), अगवाही कैला में किछु मिली, के प्रतन्ना जलन्दी कैले बाईँठ, Shall you get anything in being a guide (*lit.* doing guidance) to him, that you make so much haste? Coll. (Bh.), बन में अगवाही करे ईँ खीव के बड़ा डर रहेला, It is very dangerous (*lit.* there is great fear of mind) to be a guide in a forest.

[Perhaps an abs. noun derived from अगवाह guide, leader (q.v.), with the sec. der. suff. ई; the noun अगवाह being Skr. अघवासः; the element वाह is now not uncommonly used as a general sec. der. suff., synonymous with वाह or वार, as in अवरवाह, अरवाह, etc. It is possible, however, that अगवाही may be merely another form of अगवारी (1), with an interpolated euph. व, see Gd. Gr., § 69.]

अगसारी ag'sāri, Tbh., adj. com. gen., (subst. f. अगसारिनी ag'sārini, Mth. and poet. अगसारिनि ag'sārini), going in front, forming the vanguard, also substantively the vanguard. Exam., Padm., ch. 281, 4, बलि की जूर जाय अगसारी, बहुमत तबे अंगूर पसारी, A troop of elephants came forming the vanguard, then Hanumān spread out his tail (and caught them with it).

[Skr. comp. अघ-सारी, Pr. अजसारी.]

अगस्त agast (1), the same as अगसि agasti, q.v. Exam., ¹Prov., जने अगस्त बन पूरे बाय, अब नारोँ बरसा के बाय, When the (star) Canopus appears and the kās (grass) flowers in the forest, then there is no more any hope of rain (Grs. § 1091); ²Padm., ch. 486, 1, पण्डितन कसा परा नहिँ होता, कौन अगस्त वलुँद जेहि होता, Pandits are never mistaken; who (knows not) Agast that dried up the ocean?

अगस्त agast (2), Any., subst. m., the month of August. [E. August.]

अगस्तवार agast'wār, Tbh., subst. m., the name of a small clan of Rāj'pūts in Hawēli Banāras (Ell., vol. I, p. 2).

अगस्ति agastī, अगस्त agast (1), अगस्त्य agasty', Tc., subst. m., 'a certain star (Canopus); 'name of a celebrated sage (or rikhi). He was brother of Basisht, and both were the offspring of Mit'r and Barun, whose seed fell from them into a water-jar at the sight of Urbasī; being born in the water-jar, he bears the names of Kal'sisut, Kumbh'sambhab, and Ghatōdbhab; from his parentage he was called Mātrābarun and Āurovasī'; and as he was only a span long when born, he was also called Mān. The above is the Vedic story. According to the Purāns, however, he was son of the saint Pulasty'; he is regent of the star Canopus; he swallowed the ocean when it had given him offence, and because he wished to help the gods in their wars with the Dāityas, when the latter had hid themselves in its waters; he is hence called Pīṭābhī or Somudra-chuluk; at another time he commanded the Bindhyā hills to prostrate themselves before him, through which they lost their primeval altitude; this miracle obtained for him the name Bindhyākūt; he changed king Nahukh into a serpent and afterwards restored him to his proper form; he made his own wife out of the most graceful parts of different animals, hence her name of Lōp'mudrā, as she subjected each to the loss (lōp) of its distinctive beauty. In the Skr. Rāmāyan, Agasty' dwelt in a hermitage on mount Kuñjar, south of the Bindhyā hills, and was chief of the hermits of the south; he kept the Rākhas's of the south under control; one of them, named Bātāpi, who had assumed the form of a ram, he ate up, and he destroyed by a flash of his eye Bātāpi's brother Ibal, who had attempted to avenge him; he received Rām, Sītā, and Lakhan in his hermitage with the greatest kindness, and became their friend, adviser, and protector from the first; he gave Rām the bow of Bishnu, and when he was restored to his kingdom he accompanied him to Ajōdhyā. He appears in Tul'sī Dās's Rāmāyan most prominently in the Aranya kāṇḍ. ³A certain tree (*Æschynomena grandiflora*) = अगन्ती ag'tī, q.v. Comp., अगस्त्यमुनि or अगस्त्यरिषि, the sage Agastī. Exam., ¹Rām., Kī., ch., 16, 3, उदित अगस्ति पत्र जल सोषा, The rising of Canopus has dried up the water on the roads. ²Rām., Ar., ch. 7, 1, मुनि अगस्ति कर सिद्ध सुजाता, नाम सुतोहन रत नगवाना, The sage Agastī had a learned disciple, by name Sutichhan, devoted to God; *ib.*, ch. 9, 9, सुमत अगस्ति मुरत उडि चावे, हरि निशोकि जोषन जल चावे, Hearing it Agastī quickly rose and ran, and beholding Hari his eyes were dimmed with tears. ³Mth. Rām., Bā. 11, 3, त्रिषु अगस्तिक निवृत्त पाठ कर, तसि कर पत्र पदु भारी, If a man read it near an agastī tree, great will be the benefits thereof.

[Skr. अगस्तिः, अगस्त्यः; as above possibly in all Gds.]

अगस्त्य agasty', the same as अगस्ति agastī, q.v. Exam., ¹Padm., ch. 656, 5, 6, उरें अगस्त्य, वलि चष गाजा, नीर घटें वर चावें राजा; वरों गयो अगस्त्य की दोडी, परे पछान मुरङ्गन पीडी, (When) Agasty' rises, the elephants are pleased, the waters abate, and the king returns home; the rains cease at the sight of Agasty', and the saddles are placed on the backs of the horses (see also *ib.*, ch. 372, 3), ²Padm., ch. 348, 7, वत जो अपार विरह दुख हुआ, जमडें अगस्त्य उदधि जल हुआ, Woe to him who is suffering the pains of bereavement, just as when the waters of the ocean were dried up by Agasty'.

अगह agah, Tbh., adj. com. gen., what cannot be comprehended, incomprehensible, mysterious. Exam., Gīt., Bā., 87, 2, कहे गाधि-नन्दन सुदित रघु-नन्दन, जो विप-वृत्ति अगह (fem.), गिरा न जाति नही है, Says Gadhi's son (i.e. Bishwāmī'r) to Raghu's delighted descendant (i.e. Rām), the nature of that king (i.e. Janak) is incomprehensible, nor can it be expressed in words. See अगाह agāh, अगाध agādh.

[The word is probably a shortened form of अगाध (q.v.), of which it is a synonym, for there is a √गघ = √गाघ = √गाव. But it might also be derived from Skr. अ + घः, adj., without comprehension, Pr. अगहो.]

अगहन ag'han, Tbh., subst. m., the name of the third month of the Hindū system of the Faṣlī or agric. year, which commences with the month Āsin. It corresponds to part of our November and December, when the full moon is near the constellation Mir'gasirā (Skr. Mṛigashiras) or 'the head of the antelope' (in Orion), whence the month is also called Mārg'sir. According to another Hindū system it is the first month of the year, whence comes its name ag'han (see below). It is the month of the cold-weather rice-crop, which is hence called ag'hanī (see Grs. §§ 1082, 1092; Bih., introd.). In this month, on account of its following the festival of the Dēb'uthān (11th of light half of Kātik), generally takes place the first journey (durāgaman, gawan, or gāund) of the Hindū bride to her husband's house from her father's house. In this month also the preparation and putting on of the new cold-weather clothes take place. Both customs are alluded to in the examples below. Comp., अगहन-मास the month of Ag'han. Exam., Rām., Bā., ch. 318, 13, विम-रितु अगहन-मास सुभाष, In the cold season, in the pleasant month of Ag'han; Padm., ch. 364, 1, चाव विरि रितु नरों न सीक, अगहन पूष जहाँ वर पीक, No trace of any cold season comes there, where the beloved is at home in (the months of) Ag'han and Pūs; Bih., v, 6, अगहन में, सचि, जाइ लगतु है, In Ag'han, O friend, I feel cold; *ib.*, ii, 2, क्वचित् उतरत अगहन हाग, वम सविद्यन निशि नवन के जात, On Kātik passing away Ag'han begins, (and) all female friends

jointly are escorting brides (to their husbands' houses); *B. Gr.*, II (*Bh.*), v, 7, अग्रहण अग्रहण कसेच जात विदु, नेवर सँ वन सादर जात, In Ag'han without (my husband) Syām great are my troubles; (hence) from my parents' (house) I will go to my father-in-law's (house); *Bih.*, iv, 9, अग्रहण कुचरी करत सिंगार, कपडा सिखावे सोमा के नार, In Ag'han virgins adorn themselves, embroidering their garments with golden threads; *B. Gr.*, II (*Bh.*), iv, 6, अग्रहण डादि अँगनवा जो, पहिरोँ चामरा के जोर, In Ag'han I put on a cloth of Āgra and stand in my courtyard.

[*Skr.* अग्रहणवः *lit.* first (agra) of the year (hāyana); *Pr.* *अग्रहणवो or *अग्रहणो; the syllable वाच ay is omitted, analogous to the omission of the syllable व va in *B. देवस्य temple, Pr. देवसं (Sapt. vs. 109), for Pr. देवसं (Sapt., vs. 64), Skr. देवसुं, etc. In all Gḍ. अग्रहण.]*

अग्रहणी agah'ni, *Tbh.*, *adj. com. gen.*, appertaining to the month of Ag'han; hence used substantively as the name of various agric. operations and products; thus the cold-weather harvest (फसिल), esp. the main rice-crop of the year. *Exam., Coll. (Bh.)*, बोहरा कइ बिगना अग्रहणी वा, How many big'has of winter crops have you (i.e. how much land have you under winter crops)?

[*Skr.* अग्रहणविकः. See under अग्रहण.]

अग्रहणुआ ag'hanuā, *Tbh.*, the same as अग्रहणी agah'ni, *q.v.*; thus the cold-weather harvest of rice (*Grs.* §§ 965, 971; the winter rice (अग्रहणुआ वाच), some kinds of which are sown in the month of Phāgun (February–March) or Chāt (March–April), while others are sown in the month of Jēth (May–June) and transplanted in Sāwan (July–August), all being cut in the month of Ag'han (November–December), (see *Grs.* §§ 965, 971); also a kind of pulse (phaseolus Roxburghii or phaseolus radiatus), which bears in Ag'han (*Grs.* § 996).

[Properly अग्रहणव, of which अग्रहणुआ is a by-form; *lg. f.* of अग्रहण; it represents *Skr.* अग्रहणविकः.]

अग्रहणु agahur, अग्रहणु agahūr, *Tbh.*, *adj. com. gen.*, (old *Bw.*), lit moving forward; hence *met.* eager. *Exam.*, 'Rām., A., ch. 26, 1, नय-नय अग्रहणु परे न पाव, Through fear (of Kārkēyī king Das'rath's) feet were not able to move forward. 'Gīt., A. 69, 2, नय अग्रहणु, मन प्रकृति सिधिल नयो, नखिन रुचन मरे जोर, (Bharat's) mind being eager, his thrilling body became languid, and his lotus-eyes filled with tears.

[Probably from *Skr.* अग्र-गन्त (from √ अ go, cf. the *prākritic* *Skr.* √ अर् or √ हर्) going forward, *Pr.* *अग्रहणो, *B.* अग्रहणु; cf. the words अग्रहणो haste, हृष्ट

wrangling, हृष्ट thrust, push अर rout, dispersion. *A v.l. of Rām., A., ch. 26, 1, gives the synonym अग्रहण, see अग्रहणो.]*

अगा agā, *Tbh.*, *adv.*, before; only occurring in the comp. अगा-पीछा or अगा-पछा before and behind, one behind another. *Exam., Sal. 14*, अगा-पीछा बनौषिया, बीच सँ चहोच, Before and behind went the Banaudhiyas, in their midst went Salhēs; *ib.* 17, अगा-पछा विदा भेड. They went away one behind the other. See वागा agā. [Derivation, see under वागा.]

अगाड agāū, (*Bw.*) अगाज agāū, *Tbh.*, (I) *adj. com. gen.*, being before, being in front (also अगारी agārī and अगिला agilā, *q.v.*).

(II) *subst. m.*, 'a forerunner, a precursor (also अग्रवान ag'wān, and अग्रुआ agurā, *q.v.*); (military) an advance, attack, charge; 'an advance of money (esp. takāwī advances to cultivators for implements, digging wells, etc.), pay given in advance (for synonyms, see under अग्रदौर ag'rāūr). 'Padm., ch. 558, 1, ना सफाज न ना अच काज, जोहे दुई दिव मयो अगाज, A fight there was such as there was never before, with the sword on both sides the charge was made.

[The word is properly *W. Gḍ.*, whence it is borrowed in *B.* The *M., P., H.*, have अगाज, *G.* अगाड.]

अगाडर agār, *Tbh.*, *subst. m.*, (*S. Mth.*) the same as अग्रवद ag'wār, *q.v.*, (*Grs.* § 1186). See synonyms under अग्रदौर ag'rāūr.

अगाज agāū, the *Bw.* form of अगाड agāū, *q.v.*

अंगाकर āgākar, गाकर gākar, गहर gaykar, *Tbh.*, *subst. m.*, bread made of chanā (or gram), rahar and mūg (two kinds of pulses), (*Cr.*, p. 72).

[Perhaps derived from अंगा (or अण) share, portion, by means of the *Gḍ. sec. der. suff.* कर made of (see *Gḍ. Gr.* § 274); *lit.* (bread) made of portions. In that case गाकर and गहर must be looked upon as curtailments of अंगाकर.]

अगाड agār (*Mg.*), 'the head-rope for horses (also अगार agār (1), *q.v.*, *Grs.* § 113); 'the same as अगैर agēr, *q.v.*, (*Grs.* § 1012); 'the same as अग्रवार ag'wār, *q.v.* (*Grs.* §§ 901, 914). *Exam.*, 'Coll. (*Bh.*), बोडा के अगाड पहाड लगा है, Tie the horse's head and heel-ropes. 'Coll. (*Bh.*), बोसौनी के अगाड के अग्र इन नाहिँ लेव, I will not take the refuse grain (*lit.* the front grain) of the winnowing heap.

अगाडा agārā, *Tbh.*, *subst. m.*, a certain plant (*Achyranthes aspera*), said to cure the bite of venomous reptiles.

[Skr. अघामात्रः; from the latter pari वाजं, the B. अगाड़ा might be derived by means of the pleon. suff. डा (Gd. Gr. § 209), through Pr. अघाडुपो.]

अगाड़ी agāri = अगारी agāri, q.v. (Grs. § 113). Exam., ²Alh., l. 91, बोड़े अगाड़ी, बोड़े पिडाड़ी, गरदनियाँ देह डोबाय, He unloosens the front-heel ropes, he unloosens the hind-heel ropes, he let loose the neck-ropes.

अगाध agādh, (old dir. m. अगाधु agādhū, old obl. अगाधरि agādhari; poet. अगाधा agādhā, अगाधु agādhū), Te., adj. com. gen., ¹lit. bottomless, unfathomable, very deep; hence met., ²intellectually, inconceivable, mysterious, very great; and ³morally, either most excellent or most heinous. Exam., ¹Rām., Bā., ch. 171, 8, जलधि अगाध मौखि बह डेनु, On the surface of the unfathomable ocean floats the foam; *ib.*, A., ch. 298, 2, साहज बापु अघि-मुनि साधु अरिज गये जहँ रूप अगाधु, (Bharat) himself with his younger brother (Satrug'h'n), and accompanied by the sage Atri and (the other) saints, went where there was the bottomless well; *Git.*, Ut., 24, 2, सकल चारन रामही, यौँ जल अगाधरि मीन, Every one longs for Rām, just as the fish long for very deep water; *Rām.*, Ki., ch. 17, 1, सुखी मीन जे नीर अगाधा जिमि, हरि-चरन न एकौ बाधा, Just as the fish are happy where the water is very deep, so the believers in Hari have not one single trouble. ²Rām., Ut., ch. 90, 1, प्रभु अगाध सत कोटि पताका, The Lord is as unconceivable as (the depth of) seven times ten million hells; *Git.*, Ln., 1, 5, एकदि बान बाधि नारो जेहि जो बह अरुधि अगाधु, With one arrow (Rām) slew Bāli, whose strength was as great as (the depth of) the ocean; *Rām.*, Bā., ch. 27, 1, अचुन अचुन दोड बरस-रूपा अकथ, अगाध, अनाधि, अनूपा, Both forms of Brahm, the absolute and the conditioned, are indescribable, inconceivable, eternal, and incomparable; *ib.*, Ln., ch. 111, 3, सुह खनेष, प्रभु जे बह बानी अघि अगाध (fem.), ज्ञानरिँ मुनि ग्यानी, Hear, O king of birds (Garuṣ), this word of the Lord is very mysterious, wise sages (only can) comprehend it; *ib.*, A., ch. 197, 7, नाम भरत, तुम अघ निधि साधु, राम-चरन अहुराम अगाधु, Son Bharat, you are altogether upright, your love of Rām's feet is very great. ³San., vs. 22, तुलसी देवे सद-सुर साधु वेद मधु तुम निदिन अगाधु, Tul'sī (says) thus are the most excellent qualities of a holy preceptor and saint related in the Bēds; *K. Rām.*, Ut., 138, देहि मिटै अघराध अगाध, निमज्जन साधु अनाज मजो रे, By the sight (of the bathing-places of pilgrimage) the most heinous sins are wiped away, and (there) companies of saints bathe most comfortably. See अगाध agāh, अगध agah.

[Skr. अ + गाध, lit. without bottom; M. and G. अनाध, and so probably in all Gds. The tadbh. Pr.

form अगाध (Nam., vs. 133, Hēm. Dy., vs. 54) is represented by अनाध, q.v.]

अगाधा agādhā, poet. for अगाध agādh, q.v.

अगाधु agādhū, old dir. f. of अगाध agādh, q.v. (*Git.*, Ln. 1, 5.)

अगाधु agādhū, poet. for अगाधु agādhū; see अगाध agādh.

अगार agār(1), Tbh., (I) subst. m., 'the front or foremost place; 'anything which occupies that place, thus a leader, a headman (= अगवान, ag'wān, q.v.); (Mg.) advances of pay to labourers (*Grs.* § 1186); the head-rope for horses (= अगाड़ agār, q.v., *Grs.* § 113); a thin piece of wood spliced to the end of the beam of a (बँकुल or) well-lever (*Grs.* § 931, also अगारी agāri, q.v.) Exam., ¹Coll. (Bh.), अगार के बरह जोरावर चाची, The leading bullock (lit. bullock of the front place) should be a stronger one; *Coll.* (Bh.), जोड़ा का अगार में घास लगा देठ, Put grass in front of the horse; ²Coll. (Bh.), गाँव भर के अगार जो ही रँवम, He is the headman of the whole village.

(II) adv., ¹before, previously, formerly; ²prematurely. Exam., *Coll.* (Bh.), अगारे (= अगार + ई) इन कहन्डे रहौं, के ई बात सोई, I told you long ago that this would happen; *Coll.* (Bh.), बस बडत अगार देहौं, I came long before.

[Derivation see under अगग्नी. It might also be derived from Skr. अघ by the combined addition of the pleon. suffixes अ + ध (i.e. अ + ध); thus Pr. अघाध, Gd. अगाध. But the existence of parallel forms, such as अनेर, अगौर, अगोर, अगौर (q.v.), makes the first-mentioned derivation more probable.]

अगार agār (2), अगार agār, (poet. अगारा agārā), Tbh., subst. m., lit. any house, whether used for purposes of residence or storage; hence 'a dwelling-house, home, residence, palace; 'warehouse, store, reservoir; hence, derivatively, 'those who live together in a house, the people of a house, household, family, relatives (according to the Hīndū joint family system); 'fig. (in construction with another noun) full of. Exam., ¹K. Rām., Su., 14, घाट घाट कोट-कोट अरुनि अगार पौर जोरि जोरि दौरि दौरी दौरी अघि अगि है, Quickly running from lane to lane he (Hanumān) set a great fire to the market-places, streets, lean-to sheds against the city walls, balconied houses, and gateways; *ib.*, Su., 12, नौँजि नौँजि हाथ धुनि माघ दस-माघ तिथ, तुलसी, निजो (= तिह-उ) न मजो बाधिर अगार जो, Tul'sī (says :) wringing violently their hands and beating their heads the wives of Das'māth (i.e. Rābān) (lament, that) not so much as a sesame seed has been (saved) out of the

palace; *Padm.*, ch. 528, 7, को कोहिं ते अब हर अगार, *वदे समं वृष, परे पनारा*, What (other) residence (can anyone find) so splendid as mine, whether he penetrate up into heaven or descend into the nether world? *Sat.* iii, 24 (a riddle), अमर-अधिप वाचन वरन दूसर, अन अगार, तुलसी, ईस सब राग भर-नारन, तोर अघार, Tul'si Das (says, let him, i.e. Rām, whose name consists) of the second letter of (the name of) the vehicle (i.e. रा in *Airāvat*) of the king of the immortals (i.e. Ind'r), and of the last (letter) of (a synonym of) house (i.e. न in वान), (and who is) the powerful saviour of the beings (engrossed) with (worldly) interests, be thy trust. *Hb.* viii, 29, देखवहि कन्व-क अब अगार, They saw the storehouse of the arms of Kans; *Git.*, Bā., 64, 3, सीस-दुषा के अगार दुखना के पारानार, वाचन न पर पार, पैरि पौरि बाके हैं, They are eagerly engaged, though unsuccessfully, in swimming across the ocean of bliss, the reservoir of nectar-like goodness (referring to people's intense devotion to Rām). *K. Rām.*, Ut., 30, तुन दार अगार सबा परिवार, Sons, wives, relatives, friends, and followers; *Dōh.*, 475, नारि नगर-भोजन सचिव सेवक सबा अगार सरस परिदरे रङ्ग-रस निरस विहार विकार, Wives, society (lit. eating in town), followers, servants, friends, family, pleasures and amusements, let (the sage) abandon as resulting only in displeasure and disappointment. *Git.*, Bā., 71, 2, रूप के अगार, भूप के कुमार, सुकुमार, गुर के अघार सङ्ग सेवकार हैं, The beautiful (lit. abodes of beauty) boys, sons of the king, fine princes, the darlings of their teacher, together do (household) service; *K. Rām.*, Ut., 68, अपन उतार अपकार जो अगार, The worst of sinners and full of shortcomings; see also *ib.* 142.

[*Skr.* अंगारं and (*prākritisising*) अंगारं, *Pā.* अंगारं or अंगारं, *Pr.* अंगारं (*Nāy.*, vs. 134, v.l.) or अंगारं (*Nām.*, vs. 49, *Nāy.* §§ 111, 134, *Ap.* § 57, *Kalp.* §§ 1, 89, 116). *The tadbh.* अंगार is the usual form; *the tats.* अंगार occurs in the *Rām.* only.]

अंगार āgar, (poet. अंगारा āgarā or अंगारु āgarū, old obl. अंगारहि āgarahi in *Padm.*, ch. 379, 3), *Tbh.*, subst. m., ¹live coal, hot embers, (never in the sense of dead coal); ²sparks, bits of fire; ³flames, fire, firebrand; ⁴meteor; ⁵fig., subst., anger, wrath, or annoyance, nuisance, adj. (only used predicatively), angry, wrathful, or troublesome, annoying. Comp., अंगार-नौर hot embers and hot ashes, used in abuse by women with वाच or वरव (*Ās. Gy.*). Exam., ¹*Rām. Su.*, so. 12, 2, अहू अघोक अंगार होय, As if the aśōk-tree had dropped a live coal; *Padm.*, do. 477, 1, काव कहुं जोव पिब, जो मोहि फिर धरेचि अंगार, What shall I say to that beloved, who has placed hot embers on my head; *Coll.* (*Bh.*), तुलसी पर अंगार-नौर

परो, May hot embers and ashes fall on Tul'si. ²*Rām.*, Su., ch. 12, 8, देखिबत प्रगट गगन अंगार, अबनि न चावन एको तारा, I see the heaven bright with sparks, (but) not a single star drops to the earth. ³*Padm.*, ch. 259, 4, अनउ अबिन के उठहिं पघारा, वे सब हागहिं अङ्ग अंगार, Like the masses (lit. mountain) of flames that rise (in the mundane conflagration), so fires are burning in all his limbs; *ib.*, ch. 396, 5, बिरस सौंस तस निहसी जारा, इहि इहि परबन जोहिं अंगार, The sighs of bereavement are emitted with such ardour as that he becomes like an intensely burning mass (lit. mountain) of fire. *Rām.*, Ln., ch. 51, 1, नभ बदि परस विपुल अंगार, Mounting up into the sky, he rained down a shower of firebrands. ⁴*Padm.*, ch. 380, 1, जेठ जरे जग, बहहिं सुघारा, उठहिं वींठर, परहिं अंगार, In (the month of) Jēṭh the world burns (i.e., it is hot), hot winds blow, storms arise, and meteors fall. ⁵*Alh.*, l. 263, जरस करेजा है वष हरस के, तरवा से बरे अंगार, The heart (lit. liver) of the tiger-like Rūdal was set on fire and his wrath kindled exceedingly (lit. from the soles of his feet); *ib.*, l. 235, प्रतनी घोली तुनस इन्दरसन राजा, जर के भेस अंगार, When Rājā Indr'man heard these words, he fired up and became angry; *Padm.*, ch. 532, 5, हर उठे हरस होर अंगार, The hero uprises burning with anger; *Ukh.*, Act iv, कि करिब मन तुनि प्रकर विचारा; राजकुमरि भेसि कुलक अंगार, What is the good of deliberately considering the matter; the princess has proved a nuisance to her family. See अंगोर āgōr and रंगोर rīgōr; see also अगिनि aginī and its synonyms.

[*Skr.* अङ्गार, *Pā.* अंगारो, *Pr.* अंगारो or रंगारो (*Hēm.* i, 47, *Nām.*, vs. 158); *M.* अंगार, *S.* अंगार (*S. Dy.* अङ्गार); *Gip.* angār, *Hungarian Gip.* āngara, *Russian Gip.* vangār, *Italian Gip.* āngar, *English Gip.* wōngar, *Spanish Gip.* hangar, langar (*Mik.* vii, p. 8).]

अंगारा āgarā, poet. for अंगार āgar (2), q.v.

अंगारु āgarū, poet. for अंगार āgar, q.v.

अगारी agāri, अगारी agāri, *Tbh.*, (I) subst. f., ¹(locally) the front or fore part; hence ²the rope by which a horse's head or his fore-hoofs are fastened (*Grs.* § 113, also अंगार āgar, q.v.); ³a thin piece of wood spliced to the end of the beam of a well-lever (*Grs.* § 931, also अंगार āgar, q.v.); ⁴the top of sugar-cane, cut up for seed (*Grs.* § 1008, see synonyms under अगोव agin, q.v.); also (temporally) ⁵first in point of time, early time, the future; hence ⁶money paid in advance (especially to field labourers, in which sense अगारी agāri is more usual, also अगन्तौर ag'antūr, अगन्तु अग'war, and अगाव

agdū, &c., q.v.). Comp., अंगारी-पिचारी, the ropes by which a horse's hoofs are tied before and behind. Phr., अंगारी-पिचारी बग़ाव, to tether a horse. Exam., Prov., (Hd. Dy.), चौक की अंगारी, बाँधी की पिचारी, lit. the army's is the front place, the storm's the back place (i.e. being between two fires). ³Prov., (Hd. Dy.), हज़रत की अंगारी, क़सूर की पिचारी lit. the greengrocer's is the early time, the butcher's the later (i.e., buy first of the green grocer, afterwards of the butcher).

(II) adv., before, in front, onward, forward. Exam., Coll. (Mth.), अंगारी अंगारी चलें, go on in front; अंगारी नारें attack in front (used of a pitched battle); Coll. (Bh.), अंगारिचे (= अंगारी + ष) हम कहने रहों, I told you long ago. See अंगे āgē.

[Probably Skr. अंगारिचि or (with pleon. क) अंगारिचि. See the remarks under अंगार and अंगरी. H., Bg., P. अंगारी, G. अंगारी, M. अंगारी (in the sense of sprout). The adv. is probably a contraction of अंगारिचि or अंगारिचि, an old loc. of अंगार, q.v.]

अंगारी āgāri (1), Tbh., subst. f., ¹(S. Bh.) pieces of sugar-cane, cut up ready for the mill (Gr. § 288, Ās. Settl. Rep., p. 125, also गेंड़ी gēri, q.v.); ²the green tops of sugar-cane when chopped up and used as cattle-fodder (Ās. Settl. Rep., p. 101). For synonyms of the word in its second sense, see अंगीन āgin.

[This is merely a bye form of अंगारी, q.v., the anunāsik being due to the simplification of the original Pr. double consonant of अंगार. The Pr. has अंगारिचि, see Hām. Dy., vs. 28, where it is explained by Skr. अंगारिचि. The Skr. has अङ्गारिका, which, however, is a mere resuscitation from the vernacular अंगारी, and has no connection with the word अङ्गार: live coal (see next word and the remarks under अंगीन).]

अंगारी āgāri (2), Tbh., subst. f., ¹the same as अंगार āgār, q.v.; hence ²(S. Bh.) a kind of firework (Gr. § 585f.); also ³(amongst ascetics) a ball of dough baked in ashes (Ās. Gy., No. III).

[Skr. अङ्गारिका, fem. अङ्गारिका, a str. f. of अङ्गार; Pr. अंगारिचा, B. अंगारी, Bg. अंगारि; M. has the m. अंगारा = Pr. अंगारचो; P. has अंगारिचारा and अंगारिचारी a coal of fire; G. अंगारी a frying-pan.]

अंगार āgār, poet. for अंगार āgārū, the old dir. f. of अंगार āgār, q.v.

अंगार āgār, Tbh., subst. m., the leaves at the top, and the upper part of the sugar-cane plant (Cr., p. 75). See synonyms under अंगीन āgin.

[Probably from अंगार front, top, with the pleon. suff. आ (see Gd. Gr. § 349), which is also used to

form pleon. roots. In the W. Gds. the word is still used in its proper meaning front, before; H., M., P. अंगार before, a forerunner, an advance; G. अंगार first.]

अंगार āgār, (Coll.), the same as अंगार āgār, q.v.

अंगारी āgāri, Tbh., subst. f., ¹a turban; ²a terrace in front of an upper room; ³(in the slang of thags or robbers) the cry of a kite, which, if heard between the first watch of the night and daybreak, is unlucky, but in the day it is immaterial (Wil.). See अंगारी āgāri.

[Skr. अङ्गारिचा, lit. anything raised in the open air, such as a turban, terrace, etc. naturally is, Pr. *अंगारिचा; B. and G. अंगारी, M. अंगारी or अंगारी. Cf. Ml. अंगारी, that arrangement of the gear of a Persian wheel by which water is raised to a considerable height above the mouth of the well (Ml. Gy.); S. अंगार a flagstaff raised by Musalmans during the Muharram; अंगारी one who raises a flagstaff (S. Dy., p. 54).]

अंगार āgār, (old dir. m. अंगार āgārū, poet. अंगार āgārū), Tbh., adj. com. gen., the same as अंगार āgār, q.v.

Exam., ¹Hindī song, बाँधी ऐसी चौक है, धरा राखिने चङ्ग; नदी नार अंगार जल, तहाँ बचावो, चङ्ग, A stick is such a thing as you should always keep with you; (if) in river or stream the water is very deep, you may there save yourself (by it). ²Padm., ch. 242, 6, जल तुम काया कीच रह राहू, सोचन सुर कहें सवो अंगार, Such a burning (desire) as you have made in your body is inconceivable to all the gurus; ib., ch. 253, 3, जबहिं सुरज कहें जागा राहू, तबहिं कमल मन सवो अंगार, Till Rahu (who is supposed to attack the sun in an eclipse) should overcome the sun, so long the lotus (representing princess Padmāwati) will be a mystery to the mind. ³Padm., ch. 262, 6, अब हे गये देव दह छरी, तेहि सौं अंगार (fem.) विद्या तुम पूरी, Now they have taken (your lover) away to impale him (छरी = छरी), hence you are full of grievous distress; ib., do. 81, 1, जो जो सुनर सुनर विर राजहिं प्रीति अंगार, As soon as he (the king) hears it (i.e., the description of Padmāwati), an intense love will distract the mind (lit. beat the head) of the king. See अंगार āgār, अंगार āgār.

[Skr. अंगार, Pr. अंगारी (Nām., vs. 133, Hām. Dy., vs. 54). This tadbh. form has only been met with by us in Padm.]

अंगार āgār, poet. for अंगार āgārū, the old dir. f. of अंगार āgār, q.v.

अंगिकार āgikār, (poet.) = अङ्गिकार āgikār, q.v. Exam., Hb. vi, 43, कै अंगिकार चरु चकर, हरुचन हेतु चरु

भेद पूर, When he (*Kans*) agreed, *Akrūr* laughed and became full of joy at the prospect of gazing (*upon Krish'n*).

अग्नि *agin*, **अग्न** *agan*, **Tbh.**, *subst. f.*, the same as **अग्नि** *agini*, *q.v.* **Comp.**, **अग्नि-पदार** *m.*, a mountain or mass of fire, such as will be seen in the general conflagration at the *pralay* or end of the world (*Padm.*, ch. 559, 6); **अग्नि-बाण** *m.*, a fiery arrow, a rocket (*Padm.*, ch. 108, 5, 112, 5); **अग्नि-बाध** *f.*, (*lit.* fiery rheumatism), the farcy in cattle and horses (*Gr.* § 1170); also a disease of human beings accompanied by boils. **Exam.**, *'Doh.*, 426, **अग्नि अग्नि बधु नीच पिब, जगत अग्नि अग्नि बधु नीच**, The fire catches the houses of the small and lowly, it burns the riches and palaces of the rich; *Bais.*, 48, (*Prov.*), **बेसा, बानर, अग्नि, जल, कुडी, बरब, कबाड, ई रचो नचौं आपना, खगा, खर, सोबार**, Prostitute, monkey, fire, water, buffoon army, liquor-merchant, (as well as) parrot, needle, and goldsmith,—these ten are never one's friend; *Ukh.*, *Act.* iv **मन कर गरुड करिष मन जाने, अग्नि गसन करि तेजिष पराने**, I have a mind to drink poison, or give up life by entering into fire; *Padm.*, ch. 559, 6, **बहु क्रोधित सेना बहु अग्नि, अग्नि-पदार जगत अग्नि**, The army ran quickly forward, very wrathful, just as a burning mass of fire comes on. *'Padm.*, ch. 374, 6, **बहु अग्नि विरहित दिव जारा, दुखग दुखग दग्ध नर जारा**, The hearts of separated (*lovers*) burn like lightning (*lit.* fire of the thunderbolt), and burning intensely are consumed to ashes; see also *ib.*, ch. 564, 1. *'Padm.*, ch. 211, 2, **विरह अग्नि बजरान बधुना, जरे खर न बुझावै बुझा**, The hero burns with the invisible fire (*i.e.* pain) of separation as (*if struck by*) lightning, and does not know how to put it out. *Bih.*, ii, 6, **विरह अग्नि जो सँ बरबो (= बरब + अ) न जात**, The pain (*lit.* fire) of separation can no longer be even endured by me. *'San.*, vs. 53, **बरबहार जो अग्नि (fem.) सँ जगत बरब सन्वार**, The whole world is moved by the ardour (*lit.* burned with the fire) of self-conceit; *ib.*, vs. 54, **अग्नि अग्नि नचि रचै, (The saints)** are not troubled with the ardour of (*seeking*) self. See **अग्नि** *agi*.

[Derivation see under **अग्नि** and **अग्नि**.]

अग्नि-बाध *agin'bay*, **Tbh.**, *subst. f.*, see under **अग्नि** *agin* (*Gr.* § 1170).

[*Skr.* **अग्नि-बाध**: or **अग्नि-बाध**: which is *masc.*; but the word **बाध** and its compounds are always *fem.* in *B.*]

अग्नि *agini*, **अग्नि** *agani*, **अग्नि** *agin*, **अग्न** *agan*, **Tbh.**, *subst. f.*, 'fire, flame; espec. 'a sacred flame, of which there are three kinds, the perpetual household fire (*called* **गार्हपत्य**), the sacrificial or eastern fire (*called*

वायवनीय), and the southern (*or* **दक्षिण**); 'live coal, hot embers; 'lightning; 'fiery missiles of war (*as shells, rockets, etc.*); 'fig., burning sensation, pain, torment (*as of hunger, separation, etc.*); 'heat, ardour of any emotion or action, (*in this sense usually* **अग्नि** *agi*, *q.v.*); 'either *abs.*, any bad passion, such as anger, envy, jealousy, etc., or *concr.* (*only used predicatively*), an angry, envious, jealous (*etc.*) person, (*in this sense usually* **अग्नि** *agi*, also **अग्निबाध** *agiyāh* or **अग्निबा** (1), *q.v.*); 'the effect of any bad passion, angry disturbance, quarrel, sedition, etc.; '10 digestion; '11 *phil.*, fire as one of the five elements (*vis.* earth, water, fire, wind, and ether); '12 *myth.*, the god of fire (*who appears in three forms, as the sun in heaven, as lightning in mid-air, and as ordinary fire on earth; he is described as clothed in black, having smoke for his standard and headpiece, and carrying a flaming javelin; he has four hands, and rides in a chariot drawn by red horses, and the seven winds are the wheels of his car; he is accompanied by a ram, and sometimes he is represented as riding on that animal; he is also the regent of the south-eastern quarter*); hence '13 the south-east (*in this sense also* **अग्नु** *ag'nū* or **अग्ने** *ag'neu*, *q.v.*); '14 *med.*, the venereal disease, syphilis; '15 a symbolical name for the number three (*because of the three sacred fires, see above*). **Comp.**, **अग्नि-बहार** *m.* fire-arms, rocket, a fabulous weapon so called; **अग्नि-कुच** *m.*, a fire-pit, a hollow for kindling fire in; **अग्नि-कुच** *m.*, fire race (*a tribe of Rāj'pūts, said to have been produced from fire*); **अग्नि-कोण** *m.*, the south-eastern quarter; **अग्नि-शिवा** *f.*, the same as **अग्नि-सन्वार**; **अग्नि-गर्भ** *m.*, the same as **अग्नि-मनि**; **अग्नि-तहु** *m.*, the name of a certain demon whose body is of fire; **अग्नि-चेता** *f.*, the three sacred fires of the Hindūs (*see above*); **अग्नि-दाह** *m.*, ceremony of burning a dead body; **अग्नि-दीपक** *m.*, a lamp; **अग्नि-पातर** *m.*, any vessel set apart for holding fire; **अग्नि-परीक्षा** *f.*, fiery ordeal (*by a heated iron or boiling oil, etc.*); **अग्नि-पुराण** *m.*, the name of one of the eighteen great Purāns, (*which was communicated by the god of fire to the saint Basishh*); **अग्नि-पुर** *m.*, the god of fire; **अग्नि-पूजक** *m.*, a fire-worshipper; **अग्नि-पूजा** *f.*, fire-worship; **अग्नि-पन्थी** a Rāj'pūt of the fire race (*see* **अग्नि-कुच**); **अग्नि-बाण** *m.*, a fiery arrow, a rocket; **अग्नि-बाध** *f.*, the farcy in horses and cattle, an eruptive disease in men and elephants; **अग्नि-बोद्धक** *com. gen.*, a fire-eater; **अग्नि-भोजन** *m.*, the eating of fire, fire-eating; **अग्नि-मनि** *m.*, the sunstone, a fabulous gem supposed to contain and impart solar heat; **अग्नि-शिवा** *f.*, a flame of fire; **अग्नि-सन्वार** *m.*, any ceremony in the performance of which fire is essential, such as the burning of a dead body, etc.; **अग्नि-बोद्धक**, *m.*, the ceremony of making

oblations to fire; अग्नि-होषि or अग्नि होषी *m.*, one who keeps a perpetual sacred household fire, one who acts as a priest in the agni-hōt'r ceremony, one who is conversant with the Rigbēd; अग्नि-होम *m.*, a sacrifice by fire, a burnt offering. Exam., ¹Rām., A., ch. 274, 3, अग्नि दूम गिरि पिर जिन करिँ, Fire carries smoke, and a mountain grass, on its top; *ib.*, Su., ch. 12, 11, देहि अग्नि नन करहि निदाना, Supplying fire, do thou consume my body. ²Rām., A., ch., 180, 5, अरन्तही अर अग्नि-समाजू, रथ अहि अडे प्रथम हुनि-राजू, The king of sages (*Basiht*), mounting his chariot, first went away with (*his spouse*) Arundhati and (*all*) the materials for (*preparing*) a sacrificial fire; Jan., ch. 34, अग्नि वापि निविसेस कुसोदक ली-हेष, कन्या-दान विधान सङ्कल्प ली-हेष, The Lord of Mithila having set up the sacrificial fire, took kus (*grass*) and water, and duly performed the ceremony of giving away the bride, (*the ceremony is performed by the father of the bride close to the sacrificial altar*; see *J. A. S. B.*, vol. LIII, Pt. I, p. 97). ³Coll. (Bh.), अग्नि धो के चिखन पे रखियो, Clearing the hot embers (*of ashes*) put them on the tobacco-bowl (*of the hukka*). ⁴For an example, see under अग्नि agin and अग्निवा agiyā (2). ⁵Bij., ll. 1080, 1081, रन ई के मारुँ अग्नि-वनवाँ, होहुत बाड़े अर अग्नि-वनवाँ, (*Saraj Mal said*), 'slay him with fiery arrows'; so the servants discharged fiery arrows. ⁶Rām., Su., ch. 31, 7, विरह अग्नि नन-गूष सनीरा-सास करै नन नौह करीरा, My body is within a moment burned in the fire (*i.e.*, by the pain) of separation, (*which is fanned*) by my sighs like wind and (*in which*) my body is like (*a heap of*) cotton (*i.e.*, I am tormented by the pain of separation). ⁷Rām., Ar., ch. 6, 1, अर अहि जोग अग्नि नन जारा, Having thus spoken, the ardour of his devotion consumed his body; San., vs. 52, ना में नन मन रहर सजोरे, अर अग्नि नहिं दाड़े जोरे, Therein (*i.e.* in the exercise of quietism) body and mind become cooled, nor does the ardour of self-consciousness consume them (*i.e.*, the sages) any more; *ib.*, vs. 60, राग हेर ली अग्नि (*fem.*) बुझानी, काम मोष वासना विझानी, The ardour of passion (*which is one's*) enemy is quenched, and the tendency to love and anger has vanished; *ib.*, vs. 41, अर दिन-रेन नाम उचरै, अर नित नाम अग्नि में उचरै, One (*the ascetic*) repeats the name (*of God*) day and night, the other (*the worldling*) burns continually with the ardour of self-conceit; Bij., l. 801, चाको चास जोरि अग्नि (*fem.*) बुझेऊँ, O husband, to-day satisfy my ardent desire (*for marital union*; *lit.* put out my fire); *ib.*, l. 804, तिरिया केसे में अग्नि बुजेवौँ, O wife, how can I satisfy thy ardent desire (*lit.* put out thy fire); *Krish.* 278, अरन अवन अग्नि दूप, अर, तौँ मदन अग्नि दहिजे तौँ, Sūr Das (*says*), I am so consumed by the ardour of love that I shall drown

myself in the well (*which is*) dug in my house, ⁸Bu., ch., modern anon., हुननहि अग्नि जगा नहु मारी. As soon as he heard it, fierce rage filled his body; Coll. (Bh.), अ हुनन ली अग्नि लो गेस, As soon as he heard it, he became furious. ¹⁰Coll. (Bh.), इन्द्रकरा वेड में इतनी अग्नि नहिंसे, के ई अनाज पचावस; अग्नि जागे किहु हवार हौँ, His stomach is not strong enough to digest his food; give him some medicine to stimulate (*lit.* waken) his digestion. ¹¹Krish. 34, अर अर अग्नि अनस नभ दाया, पच नभ मिधि अगन अपावा, (*God*) diffused earth, water, fire, wind, and sky, (*and thus*) having mixed the five elements he produced the world. ¹²Rām., Bā., ch. 201, 6, अग्नि अरिण हुनि वाडति दीन्दे, अगडे अग्नि अर अर लीन्दे, The saint devoutly offered the oblation, and the fire-god appeared (*in the form of ordinary fire*), holding the offering in his hand. ¹³For examples, see under अगनू, etc. ¹⁵Bu., do., modern anon., अरन अरि नग अग्नि अग, माष माष, अवार, हुन दिन, हुन अर-अगन, अर अर लीन्द अरतार, In the year 1832, in the month of Magh, on a Wednesday, on a lucky day, and under a lucky constellation of planets, this book came into the world.

(This word occurs in a great variety of bye-forms, अगन, अग्नि, अगनी, अगनू, अगन्नेच, अगन्नेता, अग्नि, अग्निवा, अग्नी, अगन, *q.v.* Synonyms, with all the above given meanings, are अग, अग्नि, अग्निवा (2), *q.v.* Synonyms, with certain of the above given meanings, are अगार, अगारी, अग्निवा (1), अग्निवाच, *q.v.* It should be added that the word in this and its bye-forms is rarely used with the seventh and eighth meanings, the usual form being अग्नि.)

[Skr. अग्नि: *m.*; the dissolution of the Skr. conj. अग्नि occurred already in early times; thus Pā. अग्नि (*Kach.*, p. 54, अग्नि ?) or अग्नि *m.* (Pā. Gr. K., pp. 35, 45), Pr. अगन्ते (*Hēm.* ii, 102); both kinds of dissolution, by means of *र* and of *अ*, are preserved in the modern Gds.; thus B. अग्नि or अग्नि and अग्नि or अगन (*q.v.*); M. अगोन *m.* or *f.*; O. अग्नि (O. Vy.) or अग्नि (O. Dy.). In Skr. and Pā. the word is masc., so also usually in Pr. (cf. Sapt., vs. 770, अरु अर अग्नि, empty burns the fire), though an optional fem. use would be justified by *Hēm.* i, 35. In all Gds. the word is fem. in the form अग्नि (*q.v.*), but there appears to be no uniformity in the case of the forms अग्नि, अग्नि, etc. In B. and P. the latter are fem. (e.g., San., vs. 60, राग ली अग्नि, the fire of passion); but in M. and H. they are said to be masc. or fem.]

अग्नित aginit, Tē., *adj. com. gen.*, the same as अगनित aganit, *q.v.* Exam., Rām., Su., ch. 5, 5, देडे अरं नरं अग्निज जोषा, He saw everywhere innumerable

warriors; *ib.*, *Ut.*, *ch.* 38, 6, सनस के ससन, सुह धाना, अगिनित सुनि पुरान निखाना, Hear brother, the marks of the good as told in the Bēds and Purāns are countless; *Ag.*, *vi.*, 42, बाजि-नेव अगिनित किए, दिए हान बड मॉति, He performed countless horse sacrifices, and gave gifts of many kinds. See अग्नित.

[A corruption of अग्नित, analogous to that of अगिनि for अगनि fire.]

अगिनिया *aginiyā*, अगिनियाँ *aginiyā*, *Tbh.*, *subst. f.*, *lg.*

f. of अगिनि agini or अगिनी aginī, q.v. Exam., *1Bij.*, 2. 800, धानी मोरे देहे उठेबा अगिनियाँ, धानी बाह मोरे अगिनि बुझेनैठ, O husband, in my body a longing desire (*lit.* fire) is rising up; O husband, to-day satisfy that longing of mine, (*the princess is referring to her longing after the consummation of her marriage with her husband*).

अगिनी *aginī*, *Tbh.*, *subst. f.*, *str. f. of अगिनि aginī, q.v.*

अंगियवा *āgiyavā*, *Tbh.*, *subst. f.*, *red. f. of अग्नी agni*,

q.v. Exam., *Bih.*, *xv.*, 3, अंगियवा भोजक ए हो बनार, My bodice became wet, alas!; *ib.*, *xv.*, 4, अंगियवा सिंजरे रे, My bodice was wet.

अगिया *agiya* (1), अगिया *agiā*, *Tbh.*, (1) *subst. m.*,

the name of various diseases or destructive insects which attack animals or plants, and cause burning, blistering, &c.; thus of farcy in cattle (Cr., p. 60, Grs. § 1170); of a disease in cattle in which the skin becomes covered with pimples (Ās. Gy.); of a kind of fly that causes blisters (Ās. Gy.); of a kind of grass which blisters (Andropogon schoenanthus, agya ghas, Wat., Ās. Gy.); of a spider which attacks the buds of the millet before the flower forms (Cr. p. 81); of a weed which burns the rice-plant (Grs. § 1075); of a disease in rice by which the whole plant is burnt up (Cr., p. 18.) Exam., Coll. (Bh.), अगिया बाह में पीव के रे हवार उगेरैठ, नउ बहनकड हूठ जादे, Pound this medicine with agiya grass, and when you apply it, your itch will be cured.

(II) *adj. com. gen.*, fiery, irascible, mischievous, violent, very active. (*In this form the word has been met with in the under-mentioned compound; another form of it, in which it is more generally used, is अगियाह agiyāh, q.v.*) *Comp.*, अगिया-बैताह, *m.*, (*lit.* fiery demon) the name of a demon of an irascible and mischievous character, also called *Dāno* or *Dān sahib*, a hideous demon, who lurks in trees, lives on dung-beetles, and seizes wayfarers at night (*Cr.*, *p.* 110, *Grs.* § 1458); the story of the demon is given in the *Singhāsan Battis*, according to which King *Bikramāditya* had two *Pishāch*'s under

his command, who were respectively called *Agiyā* and *Koila*; the name *agiya-bāntāl*, however, is also used as a term of abuse, and figuratively to denote any kind of energy. Exam., *Coll.*, (Bh.), अ बड अगिया-बैताह वा, एकी दिन में सब काम कर हाँकले वा, He is a most active fellow: in one day he has finished the whole business; रे हवार अगिया-बैताह चँठ, This medicine is very effective; रे हाह अगिया-बैताह वा, This wine is very strong; रे बडे में अगिया-बैताह चँवन, He is a very quick walker.

(*In the subst. sense the word is occasionally confounded with अगिया agiyā (2), and treated as fem.*)

[*Skr.* अगिः, *Pr.* अगिचो (*Hem. Dy.*, *vs.* 53).

Hemachandra's statement is: अगिचो इन्द्रगोपको मन्वेति इत्यं, i.e., aggiō is used in two ways, either substantively as a name of the Indragōpa insect, or adjectively with the meaning of 'mischievous,' 'bad.' This agrees, in a general way, with the modern usage of the word, though in Bihār at least the word does not appear to be used as a name of the Indragōpa, which is a small, harmless insect, with a bright red, glossy coat, emerging from the soil in the beginning of the rainy season (commonly called नीरपडहो, q.v.). This insect has its name of aggiō from its red colour, while the modern use of the name agiyā is taken from the burning or blistering property of the insects and diseases so named. The M. has अग्या or आग्या. G. has अगिचो in the sense of fire-fly.]

अगिया *agiya* (2), अगिया *agiā*, *Tbh.*, *subst. f.*, *lg. f.*

of अगि agi, q.v. Exam., *1Bih.*, *xviii.*, 5, दिया बाड़े लेखवा नीरचि बाड़ि अगिया (*fem.*), There is oil in the lamp, there is fire in the pan; *Gor.*, *v.*, 9, अगिया लगाचौं, भोजि, बाच के हुनरवा, In the fire I would cast your finger-ring, O sister-in-law. *Misc.* 84, अगिया हगौ, लेखिवा, सावन मदीया, बजर परी मोरा देखिवा, May the lightning strike and the thunderbolt fall on thy body, O Meghiya, in (*the months of*) Sawan and Bhado.

✓ **अगिया** *agiya*, (*pr. pts.* अगियात *agiyaṭ*, अगियारत

agiyaṭit; अगियाप्रह *agiyaṭel*; अगियाप्रव *agiyaṭeb*; अगियाप्र *agiyaṭē*, *Tbh.*, *v. intr.* 'to be burning (*as of the head in headache*); 'fig. to be very angry. Exam., *Coll.* (Bh.), कौं प्रतन्ना अगियात चँरैठ, Why are you in such a rage?

[A *der. root*, formed from अगि, *q.v.* Not noted in other *Gds.* Its *tr. form* is अगियात, *q.v.*]

अंगिया *āgiyā* (1), *Tbh.*, *subst. f.*, limb, body. *Phr.*,

अंगिया के पातर *adj.*, slender of body. Exam., *B. Gr.*, II (Bh.), *xii.*, 5, अंगिया के पातर चरे सुह उरकर, Lo, her body is slender and her face is fair. See अंगना *āg'wā*, अङ्ग *agg*, and अङ्ग *āg*.

[Skr. अङ्गः or (with pleon. अ) अङ्गः, of which a fem. dim. may be formed अङ्गिका in an endearing sense, Pr. अङ्गिका, hence Gd. अङ्गी or lg. f. अगिया.]

अगिया āgiya (2), Tbh., subst. f., 'a bodice, jacket (for women, short, and only covering the breasts, Grs. § 744); 'a sieve with a cloth bottom (for sifting fine flour, Grs. § 607). Exam., ¹ Bais., 11, अगिया मरुत गदै (fem.), बुद्धिया मरुत गदै, The bodice has got loose, and the bangles have been shivered; Sudh., 28, अगिया की चिड़िया जित वामे जोवनवाँ के नाख, The slits of (thy) bodice ever suck the wealth of (thy) swelling breasts; Mag. 72, चाँकरि अगिया, कमरवा बेरी पतरी, बढिया चलत हो कमराय, In a tightly-fitting bodice, O slender-waisted one, you are walking in the road with palpitating heart.

[Properly the lg. f. of चाँगी or अङ्गी, q.v. M. has अग्या.]

अगियाब āgiyāb (pr. pts. अगियबेत āgiyābēt, Bh. and Mg. अगियाबत āgiyāwat, अगियाबित āgiyāvit, Mg. also अगियाबत āgiyāit; अगियाबोब āgiyāōl; अगियाबब āgiyāēb; अगियाबे āgiyābai, अगियाब āgiyāē), Tbh., v. tr., to burn metallic vessels for the purpose of cleaning them, to purify a vessel by passing it through fire. Exam., Coll. (Bh.), चाँकी के अगियाबैठ, Clean the saucepan by fire.

[A der. root formed from अगि, q.v. Not noted in other Gds., except H. which has अगया. Its intr. form is अगिया, q.v.]

अगियारा āgiyārā (1), (f. अगियारी āgiyāri), Tbh., (I), adj. (lit. fire-making), fiery. See अग्यारा āg'yārā. (II) subst. f., the kindling of the fire at the time of devotion by Hindūs (H. Dy.).

[Skr. अग्निकारक adj., अग्निकारिका subst., Pr. अग्निकारको, अग्निकारिका; H. अगियारी or अग्यारी (sometimes spelt wrongly अग्यारी, Hd. Dy., p. 114), G. अगियारी.]

अगियारा āgiyārā (2), Tbh., subst. m., the place of the sacrificial fire of the Hindūs.

[Skr. अग्न्यागारः, Pr. अग्निकारको or (with pleon. suff. अ) अग्निकारको, B. (contr.) अगियारा, M. अगियारी and अगेरी, G. अगियारी, both esp. in the sense of the fire-temple of the Parsis.]

अगियासी āgiyāsi, Tbh., subst. f., 'the Hindū ceremony of fumigating with incense a bride and bridegroom (= चारनी, Grs. § 1332); 'the fire kept burning in a lying-in chamber for ten days after delivery (= पड़गौ, Grs. § 1398). See अगनी āg'ti (1).

[Skr. अग्निसासः, fem. dim. अग्निसासिका, Pr. अग्निसासिका, B. अगियासी.]

अगियाह āgiyāh, अग्याह āg'yāh, (str. f. अगियाह āgiyāhā, f. अगियाही āgiyāhī, Mth. and poet. अगियाहि āgiyāhī), Tbh., adj. com. gen., fiery (of temper), angry, jealous, wicked. Exam., Coll. (Bh.), ई तुरन्ते में अगियाह उठेसन, He quickly turns (lit. rises) angry. See अगिया āgiyā (1) and अग्याह āg'lah.

[This appears to be merely a pleon. form of अगिया (1), q.v., made by means of the pleon. suff. अ or आह (see Gd. Gr. § 206). The corresponding Pr. word is अगिया (Hēm. Dy., vs. 53), which is a synonym of Skr. मरुः bad, wicked. There may be some bond of analogy between the final अ of this word and of अग्याह.]

अगिर āgir, (pr. pts. अगिरैत āgirāit; अगिरह āgirah; अगिरब āgirab; अगिरे āgirai), Tbh., v. intr., to agree, admit. Phr., अगिरि वेच, v. tr., to agree to. Exam., Hb., 6, 41, अगिरि होकरि सभ कस्यक करस, He agreed to all that Kans said; Prabh., p. 6, l. 8, अगिरह गरस नेकस नहि सहर, ससस सतत बर हाये, Sanjkar did not abandon the promise of (lit. the agreed to) swallowing (the poison), but still bore continually the burning (pain of the poison).

[Skr. अङ्गीक, viiith cl. अङ्गीकरोति; Pr. अङ्गीकर, अङ्गीकर; hence B. अगिर (shortened for अङ्गीर). Not met with in other Gds.]

अगिरन्धा āgir'khā, the same as अगरन्धा āgar'khā, q.v. Exam., Coll. (Bh.), अगिरन्धा येच हँठ, नाहिँ तठ जाइ खागी, Put on your coat or you will feel cold.

अगिरन्धी āgir'khī, fem. of the preceding, with a diminutive sense.

अगिलाहि āgilāhī, (Hb. iv, 7), old obl. f. of अगिल āgil, q.v.

अगिला āgilā, अग्या āg'lā, (f. अगिली āgilī, अग्यागी āg'lī, old Bw. अगिलो āgilō, wk. f. अगिल āgil or आगल āgal, q.v.), Tbh., (I) adj., (both in place and time), ¹prior, preceding, former, early; ²foremost, first, chief, best; ³immediately in front, next in order, forthcoming, future. Phr., अगिला जनन m., a former birth or a future birth (tech. term of transmigration of souls); अगिला बन्द m., the foremost of a ship; अगिला बरन्दा m., the foremost sail of a ship; अगिला करार m., the lower pan of a sugar-refinery, (as opposed to the पहिला करार or upper pan); अगिली बान f., a future event, the consequences of any action. Exam., ¹Prov. जनिका खेवा नहिँ, से अगिला माँकि सवार, He who has no money to pay his fare, asks for the bow seat (lit. front seat); Bih. xvi, 23, गोइ तोर हागीला, अगिला कहरवा, I fell at thy feet, O front bearer (of the palankeen); B. Gr., II (Bh.), xxiii, 4, आधि रान अगिलि (m. c. for अगिली), पहर रान पहिलि रै, (When) the

former half of the night (*had passed*), and the (*first*) quarter of the latter (*half of the*) night (*had commenced*), (*this is a common phrase in poetry for soon after midnight, see the example under अगन्दा*); *Prov.*, अगिवा होवा गया हराया, अब वा होवा जाने बाबा, Former benefits (*lit. wipings of the hands as an oblation to ancestors*) are gone and have had their praise, the turn for (*conferring*) present benefits has come round (*Hd. Prov.*). ²*Prov. (Bh.)*, अगिवा होवे पवित्री, पवित्री परगवान, The first (*wife*) became last, and the last (*became*) foremost. ³*Phr.*, अगिवा पवित्री करनी, The consequence of a future and past life (*i.e. of transmigration of souls*); see also under अगिवा *agilō* (*Bin., vs. 261*).

(II) *subst. m.*, ¹ancestor, forefather, elder, predecessor; ²descendant, successor; ³chief, superior; hence ⁴(*wom.*) husband. *Exam.*, ²*Prov.*, अगिवा करे, पवित्रा पर जाने, The superior does it, (*the evil consequence*) falls on the subordinate (*Hd. Dy.*). ⁴*Coll. (Bh.)*, अगिवा पर मैं नाहि वा, My husband is not at home.

(*This word has many bye-forms and synonyms, such as आगव, आगिवा, अगन्दा, अगन्दा, अनेका, अण्ड, अण्डि, etc.*)

[*Skr. अण्डः, Pr. अण्डो and (with pleon. suff. एण्ड, see Hēm. ii, 164, Bhag., p. 437) अण्डिओ, and (with pleon. suff. एण्ड superadded, see Hēm. ii, 164) अण्डिओ, hence B. wk. f. आगिवा, and str. f. अगिवा. See also the remarks under अगन्दा and अगन्दी.*]

अगिवान *agiwān*, *Tbh., subst. m., the same as अगन्वान ag'wān, q.v.* *Exam., Pāv., ch. 13*, प्रसुद्धित ने अगिवाव विहोकि बरातहिं, जकरे बकर न रवत, न बकर पराव हिं, Joyous the deputation went forth on seeing the marriage procession, (*but*) alarmed (*at the sight of the spectres*) they could neither stand still nor could they run away.

अंगियन्ती *āgish'ti*, *Any., subst. f., (vulg. Mg.) a spark (= चिगारी chigāri).*

[*Apparently connected with the Prs. اگيشت aggisht, though the latter properly means 'dead charcoal,' not 'live coal.'*]

अंगीय *āgish*, *Any., subst. f., (vulg. Mg.), the same as अंगियन्ती āgish'ti (q.v.), of which it appears to be a corruption.*

अगीन *agin*, *Tbh., subst. m., the leaves at the top and the upper part of sugar-cane (Cr., p. 75).*

(*This word has numerous synonyms, thus अगन्दा (1), अगन्दा, अगन्दा (1), अगाव, अगारी. अंगारी, अगाव, अगेंव, अनेका, अनेर, अनेरा, अनेरी, अंगोर, अंगोरी, अगौडा, अगौरा, आग (2), अंग, गींकी, etc.*)

[*Skr. अण्ड top, Pr. अण्ड or (with pleon. suff. एण्ड, Hēm. ii, 164) अण्डिओ; hence (with change of ए to अ, see Gd. Gr. § 111) B. अगोव. See also the remarks under अगन्दी.*]

अगुआई *aguai* (*Mth. and poet. अगुआर aguai*), *the same as अगुआर aguāi, q.v.*

अगुआ *agud*, *अगुवा aguwā, Tbh., subst. m., ¹with all the meanings of अगन्वान ag'wān, q.v. (Gr. § 1286); besides ²the opening or slit in a Hindū woman's chemise (Hd. Dy.); ³the pommel of a saddle (= H. आगुवा); ⁴the highest brass bangle on the arm (Gr. § 558). Phr., अगुआर aguā or अगुआर aguā (old loc. used as an adv. and prep.), in front, before, used of place and time (As. Gy.). Exam., ¹*Alh., l. 38*, सनचो पाँचक जव गारत में, अगुआ देकी परिचरन जाव, When the father-in-law was bound in prison, and the matchmaker was made to wear fetters; *Prov. (Bh.)*, अगुआ हुओ जोर से गारी हुनेका, The matchmaker hears abuse from both parties (*both being apt to be dissatisfied with his services*); *Coll. (Bh.)*, वसन्तीका अगुआर बहो, Let us go ahead. See अगन्दा ag'wā.*

[*Prop. the lg. f. of आगु (q.v.), the latter being the same as आगा, of which अगन्दा is the lg. f.*]

अगुआई *aguāi*, *अगन्दाई ag'wāi, अगुआर aguai, Tbh., subst. f., ¹guidance, leadership; ²the office or the services of a matchmaker. Exam., ¹*Rām., A., ch. 195, 1*, निहोव निहार-नाव अगुआर, He made the lord of the Nihads lead the van. ²*Coll. (Bh.)*, वसन्तरा अगुआर से ई विवाह जेठ हँठ, The marriage took place through his services as matchmaker. See अगन्दाई ag'wāi.*

[*Either an abs. noun derived from अगुआ with the sec. der. suff. आई, see Gd. Gr. § 220, or it may be a verbal noun derived from √ अगुवा. H. and S. अगुआर; the pure B. form is अगुआर.*]

अगुआनी *aguāni*, *Tbh., subst. f., (Mg.) the space in front of a house (Gr. § 1237). For synonyms see under अगुआर aguār.*

[*This is merely a bye-form of अगन्दानो (q.v.) with a special meaning.*]

अगुआब *aguāb*, (*pr. pts. अगुआबत aguābāt; अगुआबत aguābāt; अगुआबत aguābāt; अगुआबत aguābāt*), *Tbh., v. intr., ¹to go before, precede, advance; ²to get in front, hurry forward. Exam., ¹*Hb. ix, 54*, नात, तोरिन अब अगुआब, Father, do thou go quickly preceding me; *Bid. 21, 3*, सङ्कड पवि अगुआरहिं से, वन एकपर गारी, My female companions have gone ahead, I am a lonely woman. ²*Mth. Rām., Ba. 90, 50*, तोरव अगुआब वन हिं अगुआब, बाही रवव मवे पवताव, (*Each one said to**

himself) 'I will get in front and break the bow. If I remain behind I shall die of regrets.'

[Compound root, formed from वायु and √ वाच, q.v.]

अगुआर aguar, (Mth.-Mg. of South Munger) अगुआर aguar, (obl. and str. f. अगुआरा aguarā, lg. f. अगुआरणा aguar'wā, loc. sing. अगुआरे aguarē), Tbh., subst. m., 'the front, fore part; espec. 'the space in front of a house, (opp. to विडुआरा, Grs. § 1237). Comp., अगुआरा-विडुआरा, the neighbourhood, neighbours. Exam., Coll. (Bh.), 'उन का अगुआरा (obl.) में गोबर के डेरी ना, In front of his house is a dung-hill; Coll. (Bh.), अ अगुआरे (loc.) बैसल सोरुँ, He is probably sitting in front of his house; Coll. (Bh.), उन के घर का अगुआरे एक पीपर के पेड़ ना, There is a pipal-tree in front of his house. Synonyms are अगुआरा ag'ra (1), अगुआरा ag'wās, अगुआनी aguanī, अगुती agutti, अगुत agūt, q.v.

[Derived from वायु with Gd. suff. आर, see Gd. Gr. § 241. See also the remarks under अगुनी. Cf. H. and P. अगुआरा, G. अगुआरी. S. has an adv. अगुआरे (or अगुआरा) in front, before. Not noted in other Gds.]

अगुएँ aguē, old loc. of अगुआ aguar, q.v.

अगुठवा aguth'wā, Tbh., subst. m., lg. f. of अगुठा aguthā, q.v. Exam., 'Nāk., l. 484, घानी, डर देवेंठ अपना अगुठवें, O husband, touch it (i.e. the door) with your thumb.

अगुठा aguthā, Bw. and Mg. अगुठा aguthā (1), Tbh., subst. m., 'the thumb; 'the great toe; 'a toe-ring (Gr. §§ 760, 772) (esp. one of brass or other baser metal worn by low-caste women); '(among Chāis) a syringe (Ās. Gy., No. VII). Phr., अगुठा चुम्ब, lit. to kiss the great toe, hence to flatter, to fawn; अगुठा देवाप्र, lit. to show one's thumb, hence to deride, or to defy, to brave (in this sense used by women, in coquetry, as a token of affected unwillingness), or (obsc.) to invite to sexual intercourse; अगुठा मारव, lit. to snap one's fingers, hence to hold very cheap. See अगुठा agunthā.

[Skr. अङ्गुष्ठः, Pā. अङ्गुठो, Pr. अङ्गुठो (see Sapt., vs. 946, चाअङ्गुठो great toe of the foot) or (with pleon. suff. क) अङ्गुठो, hence B. अगुठा or अगुठा (q.v.), H. अगुठा or अगुठा, P. अगुठ or अगुठा (and अगुठवा a toe-ring), M. अगुठा or अगुठा or अगुठा or अगुठा, S. अगुठो (or अगुठो?), Ksh. जोड, जोड, or जोड, जोड (spelt nyoth, etc., in Ksh. Vy.), Kn. जोड, जोड; Gp. has angusht in the sense of finger (Mik. vii, p. 9).]

अगुठी aguthi, Mg. and Bw. अगुठी aguthi, Tbh., subst. f., 'a finger-ring (Gr. §§ 756, 769); 'a thimble. Exam., 'Alh., l. 199, घोरे घोरे अगुठी बड़ नैच, घारे बुरिचन के

अगुठार, On every joint (of her fingers) was a ring, and all her armlets (gave forth) a tingling sound; Nāk., l. 413, रामा, केरू देवे अगुठी मुंदरिवा, O Rām, some gave her finger-rings and seal-rings. *Coll. (Bh.), विचारवावा, अगुठी घेरुँ लेंठ, तड छरें अगुठी में ना गड़ी, Tailor, put the thimble on, and then the needle will not pierce your finger. See अगुठी agunthi and अगुठाना agustānā.

[Skr. अङ्गुष्ठिका, Pr. अङ्गुष्ठिका, hence B. अगुठी or अगुठी, A. and Bg. अगुठी or अगुठी, O. अगुठि (O. Vy.), H. अगुठी or अगुठी, S. अगुठी, P. अगुठी; Gp. angustri, a ring (Mik. vii, p. 9). The Pr. has also अङ्गुठ, see Hēm. Dy., vs. 31.]

अगुठडी agunthā, Tbh., subst. m., (Mth.-Bh.), a woman's toe-ring. See अगुठा aguthā.

अगुठडी agunthi, Tbh., subst. m., (Mth.-Bh.), a woman's finger-ring. See अगुठी aguthi.

[Properly a fem. dim. of अगुठा.]

अगुता agutā, (pr. pts. अगुतारण agutāṭ, अगुतारण agutāt; अगुताप्रण agutāṭ; अगुताप्रण agutāṭ, अगुतारण agutāṭ; अगुताप्रण agutāṭ), Tbh., Mth., v. intr., 'to be distressed, worried; 'to be in a flurry or hurry or confusion. Exam., 'Mth. Rām., A., 87, 14, रामचन्द्र मन मन अगुतावि, Rām'chandra's heart is filled with regrets. *Mth. Rām., Ln., 95, 11, घुरि के लडा लजिन जाव, प्रातवि अविचैव, जह अगुताव, Return now, ashamed as you are, to Lanḳā; come to-morrow morning (to fight), and do not be flurried. This is the Mth. form of √अकुता akutā, q.v.

[The derivation may be the same as of √अकुता, only substituting Skr. एव in the place of अण.]

अगुताउ agutāu, Tbh., subst. m., worry, trouble. Exam., Mth. Rām., Ln., 98, 18, विवि जह मधुर, मधुर फल वाउ, कवि-रुच कुचव, कि चव अगुताउ, Drink sweet water and eat sweet fruit; is it well with the monkey army, or is it in trouble?

[Verbal noun derived from √अकुता, q.v. See Gd. Gr. §§ 326, 329. The term. उ is a vocalisation of व. See the remarks under art. √अकुता.]

अगुती agutti, Tbh., subst. f., a Bh. and Mg. synonym of अगुआर aguar, q.v. (Gr. § 1237). See अगुत agūt.

[Skr. अङ्गुठिका, Pr. अङ्गुठिका, or (with pleon. क) अङ्गुठिका; Gd. contr. अगुती, whence B. अगुती. S. has an adv. अगुती in future. See the remarks under अगुनी.]

अगुन agun, (old obl. अगुनविं), Tc., (I) adj. com. gen., (subst. f. अगुना agunā), 'without any quality, unconditioned, transcendent (a tech. term of Hindū

philosophy, used as an epithet of God, synonymous with निर्गुन, and opp. to अगुन conditioned, immanent, phenomenal); 'incapable of being qualified, indescribably good or great, etc.; 'without any good quality, worthless, bad; 'without any of the three tempers (अज्ञ goodness, अज्ञ badness, अज्ञ passion), temperless, passionless, indifferent; 'unskilful. Comp., अगुन-अगुन transcendent and immanent, unconditioned and conditioned. Exam., Rām. Bā., ch. 27, 1, अगुन-अगुन दोष प्रज्ञ-रूपा अज्ञ अज्ञा अनादि अनूपा, Both forms of Brahm, the absolute and the conditioned, are indescribable, inconceivable, eternal, and incomparable; *ib.*, Bā., ch. 123, 9, 10, अगुनहिं अगुनहिं नहिं अगु नोदा, नानहिं नुनि पुरान नुन वेदा; अगुन अज्ञ अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ, There is no difference between (God in His) transcendent and (His) immanent (*form*), so declare the Munis, Purāns, the sages, and the Bēds; (God) Who is unconditioned, formless, markless, uncreate, He became conditioned (as a man, alluding to the incarnation in Rām) through the influence of His love to the faithful. *Rām., Bā., ch. 46, 2, अगुनि अज्ञा अगुन अज्ञा, अज्ञ अज्ञ अज्ञ अज्ञ, The glory of Raghupati (*i.e.* Rām) is indescribably great and cannot be gainsaid; it may be described as the fine unfathomable waters (of a lake); *Bin.*, vs. 220, वेदि नोति प्रनोति अज्ञ पर अगुन अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ, अज्ञ-अज्ञ अज्ञ अज्ञ अज्ञ, Seeing the love and trust (of Rām) in man (to be so) indescribably great, pure, and unfailling, Tul'si Das says, the Munis from their heart declare its great glory. *Rām., Bā., ch. 77, 7, 8, वेदि, अज्ञ अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ, O Mountain (*Himālaya*), such are the merits of your daughter (*Pārvatī*), but now listen to a few (*lit.* two or four) drawbacks; (*her bridegroom will be a man*) without worth and dignity, having no father and mother, an ascetic, with no thought for anything; *ib.*, *Ln.*, do. 31, 1, अगुन अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ, Seeing him to be of no worth or dignity, his father has banished him (*i.e.* Rām); *Bin.*, vs. 272, अगुन अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ, Considering them to be bad, worthless, lazy, needy, and not fit to be associated with; *ib.*, vs. 274, अज्ञ अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ, To care for the mean, worthless, and weak is a (*another*) new beauty of Raghunāth (*i.e.* Rām); *Pārv.*, ch. 7, अज्ञ अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ, Say, what have you heard to make you rejoice (*lit.* what having heard do you rejoice) at having for your bridegroom a man without family, without worth, without dignity, without caste, and possessing no father and

mother (said to *Pārvatī* regarding *Sib*). **Bin.*, vs. 57, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, (The *śādhu* or *saint* is) tranquil, contented, disinterested, sound (*morally*), unimpassioned, and a proficient in the knowledge of God's word (*i.e.* the *Bēds*) and of the supreme divine nature.

(II) *subst. m.*, a defect, a fault, a drawback. Exam., Rām., Bā., ch. 7, 1, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, Both to declare the sins and faults of the bad and the virtues of the good is like plunging into a fathomless ocean.

[*Skr.* अज्ञ; *Gd.* अज्ञ or अज्ञ.]

अगुनी aguni, *Te.*, *adj. com. gen.*, (*subst. f.* अगुनिनी agunini), possessing no merits or virtues, worthless, bad. Exam., *K. Rām.*, *Ut.* 11, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, Tul'si Das describes Raghunāyak (*i.e.* Rām) as so incomparable that (*even*) the bad declare his virtues.

[*Skr.* अज्ञ; *Gd.* अज्ञ or अज्ञ.]

अगुर agur, the same as अगुर agurā, *q.v.*

अगुरा āgura, *str. f. of* अगुर āgur., *q.v.* It occurs in *Padm.*, ch. 543, 5 (see under अगुरी āguri), and is chosen to suit the rhyme with अगुरा āgura.

अगुरिया āguriyā, अगुरिया āguriā, अगुरिया āguriā, or अगुरिया āguriyā, etc., *Tbh.*, *subst. f.*, *lg. f. of* अगुरी āguri, *q.v.* Exam., **Grp.*, (*Bh.*) 19, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, (hearing this) the ascetic split his finger, and having giving drink to his sister (and thereby brought her to life again), he went off on his wanderings; *Gīt.*, Bā. 32, 1, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, in the beautiful gilt courtyard, taught (Rām) to walk, causing him to hold her finger; **Gīt.*, Bā. 33, 1, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, With small small feet and beautiful little toes, and white nails (*glittering*) like pearls on lotus stalks, (Rām) used to play in the charming courtyard.

अगुरी āguri, अगुरी āguri, (अगुरी āguri, *m.c.*, *obl. plur.* अगुरी āgurin), *Tbh.*, *subst. f.*, 'a finger; 'a finger's breadth; 'a toe. *Phr.*, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, the fore-finger (*lit.*, the finger of showing or pointing, from अज्ञ to show); अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ अज्ञ, the middle finger (from अज्ञ a witch, owing to the superstition that any child or animal touched with it will die within six months; rings are not worn on the finger from

fear of snakes, and also from a belief that all the blood of one's brother would dry up, *Hd. Dy.*), also विचन्ही अंगुरी; कन अंगुरी or contr. कनगुरिया (see *Gōp. (Mg.)* 19) the little finger (from *Skr.* कन or कनिष्ठ small; it is reckoned as an *ājha* or exorcist, hence women oil the navels of children with this finger at the feast of the *Dasah'ra*, *Hd. Dy.*); पूजा अंगुरी, the ring-finger, (*lit.* ritual finger, being the finger with which sandal is applied or sprinkled at religious ceremonies); अंगुरीक नोक, the tip of the finger; पैरक अंगुरी, a toe; अंगुरी उठाएव, *v. tr.*, to point the finger at one; अंगुरी तोड़न, *v. tr.*, to crack or snap the finger; अंगुरी नचाएव or अंगुरीपे नचाएव, *v. tr.*, to jeer one by moving the middle finger before him, (*regarding a supposed derivation of this idiom from the puppet show, see Hd. Dy., p. 164.*) Exam., ¹*Din., l.* 135, चल्हेस अंगुरी चौरि के देखक जिवाव, *Salhēs*, splitting his finger (and extracting ambrosia or अन्नित from it) brought (the jackal *Pho'rā*) again to life; *Mag.* 18, अंगुरी मनोरे, हसौं अंगुरी मनोरे मे, चल्हेसना, घुरना मनोरे जेहे नाक, He twists my fingers, he twists (all) my ten fingers, O fair lady, and squeezes my cheeks like powdered rice; *Prov. (Mth.)*, अंगुरी हरन्ते पडचा परि वेरक, Catching hold of a finger, he took hold of the wrist (= *E.* give an inch, take an ell; *after Fallon*); *Prov. (Mth.)* घोषा अंगुरी घोष नहिं निवासे, A straight finger will not bring up any ghee (from the pot); in a slightly different form the latter prov. occurs in the following, *Padm., ch.* 436, 6, जो लवि मने न कोर दे जोज, घुषी अंगुरि (*m.c.*) न निवसे जोज, However long one may churn (milk) with all one's heart with a straight finger no ghee will be brought up (from the pot); *Coll. (Mg.)* मोरा पुतन्वा जे जेनी अंगुरी से इ देखक, जोकर पुतन्वा मरे, He has touched my son with his middle finger, may his son die (*after Fallon*); ²*Mag.* 25, चठ अंगुरी हस सुंदरो, चल्हेसना, चिरको जे रचन हे बकोर, He fixes, O fair lady, a chain eight finger-breadth long and (consisting) of ten links (*lit.* rings) in the window; *Padm., ch.* 543, 5, बेडे बाहुक अंगुरन अंगुरा, भूमि न जोडी अंगुरिन अंगुरा, The bowmen sat (so closely packed) in all the battlements, that there was not even a finger's breadth room available.

[*Skr.* अङ्गुरिः or (with pleon. क) अङ्गुरिका, *Pr.* अङ्गुरिचा or अङ्गुरिचा (*cf. Spt.* 277); hence *B.* अंगुरी or अंगुरी, *Bg.* अंगुरी or अंगुरी, *H.* अंगुरी or अंगुरी, *P.* अंगुरी or अंगुरी, *M.* अंगुरी or अंगुरी, *O.* अङ्गुरि (*O. Vy.*) or अंगुरी.]

अंगुरीवा aguriwā, अंगुरीचा aguriā, अंगुरीचा aguriwā, अंगुरीचा āguriā, *Tbh., subst. f., red. f. of अंगुरी āguri, q.v.* Exam., *Mars., i.* 2, हसौं अंगुरीचा केरवा कारे रे

बाब बाब, She combed her hair with her ten fingers, alas, alas!

[This is properly the contracted form of the full redundant form अंगुरिचा; the more usual form is that which contains व w.]

अंगुरा agurā, *Te., subst. m., the same as अंगुर āguri, q.v.* (This should not be confused with the tats. अंगुर not heavy, which is not used.)

अंगुली āguli, the same as अंगुरी āguri, *q.v.* Exam., ¹*Gīt., Ut.* 17, 7, सुखन, सुरेच, सुनख अंगुली सुन, सुखर पाणि सुदिका राजनि, अंगुली-पान कमान पान कवि सुनि सुख-द, अदरनि उर हाकनि, A fine line adorns his thumb joint, fine white nails his fingers, and a beautiful seal-ring his hand; the beauty of his finger-guard (or thumb-ring), bow and arrows, causing joy to the gods, pierces the heart of the demons; *Dōh., vs.* 527, प्रहृ मनोप जोडे च्हे, निवस चोत चकवान, तुलसी प्रकट निहोकिने हर अंगुली अंगुमान, Before the Lord the little are great and the weak are strong; *Tul'si (says)*, you may observe this clearly from the analogy of the fingers of the hand (*i.e., though the several fingers are of different sizes and of different usefulness, yet they are alike in being 'fingers' of the hand*). ²*Gīt., Bā.* 108, 2, चरन चरन, अंगुली मनोचर, नच दुतिवना कहुक चरनारी, (*Janaki's*) feet are (coloured) red, her toes are charming, and her white nails (*show*) a shade of redness; *ib., Ut.* 17, 3, सुजन अङ्गुमठ, अंगुली अचिरक, कहुक चरन नच जोति जगमजनि, Beautiful was (*Rām's*) great toe, and his toes were close, and his slightly reddened nails were of glittering brightness.

[*P.* अंगुली, *M.* अंगुली or अंगुली or अंगुली.]

अंगुवा aguvā, *Tbh., the same as अंगुवा aguvā, q.v.* *Phr., अंगुव, aguvē, (old loc. used as an adv. and prep.), in front, before, used of place and time (Ās. Gy.)* Exam., *Padm., ch.* 20, 2, अंगुवा मनु मेव चरचान, पन हाव सुदि दीखो म्याक, Shekh Bur'hān became my (spiritual) guide, and bringing (me) into the (right) way he imparted to me knowledge.

अंगुस्ताना āgustāna, अंगुस्ताना āgustāna, *Any., subst. m.,* ¹a thimble; ²a thumb-ring (*Gr. §* 769). Exam., *Gīt., Ut.* 17, 7, *comm.,* अंगुली पान अंगुस्ताना, The finger-guard is a thumb-ring (which serves to protect the thumb in shooting with a bow); *Krish.* 261, बाहुपन् विजाकट विहुवा च्हा हाप अंगुस्ताना, कुच हरि पाव, नचन हरि घुरना, जे हरपन, काचा मन नचकाना, (*Adorned*) with armlets, wristlets, toe-rings, (*plain*) rings, seal-rings, and thumb-rings, his mouth filled with pān and his eyes with collyrium, and holding a mirror (in his hand), Kānhā (*i.e. Krish'n*) smiled in his heart.

[Prs. اگوشتانہ *agūshṭānā*; also in *H.*; *P.* has अंगुष्ठाह (*P. Dy. St.*), *Bg.* अंगुष्ठाणा, *S.* अंगुष्ठाणे, *O.* अंगुष्ठाणा, *M.* अंगुष्ठाह or अंगुष्ठाण or अंगुष्ठाण.]

अंगूठा āgūṭhā (1), *Bw.* and *Mg.* for अंगुष्ठा āgūṭhā, *q.v.*

अंगूष्ठा āgūṭhā (2), *Tbh.*, num. adj., (*f.* अंगुष्ठी āgūṭhī), (*Bh.*), the same as अंगूरहा āgūrḥā, *q.v.* (see *B. Gr.*, II (*Bh.*), § 18).

[This word is simply a corruption of अंगूरहा (*q.v.*), the soft cons. ह having been hardened by false analogy to अंगुष्ठा (*q.v.*).]

अंगुष्ठी āgūṭhī, *Tbh.*, subst. *f.*, for *Bw.* and *Mg.* अंगुष्ठी āgūṭhī, *q.v.* Exam., *Padm.*, ch. 13, 6, राज सुवेर्मा केर अंगुष्ठी, जग बचं दान दीन्हि मरि मंडी, In his hand he had Solomon's ring, (with which) he gave gifts to the world with a full hand; *Gōp. (Mg.)*, 17, गोपी चन्द नोखल कि देखत बाबा के बाब के अंगुष्ठी सोभे, *Gopī Chand* said, behold thy father's ring is shining on thy finger (*lit.* hand).

अंगुष्ठ āgūṣṭh, *Te.*, adj. com. gen., difficult to understand, mysterious (see *Ās. Gy.*). Exam., *Coll. (Bh.)*, ऐसन चन्द बाब नोखेवन कि समझ में ना आवे, He says such hard things that they cannot be understood; *Bw. ch. anon.*, अति चन्द गति जान न परदे, His very mysterious actions cannot be fathomed.

[From अंगुष्ठ (*q.v.*) with intens. अ; see art. अ a (5). The tats. meaning, 'not mysterious,' is not known.]

अंगूरहा āgūrḥā, *Tbh.*, num. adj., (*f.* अंगूरही āgūrḥī), (*Bh.*), three and one half, (see *B. Gr.*, II (*Bh.*), § 18). Exam., *Coll. (Bh.)*, बनार बरिबा अंगूरहा पढ़ेबा, My son is learning the multiplication table for 3½: *ib.*, नू कस के अंगूरहा पढ़ेबा? बन बार के अंगूरहा पढ़ेबा, How far have you got in the multiplication table for 3½? I have got as far as four times 3½. See अंगुष्ठा āgūṣṭhā and अंगुष्ठा āgūṭhā.

[A compound of अङ्ग six and अर्धा two and one half, *lit.* six less two and one half, which is equal to three and one half. अर्धा itself is a comp. of *Skr.* अर्धे + ढतीचः, *lit.* third less one half, *i.e.* two and one half (see *Gd. Gr.* § 416). Fractionals may be formed either by prefixing or by suffixing अर्धे one half, in the sense of 'lessened by one half.' Thus it is suffixed in the fractionals अर्द्धा or अर्द्धा, one and a half, = *Skr.* द्वि + अर्धे, *lit.* two less one half; and in अंगूरहा three and a half, = *Skr.* अङ्ग + अर्धेढतीचः, *lit.* six less two and a half. It is prefixed in अर्धा, two and a half, = *Skr.* अर्धे + ढतीचः, *lit.* three less one half; also in अंगुष्ठा, three and a half, = *Skr.* अर्धे + अङ्गुष्ठा, *lit.* four less one half

(see *Gd. Gr.* § 416). The word should be properly अंगूरहा, from अङ्ग + अर्धा, and the change to अंगूरहा is probably due to false analogy with the alternative form अंगुष्ठा (*q.v.*). It is possible, however, that अंगूरहा is equivalent to *Skr.* अङ्ग + अर्धे + ढतीचः, six less two and a half, = अङ्गोनाधेढतीचः, which might contract into अंगूरहा, the element अङ्गोना accounting for the nasalised long ऊ in the *Bh.* form of the word.]

अंगूरत āgūṭ, *Tbh.*, subst. *m.*, (*Bh.*) the front part of a house, (*Gr.* § 1245). Phr., चन्द के डाठ the front thatch of a double thatch-roof house. For synonyms see अंगुष्ठा āgūṣṭhā.

[*Skr.* अङ्ग-रुता, *Pr.* अङ्ग-रुतो, whence contr. *B.* अङ्ग-रुत.]

अंगूर āgūr, (*poet.* अंगुरा āgūrā or अंगूर āgūrā), (1) Any., subst. *m.*, 'a grape (*vitis vinifera*, *Wat.*); 'granulations in a healing sore (being like little grapes in reddish colour); 'fig. (sweet as grapes) sweetness, happiness. Phr., अंगूरक टही or उडगरी, a vinery, a vineyard; fireworks in imitation of clusters of grapes in a vine; अंगूर बनव or चोपव, *v. intr.*, to become sound and healthy (of a sore). Exam., 'B. G., *Table 13*, अंगूर उमक प्रबन सुख उम पाकल टही न उडकि रसक अदि, Bunches of grapes were hanging ripe on the trellis; *ib.*, (*Prov.*) अकन अंगूर के बाबो Who eats sour grapes? *Padm.*, ch. 69, 3, विच दावा किन होच अंगुरा, How should poisonous seed become grapes? *ib.*, ch. 84, 3, विच राखें नदिं चोत अंगूर, Poison, by being kept, does not turn into grapes (said with reference to keeping a parrot, a proverbially ungrateful bird). 'Padm., *do.*, 596, 1, जो पे जाजे नवन रस, चिरदे प्रेन अंगूर, He who has the happiness of love in his heart, shows the passion of it in the eyes (*i.e.*, as juice or रस comes from grapes, so if the fruit is in the heart, the juice will be in the eyes); *ib.*, ch. 258, 5, किन कमलदिं ना प्रेन अंगूर, जो पे नवन डेच दिन चर, How can the lotus have the happiness of love, seeing that it can keep possession of the sun only during the day?

[*Pr.*, اگور āgūr; the same in all *Gds.*; in the second sense perhaps connected with *Skr.* अङ्गूर.]

अंगूर āgūr (2), (*poet.* अंगूर āgūrā), the same as अंगूर āgūr, *q.v.* Exam., *Padm.*, ch. 656, 7, रडै न डुच कर डुच अंगूर, Neither the roots nor the shoots of grief remain; *ib.*, ch. 685, 3, नवन जो कुमरदिं होच अंगूर, Her eyes, which were (like) water lilies, took (new) shoots.

[*S.* अंगूर (*S. Dy.*, p. 55). Compare the *P.* and *Ml.*, अंगुरी (*Ml. Gy.*).]

अंगूरा āgūrā, poet. for अंगूर āgūr (1), q.v.

अंगुरी āgūri, Any., adj. com. gen., of or belonging to the grape. Exam., Proc., (Hd. Dy.), क्या है अंगुरी का, A vineyard for a donkey ! [Prs. انگوری āggūri.]

अंगूर āgūr, poet. for अंगूर āgūr (1) and (2), q.v.

अगे āge, आगे āge, मे ge, मे gā, Tbh., voc. ptc., used for the purpose of calling to, or addressing females, and in Mg. also, inferiors of either sex, Ho! hulloa! hark! oh! (Mth. Gr. § 24). Comp., अगे नारी or अगे मेघो, (lit. O Mother!) oh dear, dear me, mercy on us, etc. Exam., Mag. 4, अगे, खतल रहिऐ सुगवा लाली मे परसिवा जकरे सुगवा बेठी अचरा चारे, Hark, I was sleeping, O parrot, on a red couch, dear, on which thou, parrot, wast sitting and tearing my bosom-cloth; ib., 75, अगे, हसुकि हसुकि चाल चले न, रँगिलिवा, अचरा चलपवा देवे जाए, Ho, do not walk about with such airs, fine lady, coquetting with your bosom-cloth! ib., 78, बोरी करनवा, मे गोरियो, काचे तो नचनवा हरे जोर, Why then, O fair lady, do on that account tears drop from your eyes? ib., 82, बोरी अंगवा करनवा, मे गोरियो, काचे थोड़े करवा तो डुवार, For the sake of that person, O fair lady, why did you leave the door of your house? Bid. 82, 1, आगे नार प्रचन उमन पर लेहंत, O dear, such a wilful bridegroom have you brought! Hb. ii, 62, आगे नार आगे नार अचयन मेह, Dear me, dear me, a miracle has happened!

[Derivation doubtful; perhaps connected with Skr. अगे, Pr. अगे; cf. English vulgar 'get along.' Molesworth (M. Dy.) suggests a derivation from Skr. अमा mother, Haughton (Bg. Dy.), from Skr. अपो, voc. of अपवन् sinful; the latter seems very improbable, as the Bg. अगे or मे is said to be used in respectful address.—Bg. and O. अगे, मे (respectful); H. अगे, मे; M. अगे, अगे, मे, मे (phur. अगा).]

अंगेड़ीहा āgerihā, Tbh., subst. m., (Bh.), the man who is engaged at a sugar-mill to cut the standing sugar-cane, (Gr. § 292).

[Probably a contraction of अंगेड़ and the sec. der. suff. नाहा, as in अंगरनाह, q.v.]

अंगेछ āgēchh, (Mg.), (pr. pts. अंगेचेत āgēchhēt; अंगेचल āgēchhal; अंगेचन āgēchhan; अंगेचे āgēchhe). Tbh., v. tr., ¹to accept; hence ²bear, endure. Exam., (Mg. song in Hd. Dy.) सौमिन, विरचिवा न अगेचनवा रे जो, O co-wife, I will not endure my husband's absence. See अंगेज āgēj, अंगव āgaw, अंगिर āgir.

[The root, as shown by its synonyms, is clearly a derivative of Skr. अङ्, though the origin of its latter portion is obscure. It may perhaps be traced to Skr. अङ्ग or अवङ्गित, placed, abiding in, similarly to अंगरेच, q.v.]

अंगेज āgēj, (pr. pts. अंगेजेत āgējēt; अंगेजल āgējā; अंगेजब āgējāb; अंगेजे āgējā), Tbh., v. tr., ¹to accept; hence ²to bear, endure. Exam., Bij., ll. 851-853, प्रतने में मेहठ चकुसेवा? जांचि वही उजिरे जोचना सुगरवा, उहाँ वीदे अंगेजगत? Are you distressed at so little as this? When the hour of fighting with weapons comes, then how will you bear it? See अंगेच āgēchh, अंगव āgaw, अंगिर āgir.

[This is clearly a derivative of Skr. अङ्, like अङ्गीक. It is probably a der. root, from Skr. अङ्गीकारे acceptable, endurable; hence Skr. *अङ्गीकारि, Pr. अंगीचि, Gd. अंगेच. It is usually explained to be a hybrid, Persian-Hindi, root (e.g., by Shakespear, Fallon), and connected with Prs. انگیزان āggēkhtān to excite, انگیز āggēz excited. But as the meaning of the Prs. and Gd. words are so entirely different, there is probably no direct connexion between them. It also occurs in P., M., and H.]

अंगेठा āgēthā, Tbh., subst. m., Mg. and Bn. for अंगेठा āgēthā, q.v. (Gr. §§ 529, 567).

अंगेठी āgēthi (1), Tbh., feminine of the preceding; Mg. and Bn. for अंगेठी āgēthi, q.v. (Gr. §§ 567, 1409).

अंगेठी āgēthi (2), (Mg.), the action of stretching the arms, as in yawning (B. Gr., III (Mg.), App. II).

[A comp. of अङ् and अङ्क, a twisting of the limbs; cf. अंगनकी.]

अंगेड़ āgēr, अंगेर āgēr, (str. f. अंगेड़ा āgērā or अंगेरा āgēra), Tbh., subst. m., Mg. and Bn., 'the green leaves at the top with the upper part of the sugar-cane, cut up for seed or fodder, (Gr. §§ 1008, 1010, 1012, 1144; for synonyms, see अंगेज āgēj); *the stalk of sugar-cane (a synonym of अंगुरी āgūri and अंगेरी āgēri, q.v.; in this sense the word appears to occur only in certain compounds, such as अंगेरबन्ध āgēr'bandhā, अंगेरवाह āgar'wāh, अंगेरवार āgar'wār).

[With the first meaning, the word is probably a corruption of Skr. अङ्गवत्, as explained under अंगेठी, q.v. With the second meaning the word is probably a corruption of Skr. अङ्गवत्, having limbs or joints, this being a striking feature of the sugar-cane. In Pr. the two words would be represented respectively by अंगवह and अंगवह, etc.; and as in Pr. the first member of a double

consonant has a tendency to change into a nasal (see *Hēm.* i, 26), the two words would naturally tend, in the course of evolution, to be confused,—a state of things which now actually obtains in *Bihāri*. It may be added that this result would be assisted by the fact that, both in *Pr.* and in *Gḍ.*, there are identical sets of pleon. (or *svārthe*) and sec. der. (or *bhave*) suffixes (see *Hēm.* ii, 163, 164, and *Gḍ. Gr.* §§ 209, 241, 245, 249), which are equally corruptions of the *Skr.* word चने or चन. Thus in चनारी or चनेरी in the sense of the upper part of the sugar-cane the suff. चारी and चरी are pleon., while in the sense of sugar-cane, the same suff. are sec. der. It may be added that in the form चनारी (properly representing *Skr.* चक्रचिवा having joints) the word has been reintroduced into Sanskrit and Sanskritised into चक्रिका, in which latter form the word is in *Skr.* dictionaries erroneously connected with *Skr.* चक्र charcoal.]

अंगोरबन्धु āgēr'bandhū, *Tbh.*, subst. m., *Mg.* for चनरबन्धु agar'bandhū, q.v. (*Gr.* §§ 1010).

[A compound of चनेर or चनेच, q.v., and चनू. See the remarks under चनरबन्धु.]

अंगेरा āgēra, *Tbh.*, subst. m., *Mg.*, str. f. of चनेर āgēr or चनेच agēr, q.v. (*Gr.* §§ 1008, 1010, 1012).

अंगेरी āgēri, *Tbh.*, subst. f., *Mg.*, fem. of the preceding (*Gr.* §§ 1010, 1012).

अगेला āgēla, *Tbh.*, subst. m., 'front, foremost (a synonym of चकिा āgīla, q.v.); 'the gleanings and refuse grain on a threshing-floor (*Cr.* p. 53), see synonyms under चनवार ag'vār; ' (scl. चोरी) the uppermost bangle on the arm (synonym चयुवा āgūa, q.v., *Gr.* § 558). Exam., 'चनेला के चंडा, the front peg, a peg at the extreme end of the loom to which the woof is tied by a string (*Gr.* § 363, 11).

[Derivation see under चनदी.]

अगेह āgēh, (poet. चनेहा āgēhā), *Tbh.*, adj. without a home or house, a vagabond. Exam., *Rām. Bā.*, ch. 89, 6, चक्रुच चनेह दिग्गजर खाडी, (*Sib* is) casteless, houseless, naked, and covered with snakes; *ib.*, ch. 166, 4, मुन वन चपव जिवादि चनेहा, A poor, homeless beggar such as you.

[*Skr.* चट्टः, *Pr.* चजिचो or चनेचो, *B.* चनेच, and so possibly in all *Gḍ.* The *prākritic* form नेच house exists, however, also in *Skr.*]

अगेहि āgēhi, (subst. f. चनेचिणि āgēhini), *Mth.* and poet. for चनेचो āgēhi, q.v.

अगेही āgēhi, *Tbh.*, adj. com. gen., (subst. f. चनेचिनि āgēhini) houseless, homeless. Exam., *Dōh.* मुकचो, प्रीति प्रतीत चो राम नाम जप जायु किचे, चोच विधि हाचिनो, हेर चनेचो मायु, Tul'si Dās (says), if with love and faith Rām's name be unremittingly (*lit.* wakefully) repeated, the Creator, becoming favorably inclined, gives luck to the homeless.

[*Skr.* चट्टः, *Pā.* and *Pr.* चजिचो or चनेचो (*Bhag.*, p. 183). *Skr.* admits also the *prākritic* form चनेचो.]

अंगैठा āgāṭhā, (*Mg.* and *Bh.*) चनेठा āgēṭhā, *Tbh.*, subst. m., an iron or earthen moveable fireplace or furnace, used by jewellers, glassmakers, etc. (*Gr.* §§ 529, 1247).

[*Skr.* चपिठः or (with pleon. च) चपिठका, *Pr.* चपिठचो or चयोडचो (cf. *Hēm.* i, 85), *Ap. Pr.* चपिठच (*Hēm.* iv, 429) or चयोडच, hence *B.* चनेठा, (with compensatory nasal, see *Hēm.* i, 26). The change of ए to ऐ in the form चनेठा is probably a mere provincialism. *Bg.* has चनठा or चानठा, *P.* चनौठा, *Kn.* चायुठे or चायुठेचा or चागुठे neut.]

अंगैठी āgāṭhi (1), (*Mg.* and *Bh.*) चनेठी āgēṭhi, *Tbh.*, the feminine of the preceding word, 'the iron or earthen portable fireplace or chafing-dish in a native Indian house (*Gr.* § 1247); hence tech. 'the furnace of a jeweller or glassmaker, etc. (cf. *Gr.* § 567); 'a flower-pot (from its resemblance to a portable furnace).

[*M.* has चानठी or चनठी, meaning both a fire-pot and a 'small fire' (cf. *M.* चयुठा and चनठा); *O.* चंगठि; *S.* चानौठी; *P.* चंगौठी.]

अंगैठी āgāṭhi (2), *Tbh.*, subst. f., the same as चनेठी āgēṭhi (2), q.v.

अगेरा āgēra, *Tbh.*, subst. m., a landlord's due, consisting of the first sheaves of the tenant's crop. (*Cr.* p. 89, and *Wils.*). See चनेके āgāṭhē and चनवार ag'vār.

[Derivation see under चनदी.]

अगोरनिहार agor'nihar, *Tbh.*, subst. m., a field watchman (*Gr.* § 870). See चनेर agēr (2).

[Prop. verbal noun of चनेर, q.v.]

अगोरिया agoriyā (1), *Tbh.*, subst. f., lg. f. of चनेरो agōri (1), q.v. (*Gr.* § 870).

अगोरिया agoriyā (2), *Tbh.*, subst. m., lg. f. of चनेरो agōri (2), q.v. (*Gr.* § 870).

अगोरैया agorāyā, *Tbh.*, subst. m, red. f. of चनेरो agōri (2), q.v. (*Cr.* p. 50, *EH.* vol. II, p. 210).

अगोचर agōchar, *Te., adj. com. gen.*, 'what is beyond the reach of any human faculty or activity, such as sensation, thought, action, speech, etc., imperceptible, incomprehensible, indescribable; hence *used as an epithet of God. Exam., ¹Dōh. 199, वाम-सहस्र मुच्यते वचन अगोचर वहि पर, Like Bām (i.e. Sarasvatī) is thy speech, incomprehensible, past understanding; Bin. 203, तेरवि तीनि अबला नजड, मजडू मजवम, मज मज वचन अगोचर, आपक आप वचन, Abandon the three states (i.e. waking, dreaming, sleeping) of thirteen kinds and worship the Most High (who is) beyond the reach of thought, act, and speech, who pervades the whole world and is eternal; Rām., Bā., ch. 215, 5, मज मज वचन अगोचर जोरे, दरव वचिर विपर प्रु जोरे, The Lord, who is beyond the reach of thought, act, and speech, He plays in Das'rath's courtyard; ib., chh. 43, 4, मज बुदि वर-वानी अगोचर, प्रगड कवि केरे करे, (The mutual love of Sītā and Rām) exceeds sense, thought, and speech: how can the poet express it? ib., A., ch. 119, 7, राम लखन सिद प्रीति दुचारे वचन अगोचर, बिनि कवि जारे, The charm of the (mutual) love of Rām, Lakhan, and Sītā is beyond all telling: how can it be declared? ib., ch. 105, 4, बुदि रघुवीर परसर नवचौ, वचन अगोचर दुव बहुनवचौ, The sage (i.e. Bharadvāj) and Raghuvīr (i.e. Rām) bow to one another, and experience pleasure beyond telling. *Rām., Ar., chh. 9, 5, बलम् अप्रमेयम् अनादिम् अजम अवलम् एकम् अगोचरम् (Skr., acc. sing. masc.), The Mighty, Unmeasurable, Eternal, Unborn, Undivisible, One, Incomprehensible (God); Misc. 28, वगम अगोचर लीला-धारी वो राधा वर बुद्ध-विचारी, (Vishnu) the incomprehensible and imperceptible—he, under the influence of Rādhā, engages in sports and takes his pleasure in bowers.

(The word is usually said to mean beyond the reach of the senses, but its meaning is far more general (see Skr. Dy., s.v.), as shown by the examples.)

[Skr. अ not + गोचर accessible, attainable. As above in all Gds.]

अंगोच्छा āgōchhā, the same as अंगोच्छा āgōchhā, q.v. (Grs. § 733.)

अंगोट āgōt, *Tbh., subst. f.*, the form, mould, contour of the body, personal appearance. See अंगोच्छेच āg'lēch.

[For derivation see the remarks under अंगोच्छेच. H. has अंगोट, M. अंगवटा or अंगवटा or अंगटा, also अंगोच्छेच, अंगोच्छेच, अंगोच्छेच. Not noticed in the other Gds.]

अंगोत agōt, (*poet.* अंगोता agōtā), *adj. com. gen.*, the same as अंगिता āgita, q.v. Exam., ²Padm., ch. 696, 5, वाजम वाजविं, दोष अंगोता (fem.) दोष कल से चारै बीता,

The music sounds, and both (the two queens Nāg'matī and Padmāvati) stand in front (of the dead king) and desire to take their husband to sleep, (i.e., to be bound with his corpse to be burnt).

[This word is merely another and more original form of अगुन or अगुनी or अगना, q.v., being a contr. of Pr. अगवतो, Skr. अगवतो. See the remarks under अगुनी.]

अगोर agōr (1), (*str. f.* अगोरा agōrā), *Tbh., subst. m.*, an advance of pay to labourers (*Cr.*, p. 87). For synonyms see अगवत् ag'vāt.

[For derivation, see remarks under अगुनी. The Gīp. has agor in the original sense of in front.]

अगोर agōr (2), (*str. f.* अगोरा agōrā), *Tbh., subst. m.*, 'con., a watchman, guard, one who watches over crops (*Grs.* § 870); 'abs., watching, keeping guard, a watching for, waiting for, expectancy (*As. Gy.*). Exam., ¹Coll., (Bh.), चौकन्ना खेत के अगोर के किङ्क काम नहिंसे, कारे कि चौकन्ना घर सँ केइ एको दाया ना हुए, There is no use in having a watchman for his field, for through fear of him no one dare touch a single grain belonging to him. 'Coll., (Bh.), मोचर अगोरा जोन वा, lit. there is a watching for you, i.e., you are being waited for.

[Probably a contraction of the older form अगोरे, q.v., or it may be identical with अगोर (1), q.v. In any case it clearly seems to be a derivative of the Skr. अग्र or अग्र, which admits the figurative meaning of being forward, sharp, keen, intent upon or attentive to. Accordingly the Skr. original might be अग्रप्रु or अग्रवत्.]

अगोर agōr, (*pr. pts.* अगोरेण agōrāt, *Bh.* अगोरत agōrat, अगोरित agōrit; अगोरत् agōrat; अगोरत् agōrab; अगोरे agōrai; verbal noun अगोरनिहार agōr'nihār), *Tbh., v. intr.*, 'to watch, to keep guard; 'to be in attendance (as a servant). *Phr.*, अगोर-वगार, *subst. f.*, a division of the crop on the threshing-floor (*Grs.* §§ 914, 1470, 2; lit. division after having watched, अगोर being the conj. part.; so called because the crop is watched till the division; see also *Wil.* s.v., for a different meaning). Exam., ¹Hb. iii, 16, ली पड भेद मोचि, प्रनेक अगोरि, What has been the result, after my having watched so much? *Bid.* 37, 4, मासनि रनि चदि मार, अगोरवि प्रु रनि रङ्क वादे, Like a bee roaming over the jasmin, he watches in hope of (having) again the pleasures of love. ²Padm., ch. 595, 5, दुँचरि हाड डुर वार अगोरे, डुर दिव पैवर हाड वर जोरे, Two thousand maidens were in attendance at the door, and on both sides janitors stood with joined hands.

[This is a der. root formed from अंगोर (2). H. has both √अगिञ्च and √अंगोर. It does not seem to occur in the other Gḍs.]

अंगोर agōr (1), Tbh., subst. f., the leafy top of the sugar-cane (Ās. Gy.) See synonyms under अंगीन agin.

[The word is probably identical in origin with अंगोर (1), see the remarks under अगन्धी and अंगैङ्. It may, however, also be a modification of Skr. अङ्गुर, in which the element ङ् is in the Gḍs. apt to change to गे; see the remarks under अंगोरा and अङ्गुरा. In the former case the anunāsik would be due to compensation for an original conjunct अङ्; in the latter case, to the original conj. अङ्. Perhaps the form of the word has been influenced by both possibilities.]

अंगोर agōr (2), the same as अंगोर agōr, q.v. See अंगार agār.

अंगोर-बटाइ agōr'batāi, Tbh., subst. f., see under √अंगोर agōr.

अंगोरा agōrā, subst. m., str. f. of अंगोर agōr (1) and (2), q.v. (Gr. § 870.)

अंगोरी agōri (1), Tbh., subst. f., the watching of crops (Gr. § 870). See अंगोर agōr (2).

[An abs. noun derived from the concrete अंगोर (2), by means of the Prs. suff. ई.]

अंगोरी agōri (2), Tbh., subst. m., a field-watchman. See अंगोर agōr, अंगोरिया agoriyā.

[A concrete noun derived from the abs. अंगोर (2), by means of the Gḍ. suff. ई. See Gḍ. Gr. § 252.]

अंगोरी agōri, Tbh., subst. f., the same as अंगोर agōr (1), q.v. (Cr., p. 58.) See अंगारी agāri and अंगेरी agēri.

[Prop. str. f. of अंगोरि agōri, the original form of अंगोर (1), q.v.]

अंगोरिया agauriyā, Tbh., subst. m., (W. Bh.), a contraction of अंगवरिया ag'wariyā, q.v. (Wil. s.v., and Cr., p. 47.)

अंगौ agāū, Tbh., subst. m., a synonym of अगन्वर ag'bar, q.v. (Gr. § 1203.) See अंगैङ् agāū.

[A derivative of Skr. अङ्ग, Pr. अङ्ग, probably containing the pleon. suff. आप (आपि). The Ml. equivalent is अङ्गवी (Ml. Gy.).]

अंगौआ agāūā, अंगौआ agāūā, Tbh., subst. m., str. f. of अंगौ agāū, q.v. (Gr. § 1203.)

अंगौग agāūg, (str. f. अंगौगा agāūgā), Tbh., subst. m., (W. Bh.), a synonym of अंगौ agāū, q.v. (Wil., and Cr., p. 88.)

[Apparently a reduplication of अंगौ, q.v.]

अंगौछा agāūchhā, अंगौछा agōchhā, (Bh.) अंगवच्छा ag'wachhā, Tbh., subst. m., a cloth worn by the Hindūs while bathing and used for drying the body afterwards, a towel (Gr. § 733). Exam., Coll. (Bh.), अंगार अंगौछा सुखा गेछ, देव हाँव पौँहे के बड़ा दिव बाड़ौ, I have lost my towel, and feel great inconvenience in drying my body. See अगन्धा gam'chhā.

(Musalmāns call this bathing-cloth सुन्नी or सुन्नी.)

[Skr. अङ्गावच्छा, Pr. अङ्गावच्छो, hence Bh. अंगवच्छा and contr. अंगौछा or अंगौछा. H. and P. have अंगौछा, S. अंगौछो, M. अंगौछा or अंगौछा, also tats. अंगौछर or अंगौछर or अङ्गावच्छ or अंगौछो, Ksh. अंगौछा; but Bg. has गाम्छा, O. गाम्छा (O. Vy.) or गाम्छा (O. Dy.), A. गाम्छा, K. गौछा, which agree with B. गाम्छा, q.v. The M. tats. forms seem to suggest that possibly the tadbh. forms too go back to the Skr. अङ्गावच्छम् or (with pleon. च) अङ्गावच्छम्. In that case the change of च into छ or च is probably to be explained by the transposition of च into च्छ, analogous to the Mg. Pr. transposition of च into छ (Hēm. iv, 297). The Pr. has अङ्गुडो a veil (Hēm. Dy., vs. 6, = Skr. अङ्गुडवृत्तम्), perhaps from Skr. अङ्ग and वृत्तिका.]

अंगौछी agāūchhi, Tbh., subst. fem. of the preceding word, with a diminutive sense, a smaller kind of bathing-cloth, handkerchief (Gr. § 733). Exam., Coll. (Bh.), ऐडिर्वा से हरिकन के अंगौछी बनावे के दुगा कोव के आवत, Go to market and buy some cloth to make towels for the children.

अगौड़ा agāūrā = अगौरा agāūrā, q.v.

अगौड़ी agāūrī (Gr. § 1186) = अगौरी agāūri, q.v.

अगौर agāūr, Tbh., subst. m., 'an advance of rent paid by land-cultivators (asāmis) to landowners (samindārs) in the months of Jēth and Akhārh, (Ell., vol. II, p. 3); *the same as अंगोर agōr (1), q.v. For synonyms see अगन्वङ् ag'uar.

[Derivation see under अगन्धी. H. has अगौर.]

अगौरा agāūra, अगौरा agāūra, Tbh., subst. m., the leaves at the top and upper part of a sugar-cane (Cr., p. 75). See synonyms under अंगीन agin.

[Derivation see under अग्यो. H. has अगौसा, अगोसा, गोसा, अगौसा, खोसा (see Hd. Dy., p. 108).]

अगौरी agauri, अगौड़ी agauri, Tbh., subst. f., 'the same as अगौर agaur, q.v.; 'advances to agricultural labourers (Grs. §§ 844, 1186). See synonyms under अगन्वद् ag'war.

[Derivation see under अग्यो.]

अग्नि agni, unphon. tats. form for अगनि agani, q.v.

अग्य agy', Te., adj., com. gen., (subst. f. अग्या agyā), 'unknowing, ignorant; hence 'stupid, silly. Exam., 'Bin. 112, केशव, कारण कवन, गोसाईं, जेहि, अपराध असाधु जाणि, मोहिं तज्यो अग्य को नाईं, O holy Kēsab, what is the reason that, considering me defiled by sin, you abandon me as if you were ignorant (of my supplications). 'Rām., Bā., ch. 62, 2, खोजत सो कि अग्य (fem.) हव नारी, He is searching about like a silly woman; ib., Ln., do. 81, 2, राम विरोध विजय अहत, एउ एउ-वस अति अग्य, In opposition to Ram, the obstinate and stupid knave (i.e. Rāban) desires victory.

(The word is almost exclusively used with the second meaning.)

[Skr. अज्ञः; as above in all Gds., with the pronunciation peculiar to each language; see art. अज्ञ. The tadbh. form अज्ञ occurs in Padm. ch. 186, 6, (अज्ञ राजी foolish queen); in Pr. its tadbh. form is rare. The long form अग्युव (Skr. अज्ञक) occurs in Sapt., vs. 184; the short form has not been noted hitherto.]

अग्यता agyatā, Te., subst. f., ignorance, stupidity, folly. Exam., Rām., Ut., ch. 35, 6, तस्य जितस्य अग्यता नञ्चन, The All-wise, the All-generous, the Destroyer of ignorance.

[Skr. अज्ञता; as above in all Gds., with the pronunciation peculiar to each language; see art. अज्ञ.]

अग्या agyā, अग्या agyā, Te., subst. f., 'a command, order, precept, injunction; ' (in polite language) permission, leave. Comp., अग्या-कार, adj., performing orders, hence a servant; अग्या-कारक, adj., making orders, hence a commander, ruler, chief; अग्या-कारि or अग्या-कारो, adj., acting according to orders, hence an obedient person; अग्याधीन (= अग्या-वाधीन), adj., submissive to orders, hence a manageable person; अग्याह्वति or अग्याह्वती (= अग्या-ह्वृ), adj., attentive to orders, obedient; अग्याह्वारो (= अग्या-ह्वृ), adj., following orders, obedient; अग्या-पत्र, subst. m., written orders; अग्या-पात्र or अग्या-पात्रक, adj., law-abiding, obedient; अग्या-पात्रन, subst. m., observance of orders, obedience; अग्या-विधीन, adj., without orders, without obtaining leave; अग्या-भङ्ग, subst. m., law-breaking, disobedience,

insubordination; अग्या-भङ्गी, adj., law-breaking, disobedient, insubordinate; अग्या-भङ्गक, adj., same as अग्या-भङ्गी; अग्या-भङ्गन, subst. m., same as अग्या-भङ्ग; अग्या-भङ्गकारो, adj., same as अग्या-भङ्गी. Phr., अग्या करव (lit. to make an order), to rule, hold sway, command, (with gen. of the thing ordered) to command to do a thing; अग्या देव (with gen. of the thing ordered), to give the order to do a thing; अग्या पात्रव, to obey orders. Exam., 'Rām., Bā., ch. 187, 4, हरि विधि सब ही अग्या होवा, In this wise he gave orders to all; ib., A., ch. 290, 4, अग्या वन न दुसाहिब सेवा, सो प्रसाद जन पावे, देवा, There is no service equal to (that of obeying) the orders of a kind master, therefore let your servant, sire, obtain the favour (of an order from you); ib., Ki., do. 25, 1, बदरी वन कईं सो गई, प्रभु अग्या हरि सीव, She (i.e. Swayamprabhā) went to the Bad'ri forest, taking upon her head (i.e. in obedience to) the Lord's command; Git., A. 71, 2, जेटक कुच कचह, कोसल-पति, अग्या देउ नाव जोहि वन की, Wipe off the stain of (our royal) family, O Kōsal'patī (i.e. Das'rath), and give me orders, sire, (to go) to the forest. 'Coll. (Bh.), जाग्र के अग्या वा, Have I permission to go? Padm., ch. 670, 6, एक वड़ी जो अग्या पाऊं, राजा सौंप मन्दिर कईं जाऊं, If I obtain leave for but one half-hour, I will make (the keys) over to the king and come to the temple; also Padm., ch. 672, 1; Mth. Rām., Su., 55, 2, अग्या-विधीन पल जोकि वकत देखे, Without obtaining leave you plucked and ate much fruit.

(The form अग्या agyā represents the common, everyday pronunciation; the pronunciation अग्या agyā also occurs, but is considered affected and stylish. The spelling with a short initial अ is the usual one in literature, and though the spelling with initial आ does occasionally occur (e.g., in the Rām. four times, Bā., ch. 87, 4; 238, 6; 362, 6; A., ch. 290, 4), there can be little doubt but that it should be uniformly अग्या. Metrically it makes no difference, because the conj. cons. अग्य causes 'positional length' of the preceding vowel. The spelling अग्या or अग्या, with the conj. अग्य, is a mere unphon. affectation.)

[Skr. अज्ञा; the word occurs in all Gds., with the pronunciation peculiar to each language, on which subject see the article on अज्ञ. The Pr. tadbh. form is अज्ञा (Mg. Pr., cf. Hēm. iv, 293) or अज्ञा (Bhag., p. 379) or अज्ञा (Hēm. ii, 83), which still survives in B. अज्ञ, q.v. The alternative Pr. tadbh. form अज्ञा (Hēm. ii, 83) does not survive.]

अग्यात agyat, (post. अग्याता agyatā), Te., (I) adj., com. gen., (subst. f. अग्याता agyatā), unknown, unfamiliar. Exam., Mth. Rām., Ki., 14, 23, राव अककक करार पाव

दिन अज्ञान राति बिधि जाव, You have got undisturbed rule and Tārā, days and nights have passed unbeknown to you; *ib.*, *Bā.*, 40, 17, एको शाख नहिं तनि अज्ञान, Not a single branch of science was unfamiliar to them.

(II) *adv.*, ignorantly, thoughtlessly. Exam., *Rām.*, *Bā.*, ch. 293, 6, अज्ञानि बडन कहेँ अज्ञाना, In my ignorance, I have said much that was unseemly.

[*Skr.* अज्ञान; as above in all *Gds.*, with the pronunciation peculiar to each; see art. अ.]

अज्ञान agyān, (*poet.* अज्ञान agyānā, *old. dir.* अज्ञान agyānā, *poet.* अज्ञान agyānā), *Te.*, (I) *subst. m.*, 'want of knowledge, ignorance; hence 'stupidity, folly; *espec.* *phil. tech.*, spiritual error, delusion, preventing the soul from realising its identity with Brahma, causing self to appear a distinct personality, and matter to appear a reality (*Skr. Dy. W.*); 'unconsciousness, swooning. *Comp.*, अज्ञान-प्रसङ्ग, *adj.*, subject to spiritual error. Exam., *Rām.*, *Bā.*, ch. 116, 2, नौ प्रह वरक मोर अज्ञाना, कचि रघुनाथ, कचा विधि नागा, Therefore, O Lord, remove my ignorance, by telling me in detail the story of Raghunath (*i.e.* *Rām*). *Rām.*, *Bā.*, ch. 64, 1, मैं सहर वर कचा न नागा, जिज अज्ञान रास परँ नागा, I would not accept the advice of Sankar, (*but*) in my folly went to *Rām*; *Doh.* 490, बड बुझ, बड रचि, बचन बड, बड अचार-अवचार; रन को मलो मनारयो, वर अज्ञान अपार, Having many faces (*i.e.* showing favours without discrimination), many desires, much talk, many ways and practices; to consider (*all*) these to be good; that is unparalleled folly. *Bin.* 48, मत्त द्विदि मवन अज्ञान तम चारिनी, (*The worship of Rām is*) a remover of the blindness of spiritual error which resides in the heart of believers; *ib.*, 197, सुनिव नागा पुरान मिठत नहि अज्ञान, पहिब न सहुनिव जिमि वग कोर, (*Though*) one may hear many a Purān, (*yet*) his spiritual delusion will not vanish, (*because*) like a parrot he recites but does not understand; *Rām.*, *Bā.*, ch. 63, 4, सुनिरत जाचि मिडे अज्ञाना, सोर सवेस्य रास भगवाना, *Rām*, the omniscient god, is he, by the thought of whom spiritual delusion vanishes; *ib.*, *Ut.*, ch. 73, 7, हरि विचरिक वर मोच विहङ्गा, उपने छ नहि अज्ञान-प्रसङ्गा, In this way (*only*), O Garuṣ, can error be ascribed to Hari, never even in dream is he (*really*) subject to spiritual delusion; *ib.*, *do.* 108, 3, प्रोष कि हेत-सुनि विहु, हेत कि विहु अज्ञान, Can there be anger without a notion of duality, or duality without spiritual error? *ib.*, *A.*, ch. 280, 2, जोग कुजोग, ज्ञान अज्ञान, जहाँ न रास प्रेस परबाहु, Piety becomes impiety, and spiritual knowledge becomes spiritual delusion, where the love of *Rām* is not paramount. *Mth. Rām.*, *A.*, 18, 3,

त्रिप दूर्हित लपटा अज्ञान, केकयि कडिन बचन सुनि कान, The king fell fainting in a swoon; as he heard with his ears Kēkayī's cruel words; *ib.*, *Ki.*, 10, 62, बासिक शिखर वगल प्रह बाण, लगरत तनिका मेस अज्ञान, The Lord struck Bāli on the heart with an arrow, and as he received (*the blow*), he became unconscious (*lit.*, unconsciousness was to him.)

(II) *adj.*, *com. gen.*, (*subst. f.* अज्ञाना agyānā), ignorant, foolish. Exam., *Rām.*, *Ki.*, *do.* 2, 1, एक मैं मन्, मोच-वच, कुटिल-शिखर, अज्ञान, In the first place I was foolish, bewildered, perverse of heart and ignorant.

[*Skr.* अज्ञान *subst.* or अज्ञान: *adj.* As above in all *Gds.*, with the pronunciation peculiar to each language; see art. अ.]

अज्ञानपन agyān'pan, *Tbh.*, *subst. m.*, a state of ignorance or folly.

[*A hybrid formation from the tats. अज्ञान with the tadbh. sec. der. suff. पन; see Gd. Gr. § 228. Similarly in all Gds.*]

अज्ञानि agyāni, (*subst. f.* अज्ञानिनि agyānini), *Mth.* and *poet.* for अज्ञानो agyāni, *q.v.*

अज्ञानी agyāni, *Te.*, *adj. com. gen.*, (*subst. f.* अज्ञानिनी agyānini), ignorant, stupid, foolish. Exam., *Rām.*, *Bā.*, ch. 124, 1, जिज भन नहिं सहुनिहिं अज्ञानी, प्रह पर मोच वरहिं अज्ञानी, Fools do not perceive their own error, but perversely ascribe delusion to the Lord.

[*Skr.* अज्ञानी; occurring in all *Gds.*]

अग्यारी agyāri, *Tbh.*, *subst. f.*, the act of kindling the fire at the time of devotion by Hindūs. Exam., *Coll. (Bh.)*, अ पूजा करे का बेरा रोज अग्यारी देहन, He kindles the sacrificial fire daily at the time of devotion.

[*Skr.* अग्यारिका; *Pr.* अग्यारिका; hence *B.* and *H.* अग्यारी; not noted in other *Gds.*]

अग्रो agra, *Te.*, *adj.*, *com. gen.*, and *subst.*, (*f.* अग्रा agrā), the same as अगिला agilā, *q.v.* *Comp.*, अग्र-गामी, *adj.*, preceding; *subst.*, a forerunner, predecessor; अग्र-पाद, *subst. m.*, the first mouthful or morsel; अग्र-ज (*subst. f.* अग्र-जा), *adj.*, of prior birth, first-born (*Sat. vi*, 18), *subst.*, an elder brother (*or* sister); अग्र-दास, *subst. m.*, the name of a poet, see अग्र-दास; अग्र-भाग, *subst. m.*, the first, chief, front, or foremost part of anything; अग्र-वर (*subst. f.* अग्र-वरी or अग्र-वरी), *adj.*, preceding; *subst.*, a chief, leader, guide; अग्र-बोध, *subst. m.*, foresight, forethought, providence, precaution; अग्र-बोधी, *adj.*, provident, cautious; *subst.*, one endued with foresight. *Phr.*, अग्र-गामी सेना, the advanced guard of an

army; अघ loc. sg., before; moreover, further. Exam., (of adj.), Rām., Bā., ch. 241, 8, वही अघ करि प्रिय वरि चोई, She went, making her beloved friend lead the way; Krish. 81, बाल-भाव बहुसरति भरति द्विग अघ अच्युतन जाने, After the manner of a child, with her eyes full (of tears), she draws her clothes in front of them; Git., Ln. 1, 9, बहु निहृ वेगि कुवळ सारद विच उचिन अघ कर मोदि, तुळसि-दास प्रसु सरन सळ दुनि अमय करैगे मोदि, (Mandōdari says to Rāman) Come quickly and meet him (i.e. Rām) with a request for quarter, taking Sitā with you and putting her in front of me, (then)—so Tul'si Dās (says)—the Lord, hearing the word 'saran' (i.e. quarter), will put you out of fear. (Of subst.), Krish. 313, अनहन अघ सनेह स्याम वघ, को पतिवा वमरो ठे जाई, In Ag'han I am under the influence of my love to my husband Syām; who will take my letter (to him)? Sat. vi, 18, तुळसो चोत नची कहु रचिन तुचन अघवार, ताची ते अघज मघो; सब विवि तेचि वरवार, Tul'si Dās (says), without sons (i.e. actions) no business can be done; therefore they are of prior birth (or existence); this is altogether evident; (the meaning of the riddle is this: करन, or the actions of men, being produced by them, are, as it were, their sons; at the same time men's present condition is the result of their 'karm' or actions done in a previous existence, according to the Hindū fatalistic doctrine of metempsychosis; hence 'karm' are both before (agraja) and after (suan), from different points of view).

[Skr. अघः; the same in all Gds.]

अग्र्याभ्याः agrājhy', (unphon. अघाभ्याः agrāhy'), Ts., adj., com. gen., not to be received, unacceptable. Exam., Bw., ch. anon., मोदि अघाभ्य हर मोर विचारा, I cannot accept your decision.

[Skr. अघाभ्याः; possibly occurring in all Gds., with the pronunciation peculiar to each language. The Pr. tadbh. form अनेकतो (see Hēm. i, 78) has not survived.]

अग्र्यासन agrāsan, Ts., subst. m., food offered (in oblations, sacrifices, &c.) to the gods. Exam., Coll. (Bh.), अघासन काद ईठ नठ पीछे वेईठ, First lay aside a portion for the gods, and then eat.

[Skr., अघासनम् (अघ + अशनम्); not noted in other Gds., except H., which also has अघास = Skr. अघासः.]

अग्र्याह्यः agrāhy', unphon. for अघाभ्याः agrājhy', q.v.

अग्रिम agrim, Ts., adj., com. gen., (subst. f. अग्रिमा agrimā), the same as अग्रिमा agimā, q.v. Exam., Bw., vs. anon., अग्रिम वार तुमो तुम मात, अब पिछो तुम वेव उदात, You have heard the former account, honoured father, now hear the latter, O noble one. Hb. ix, 70, मन मन-बोध कव वच कवळ अग्रिम सो पुहु कवर्ष रवळ, Saith

Man'bōdh, I have related Kans' slaughter: what happened subsequently, that remains to be told.

[Skr. अग्रिमः; as above possibly in all Gds.]

अग्र्येज agrēj, अघेज āgrej = अगरेज ag'rēj, q.v.

अघ agh, Ts., subst. m., ¹(moral) sin, crime, guilt, wickedness (exceedingly common in this sense, synonymous with अघहुन, पातक, etc., with the former of which it is not uncommonly joined in the phrase अघ अघहुन sins and demerits); ²(physical) evil, misfortune, calamity (rarely in this sense, synonymous with अघहुन, with which it is sometimes joined in the phrase अघ अघहुन evil and misfortune); ³(ceremonial, or from the point of view of Hindū caste) uncleanness, pollution, degradation. Comp., अघ-बोध, see अघोच below; अघ-कारी, adj., sinful, profligate, criminal; अघ-खाणि, subst. f., lit. a mine of sin, mass of sin (Sat. iii, 56), hence a thoroughly wicked person (Rām., Ln., ch. 31, 4); अघ-गह्वर, subst. m., an exterminator of sin (Rām., Ut., ch. 52, 3; Sat. iii, 32); अघ-जनन, (lit. having one's birth in pollution, hence) polluted, unclean, degraded (Rām., Ar., do. 31, 1); अघ-नासक, adj., sin-destroying, the redeemer; अघ-पुञ्ज, subst. m., an accumulation of sin, the amount of sin debited to a person in God's books (Rām., Ut., ch. 90, 2); अघ-मोचन, subst. m., sin-removing, the redeemer (Git., Bā., 16, 3); अघ-राशि, subst. m., v. अघ-पुञ्ज (Rām., Su., ch. 60, 5); अघ-रूप, adj., lit. having the form of sin, an embodiment of sin, a thorough sinner (Rām., Bā., do. 180, 2); अघ-रेच, subst., a particle or trace of sin (Rām., Bā., do., 157, 2); अघ-हरन, adj. (f. ०नि or ०नी), sin-removing (Sat. i, 6); अघ-कारी, adj., a remover of sin, the redeemer (Rām., A., ch. 287, 3); अघारि (= अघ-वरि), subst., enemy of sin, the redeemer; अघासुर (= अघ-वसुर), subst. m., name of a demon who was a general of Kans; he assumed the form of a vast serpent, into whose mouth Krish'n and his companions entered, mistaking it for the cavern of a mountain; but on discovering the truth, Krish'n swelled himself to such a degree that the demon's belly burst and he died; अघोच, subst. m., lit. the sea of sin, hence the whole mass or body of sin (= अघ-बोध; cf. Rām., A., ch. 240, 3; Git., Ut., 19, 5). Exam., ¹Rām., Bā., ch. 235, 5, परसि जातु पद-पङ्कज वुरी, तरौ अघखा जिन अघभुरी, through touching of whose (i.e., Rām's) lotus-feet Ahalya was delivered from the heinous sin (of adultery with Indr') done (by her); ib., A., ch. 161, 5, 6, जे अघ सातु पिता सुव सारे, गाद-गोठ मदिदुर-पुर जाई, जे अघ तिच-बासक वघ कीचे, नीत मचीपनि माऊर दीचे, जे पातक उपपातक अघरौ, करन-वचन-मन भव, कवि कवर्षो, ते पातक मोदि चोड, विवाता, जो प्रच चोर मोर मत, माता, Whatever crime there is in killing father, mother, or spiritual preceptor—in

✓ अघा aghā, (pr. pts. अघारत aghāit, अघात aghāt; अघाप्रस aghāē; अघाप्रव aghāēb; अघाप्र aghāē; Bw. forms: 1 sg. pres. अघाँ aghāū (Rām., Ln., ch. 56, 7), or poet. अघाँ aghāū (Rām., Ut., ch. 88, 2); 3 sg. pres. अघार aghāi (Padm., ch. 4, 3), or poet. अघारै aghāi (Rām., A., ch. 51, 8); 2 pl. pres. अघाह aghāhū or poet. अघाहू aghāhū (Rām., A., ch. 201, 6); 3 pl. pres., अघाहिँ aghāhī (Rām., Ln., do. 103, 1), or poet. अघाहौँ aghāhōi (Rām., Ut., ch. 54, 1); 3 sg. past अघाहू aghāhū (Bin. 100) or अघाने (Rām., A., ch. 105, 1); pres. part. masc. अघात aghāt (Rām., Ln., do. 108, 2), or poet. अघाता aghātā (Rām., Ar., ch. 17, 3); pres. part. fem. अघाति aghātī (Bin. 233), or अघाती aghātī (Rām., Bā., ch. 32, 3); conj. part. अघार aghāi (Rām., Ln., ch. 85, 9) or अघाप्र aghāē (Kan. 22); the pres. and conj. part. are commonly used as adverbs, see अघात aghāt (2) and अघाव aghāv), Tbh., v. intr., ¹to prevail, to abound (with this meaning now only found in the pres. and conj. part., used adverbially, अघात (2) and अघाव, q.v.); ²to be full, to be filled, to be replete; ³to have enough, to be satisfied, to be satiated, both bodily and mentally; ⁴to have more than enough, to be surfeited, to be sated. (It is constructed either with the conj. part. or the pres. part. of a dependent verb, and with the postposition हे and instr. case of a dependent noun.) Exam., ¹Git., Ut. 34, कहत सब रिखि जिपा पब मयौ बाहु अघार, All Rikhis say that to-day they have been abundantly rewarded with mercy; ²Rām., A., ch. 201, 6, राम-भक्ति अब बसिब अघाहू, Now you (i.e. Bharat) are full of the nectar-like faith in Rām; ib., ch. 105, 1, सुनि सुनि-बचन राम सकुचाने, भाव भक्ति आनन्द अघाने, On hearing the Muni's words Rām was confused, (but yet) filled with delight at his display of faith; ib., ch. 289, 5, जिपा अहमर सब अघारै, कीन्ह जिपा-निधि सब अधिकारै, My whole self is filled with (Rām's) mercy and grace, and his wealth of mercy has exceeded everything; ib., ch. 208, 1, सुनि-समाज सब तोरव-राजू, सँचे ह सपब अघार अकाजू, In an assembly of saints and in such a holy place, an oath, even in (speaking) the truth, is replete with sin. ³Lit., (of food, etc.), Coll., Mth., वस प्रबन नहिँ बाप्रब, अघाप्रब हो, I will not eat just now, I am satiated; ib., वस बाप्र विने हँ अघाप्रब हो, I have taken enough of food and drink; Prov., Bh. (Hd. Dy.), ऐसन उड़-बक कौन ना, बात जे नाहिँ अघाव, Who is such a fool that he does not get enough in eating (i.e., who does not beware of surfeiting himself); Bh., song, (ib.), भूबह अघव कि अघस अघाप्र, अघँ न न किहु, हेरौँ विहाप्र, Art thou hungry or art thou full? tell me, (and) I will give thee something to eat; Rām., Ln., ch. 56, 7, नौमा जह, तेहिँ दौन्ह कनकसह, कद कपि नाहिँ अघाँ जोरे जह, (Hanumān) asked water, (Kāl nēmi) gave him (some) in a cup, (but) the monkey (i.e.

Hanumān) said, 'I am not satisfied with so little water'; ib., ch. 85, 9, जसुक-निबर कदकट कइहिँ, नाहिँ उँरहिँ, अघार हपइहिँ, Herds of jackals snap and bite and feed, and, having eaten their full, howl and scamper about; Kan. 22, नयो अघाप्र बाव बाव मय सुउ जोगिनी, The Jōginis, voraciously feeding on the cheeks and heads (of the dead warriors), became satiated. Fig., Rām., Bā., ch. 32, 3, जाहु जिपा नहिँ जिपा अघाती, Whose (i.e. Rām's) mercy can never get enough in (showing) mercy; Git., Ar., 17, 8, दे दे प्रदखिन करत प्रनाम, न प्रेम अघार, Eagerly giving presents and making courtesies, she cannot get enough in (showing) her love; Rām., Ut., ch. 88, 2, प्रसु-बचनानि सुनि न अघाँ, I can never satisfy myself with hearing the nectar-like words of the Lord; ib., Ln., do. 108, 2, सोम-सिन्दु विखोहत जोषन नहौँ अघात, (Brahmā's) eyes could not satisfy themselves in beholding the ocean of beauty; Git., Su., 40, नाम प्रवाप पतिन पावब किब, जे न अघाने अब अने, (Rām's) name, by its power has made sinners, who could not get enough of sin and injustice, holy; Padm., ch. 4, 3, कीन्हैसि जोम, अघार न जोरे, (God) made (the affect of) desire, (hence) no one can be satiated; Bin. 100, न हिंदव अघाव, Their hearts could not be satisfied (comm. हन नहौँ नई). ⁴Rām., Ut., ch. 54, 1, राम अरिब जे सुनत अघारौँ, रस विहेसि जाना तिह नाहौँ, They who can be surfeited with hearing Rām's history, have no appreciation of its peculiar savour.

(The word is used in conversation in Bihāri, but in literature we have only met with it in Bw.)

[The original of this root is the Skr. √अघ (1st cl. अघेति), which, however, occurs more commonly in Skr. under the form अघ (1st cl. अघेति). In the latter form it has both meanings: (1) to be worth, to post; (2) to be able, to be equal to,—hence to prevail, to abound. In the form अघ the root appears to occur in Skr. only with the first meaning. These remarks appear to apply also to Pāli, which has also both forms अघति and अघति. In Pr. also both forms occur अरिघर (Hēm. ii, 104) and अघर (Hēm. iv, 100); moreover the latter admits a double form अघर (1st cl.) and *अग्गवर or (shortened by Hēm. iii, 150) अघवर (xth cl. = Skr. *अघर्षति). In this double form the verb bears all the meanings which it now possesses; thus in Hēm. iv, 100, and Nām., vs. 86, अघर is said to be a synonym of अघर (= Skr. अघति) he is able, राघर (= Skr. राघति) he prevails, होघर (= Skr. होमति) or विराघर (= Skr. विराजते) he is successful, अघर (= Skr. अघते, pass. of √अघ) he is gratified, pleased, satisfied; and in Hēm. iv, 169, अघवर is said to be a synonym of पूरर (= Skr. पूरते) he is full, satisfied, sated. In Sindhi this double form still survives with the more original meanings to coast and to prevail, to be successful (S. Dy., pp. 43,

44). In Bihārī only the longer of the double forms survives (with loss of ष), which still occasionally bears the more original meaning of to prevail, to abound, while usually it occurs, as in Pr., only with the secondary meaning, to be full, satisfied, sated. Skr. अघेति, Pa. 'अघति or 'अघावेति, Pr. 'अघर (Hēm. iv, 100) or 'अघराघर or 'अघवर (Hēm. iv, 169); S. 'अघे or (with ष for ष, see Gd. Gr. § 134) 'अघाने; B. (with loss of ष, see Gd. Gr. §§ 33, 123) 'अघार. Not met with in the other Gds.]

अघाह् aghāh, (poet. अघारि aghāri), adv., the same as अघाय aghāy, q.v. Exam., Ag. vii, 23 (see also Ddh. 420), दिन पर बहर विरोधु अघ, अनहित पर अहुराह; राम विदुष, विधि वान-मत, सयुन अघार अनाह, When (a man's) enmity grows towards (his own) good and (his) love towards (his own) evil, then it is a thoroughly unlucky omen; (for) Rām is averse and the Creator disinclined (from him); Rām., A., ch. 242, 13, अघि विघ सघिन वरह हौ भाई, कुटिल रावि पवितार अघारि, Looking at the two noble brothers accompanied by Sita, the wicked queen thoroughly repented. (The word is properly the conj. part. of the √ अघा aghā, q.v., as shown by the fuller form अघारि है, e.g., Git., Bā., 70, रङ्ग-बुनि मोरे जो आरि है, राम लखन अघि लोग कृतिं लोखन हान अघारि है, Going to the playground very early in the morning, and beholding Rām and Lakhan, the people feast their eyes on them to their hearts' content.)

अघाहल aghāhāl (Bh.), अघाहल aghāhāl (Mth. and Mg.), Tbh., adj., com. gen., 'satiated, satisfied; 'sated, surfeited. Exam., Mth. Prov., अघाहल बक हौ पोठी मीन, To a satiated crane even the pōthī fish is bitter. Cf. अघाना for another version.
[P. p. of √ अघा, q.v.]

अघारि aghāri (1), Tbh., subst. f., satiety, surfeiting, etc., q.v. Exam., Misc. 81, जा दिन जाबुन नगर अजोध्या, बहन दिनन पर जाबु अघारि, For many days since I left the city of Ajodhya, I have now (for the first time) had my fill (lit. satiety).
[Properly str. f. of अघार, which is the first verb. noun, formed with the prim. der. suff. र, from the √ अघा, q.v.]

अघारि aghāri (2), poet. for अघारि aghāri, the same as अघाय aghāy, q.v. Example, see under अघारि aghāri.

अघाह aghāh, adv., the same as अघाय aghāy, q.v.

अघाहल aghāhāl, adj., the Mth. and Mg. form of अघारल aghārahāl, q.v.

अघात aghāt (1), (unphon. अघात aghāt), Ts., subst. m., 'a blow, stroke, knock, kick, shock, gust (of wind); 'wounding, a wound; 'killing, murder, destruction; '(fig.) blow of fortune, misfortune, trouble. Exam., 'K. Rām., Su. 3, तेरो कपि कौतुकी खेरान होवे गत वै वै, हान के अघात चहै, जो में कहै, हूर हौं, Thus the cunning monkey (i.e. Hanumān, when the rākhasas of Lajkā wanted to bind him), causing his body to shrink (as it were) with fear, patiently bears the kicks of their feet, saying in his heart 'they are bullies.' 'Coll. (Bh.), चोच के बड़ अघात हागल, He received a great wound. 'Hb. iii, 12, अघर नघानर, अघर हुरारि, जेह अघात जगत परचारि, The great trees fell and Murāri (i.e. Krish'n) laughed, and their destruction made (his power) manifest throughout the world; Coll. (Bh.), अ चोच के ऐसन अघात जगद में ठेजा के मारन्देच, कि पाच हक विदुष पवा नाहिं हागल, He took him to such a lonely place (lit. place of murder, i.e., so lonely as to be fit for the commission of murder) and killed him there, that to this day no trace of it has been found. 'Coll. (Bh.), ई चोच पर बड़ अघात आ पड़ल, This is a great misfortune which has befallen him.

(In the sense of slaughterhouse, place of execution (H. Dy.), the word is not used in Bihār. Compare, however, the second example of the third meaning. The unphon. form has not been met with by us in Bihārī literature. See the remarks under अघात and अघा.)

[Skr. अघातः; as above possibly in all Gds.]

अघान aghāt (2), Tbh., adv., the same as अघाय aghāy, q.v. Phf., अघान करन, v. tr., to do anything excessively or with a great show. Exam., Coll., Ohhattis'garhi एक मगधे, बड़न्ना बीर, अतुरा, अघर अघात डॉड जीव के रहिच, There was a man, a great hero, intelligent, and of an exceedingly tough heart.
[Properly the pres. part. of √ अघा, q.v.]

अघाना aghānā, (f. अघानी aghāni, pl. masc. अघाने aghānē), Tbh., adj., (Bw.), full, filled, replete; 'satiated, satisfied; sated, surfeited; (subst.) one who enjoys a competency, a rich man or woman. Exam., 'Git., Bā. 4, देत देत पहिरत पहिरावन, प्रजा प्रनोद अघानी, Giving and receiving, dressing and bestowing dresses, the people are full of joy; ib., 61, निनच बुरारि रिखि राज ज परखर करत, पुबकि प्रेन खानन्द अघाने हौं, The rikhi and the king, complimenting and extolling each other, were full of intense love and joy; see also Rām., A., ch. 105, 1, under √ अघा. 'Bh., Prov. (Hd. Dy.), अघाना बघुवा पोठिया मीन, A satiated stork considers the pōthī fish bitter (cf. अघारल for another version).

[Pr. अघानी (Hēm. Dy., vs. 19, where it is explained by Skr. अघा). It is derived from the √ अघा by means

with a great intoxication, and lie asleep in the laps of the lotuses after kissing them again and again; *Mth. Rām., Ki. 22, 1*, रमा यह निरालस मरुपक मातङ्ग घन, वैचल्य विज परलक्ष देवदल लघुमन की ततव, Lying on his bed in Ruma's lap, fearless and like a mad elephant, saw he Lachh'man there; *Mth. Rām., Ut. 58, 2*, तमिर्का वेह यह चारोपि, देह दिख सर रघुवर होपि, Raghubar embraced him, and made over to him the magic arrow; *Mth. Rām., Ln. 201, 10*, भरत उठाव यह चारोप, पिर विभोग दुपलक भेह होप, Bharat raised and embraced him, and the grief of the long separation disappeared; *Rām., Ln., ch. 48, 7*, सुनि सुन-पवन मरोवां चावा. प्रीति समेत यह वैठवा, On hearing his son's words, (Rābān's) confidence returned, and he took him lovingly into his lap; *Gīt., Bā., 102*, वीं कधि, सिधिल घनेह, वन्दु होच चलु यह भरि जोधे, Thus saying, with great affection, the mother took and hugged the two brothers in her lap; *ib., A. 4*, बार बार भरि यह मोद से बहन कौन सो कधिरीं, To whom shall I (be able to) say 'my darling,' constantly hugging him and taking him into my lap; *Sudh. 13*, यह लगवत साह बाह, वर बार बार वलचाव, On the lover embracing her, that girl again and again shrank back; *ib., 20*, यह लग के साह चोदावो धानो चहरा, O beloved, embrace me and hide me under the green sheet; *Rām., Ln., ch. 60, 7*, अब भरि यह मेट मोधि, भाई, होचन दुपल करीं में जाई, Now, brother, take leave of me with an embrace, (for) I go to feast my eyes (on Rām); *Gīt., Ln. 10*, जाद भरत भरि यह भेठि, विज जीवन दान दिवो है, Going up to (Hanumān), Bharat saluted him with an embrace, and gave him his own life (i.e. vowed to die unless Hanumān, whom he had wounded, recovered); *Bin. 185*, भरि यह भेवो, सजल मवन घनेह सिधिल सरीर सो, He (i.e. Rām) saluted him (i.e. the boatman) with an embrace, his eyes full of tears and his body transported with love; *Misc. 43*, भिग जीवन है तोहिं के, रावा, जे भरि यह निहो, Shame on thy conduct, O Rādhā, that thou salutest (Krish'n) with an embrace; *Rām., A., ch. 187, 4*, नेहि भरि यह राम लघु जाता निहत, पुढक परिपूरित गता, Rām's younger brother (i.e. Bharat) saluted him (i.e. Guh) with an embrace, and his body thrilled all over with delight. ¹*Rām., A., ch. 229, 3*, चरखिं निरखि राम पद-चङ्गा, They rejoice on seeing the footprints of Rām; *ib., Ut., ch. 76, 7*, लखित यह कुलिषादिच चारी, Decorated with the four marks of the thunderbolt, etc. (i.e., the four symbols of royalty, viz., the thunderbolt, lotus, elephant-goad, and flag); *Gīt., Ut. 17*, नीचिं यह मवह यह रधि, कुङ्कुम रेच भाह मधि भाजति, (Rām's) curved eyebrows are beautiful like the (dark) marks of the moon, and the red (sectarial) line on his forehead shines out finely (see also *ib.* 4). ²*Sat.,*

ii, 24, 25, तुलसी रति रति यह सम, सकल साधना हन । यह रतिन कहु पाव नहिं, यह रतिन दस-गुन । तुलसी अपने राम वरें मजन करत मोसह । चादि चन निरवादिनो जेहे नव को यह ॥ The love of Tul'sī's lord (i.e. Rām) is like a cipher, all other resources are like zero; without a cipher there remains nothing, (but) with a cipher the value is ten times (greater); (therefore) Tul'sī (says), worship your Rām without fear, (for) like the ciphers of the nine (units), he will give efficiency (to your other resources) from beginning to end, (i.e. 1, 2, 3, 4, 5, 6, 7, 8, 9 + 0 = 10, 20, 30, 40, 50, 60, 70, 80, 90) (for a slightly different version see *Dōh.* 10); *ib.* vi, 54, करत चरी कर, मोच यह यह चराचर जाह, चरत, भरत, सर चरगनत, जगन-जोतवी काह, Fate is the chalk in his hand, illusion (i.e. the world) is his table, the figures are the mass of moveable and immoveable (creatures), and time is the universal (lit. world) astrologer who subtracts and adds, and, having subtracted and added, multiplies them. ⁴*Dōh.* 252, यह अगुन, चाकर अगुन, समुच्चि चमव अपार, सोवे राखे चाप मड, तुलसी चाव विचार, The Agun (i.e. the transmundane god or Brahm) is like a (written) letter, the Sagun (i.e. the incarnate god or Rām) is like its uttered sound; both (indeed) are incomprehensible, (but of the two) your true interest is rather in letting go (the former) and keeping (the latter); this is Tul'sī Dās' well-considered opinion; (as to the simile, cf. *Raghuvamśha*, I, 1, वागार्थाविष, etc.; as to Tul'sī Dās' preference of practical religion to religious philosophy, cf. *Rām., Ut., ch. 112, 1, et passim*); *Dōh.* 365, जगन जोन में जानिवत, जग विचित्र गति देखि । तुलसी चाकर यह रच रङ्ग विभेद विदेधि ॥ चाकर जोरि विचार कर, समति यह सिधि वेहु । जोन कुजोग सुजोग मव जग मति समुच्चि विदेध ॥ Seeing the diverse conditions (of men) in the world, I came to know the reason of their births (into this or that condition)—(says) Tul'sī Dās—by noticing how the words (lit. syllables) differ according to the letters you write (lit. you colour with ink); (therefore) thoughtfully join syllables together (i.e. read words) and carefully trace your letters, (for) you must clearly understand that the conditions (of men) in the world are the result of bad and good associations; *Bij., l. 13*, जवन चरर जोर परि जेचें, देवी, चहे चहे दीचें ना नैरार, If any syllables are forgotten, O goddess, bring them together letter by letter (ना is a mere expletive). ⁵*Rām., A., ch. 171, 7*, जाचें राम वरें चावह देह, एकधि यह जोर पित एह, Give me permission that I may go to Rām; in that word (i.e. the name of 'Rām') alone centres all my interest; *Sat.* iii, 30, यह दसा, रच चादि हत, पङ्क दुपन रच चन, The word 'ten' (i.e. दस das), joined to the initial (syllable) of love (i.e. र ra, of रस ras), together with the final (letter) of (the name of) the sons of Paṇḍu' (i.e. च

th, of पारथ par'th, or Judhisht'hir, Bhīm'sen, and Arjun, the three sons of Prithā, the wife of Paṇḍū) (produce the name of Rām's father Das'rath); Rām., Bā., ch. 105, 8, तुम च न लिखिं किं विधिं ते चक्षुः, What! can the writing of the Creator be effaced by you? *ib.*, Ln., ch. 29, 1, अरत विद्योवेऽं अविं कपाया विधिं के चित्ते चक्षुः निज माहा, When I saw the skull burning with the letters traced by the Creator on my forehead. °Padm., ch. 206, 7, ययो चक्षुः नक्ष जैतो दमावत, ययना मुंद् विपी पद्मान, As it was the fate of Damayantī that Nal should be hid from her (*lit.* as Nal was in the destiny of Damayantī), so Padmāwatī hid herself, avoiding the sight (of the Rājā). °Sat. vi, 71, 72, वर वस वरत विरोधं वदि होन चक्षुः-वीन । गदि नति वक्षुः निज खान रव, तुलसी, परम प्रवीन । चक्षुः करम, मेवम विदित, वक्षुः नक्षो नति-वीन । तुलसी चक्षुः-वस वदि, दिन दिन हीन मखीन । Violently and stubbornly struggling (man) seeks to become free of the necessity of embodiment, (*herein*)—Tul'sī Dās (*says*)—with all his great cleverness behaving only like a crane or a wolf or a dog; that his embodiment is (*the result of*) his works (*done in a previous existence*), and that the remedy (*for getting delivered from it*) is known,—this, in his dementedness, he does not see, (*but*)—Tul'sī Dās (*says*)—like a fool, under the constraint of his embodiment (*or his fate*) he persists day by day in making himself wretched and stained (*with sin*). °Dōh. 200, नाया जीव दुनाय युन वाच करम नक्षदाद, रैव चक्षुः ते वदत सम, रैव चक्षुः विदुः वाद, The world, life, dispositions, virtues, time, works (*or fate*), they all increase at a sign from God, the great First (*Cause*): without God's sign they are annihilated (*lit.* are mere air). °Git., Bā. 56, केचि चक्षुः नक्षु रैव पक्षुः नक्षु प्रमदत वरित वुरा, The stains made by the dust and mud on their body betrayed the play in which they had, as it were, stealthily indulged. *For another example see under चक्षुः aykū. See चाँक āk (2).*

[Skr. चक्षुः (*in the sense of unit figure, see Zach. p. 46, एकादिनक्षुनायास; in the sense of letter, see the comm. to Sapt. vs. 191, where Pr. चिरवक्षुः is explained by Skr. चक्षुः-वक्षुः-वक्षुः*); Pr. चक्षुः (*in the sense of lap in Nām. 237, where it is given as a synonym of चक्षुः = Skr. चक्षुः, also in Hēm. Dy. vs. 33 (= Skr. चक्षुः), also in Āch. ii, 15, § 13, Nāy., § 117; in the sense of nearness in Hēm. Dy., vs. 5, where it is explained by Skr. चिक्षुः (a meaning, however, which we have not noted in B.); in the sense of mark in Nām., vs. 114, where it is given as a synonym of चिं = Skr. चिञ्च, also in Sapt. vs. 233*); Gḍ. चक्षुः. It is found in all Gḍ.; only S. चक्षुः, with the additional meanings of a tear in a cloth, a knob on a stick, a piece of branch sticking out (*S. Dy., p. 54*).]

✓ अक्ष ayk, (*pr. pls. चक्षुः aykāt; चक्षुः aykal; चक्षुः aykab; चक्षुः aykas*), Te., (1), v. tr., 'to mark, distinguish a thing by some mark; 'to write numbers (*as in paging a book*) or letters (*as in an inscription*); 'to judge, think, consider, appraise, price, value, calculate, count; 'to stain, soil. *See* ✓चाँक āk and ✓चक्षुः aykāb.

(II) v. intr., to be appraised, priced, valued.

[A den. root from चक्षुः : Skr. ✓चक्षुः, 1st. cl. चक्षुः, part. चक्षुः, q.v. S. has ✓चक्षुः to write numbers, (*S. Dy., p. 55*).]

अक्षक aykak, Te., subst. m., one who calculates nativities or predicts one's fortunes, a soothsayer.

(Sometimes used in Bihār in this sense, but not in the sense of an accountant.)

[Skr. चक्षुः; P. चक्षुः.]

अक्षट aykat, Tbh., subst. m., the calcareous nodular limestone used for lime-burning. *See* चाँक-वा āk'ra.

अक्षम् aykam, Tbh., subst. m., 'hip, lap, (*in this sense esp. found in the phrases mentioned below*); 'mark, sign. Phr. चक्षुः करम or चक्षुः करि लेव or चक्षुः करम or चक्षुः छागव, *lit.* to take into one's lap, hence to embrace, both as a salutation and sexually. Exam., °Bid. xxiii, 3, लग वन पक्षुः चक्षुः करि, सखी ने, चक्षुः चक्षुः नारी, I proceeded (*to the bridal chamber*) in the closest proximity of my husband, O friend, (*but*) being a woman my body (*lit.* lap) shrank (*through shame and fear*); Hb. vii, 28, 29, करि चक्षुः करि चक्षुः दुःख वाच, रैवि रैवि कुवच पुवच प्रव-नाय; उदि चक्षुः करि उदि चक्षुः करि, अपन नक्षुः वक्षुः वादर वैव, Hari embraced (*Akrār*) with both arms, and with much smiling the Lord of Braj inquired after his welfare; (*then*) Hal'dhar rose and embraced him, and, recognising him as his devotee, did honour to him; Prabh., p. 19, l. 22, कर वक्षुः, चक्षुः कुवच नेवा, चक्षुः करि करि चयन-निवादे, Catching hold of her hand, he eagerly goes to the (*bridal*) chamber and seizes and embraces her in the bed chamber; Bid. xxix, 4, चक्षुः करि करि चयन दुताचोव, वरव वसव चविदेवे, Embracing her, Hari makes her sleep on the bed, having pulled off her garments without exception; *ib.*, xxvii, 4, वक्षुः करि तावव वनर, भाँप देव; चक्षुः करि चक्षुः वक्षुः, Gazing on her face, the lover (*lit.* humble-bee, which is said to be enamoured of the lotus) looked, (*but*) she covered it up again; (*then*) he took the lotus-faced one in his embrace. °Padm., do. 412, 2, चादि चक्षुः वक्षुः चो एव दुव दुव चक्षुः छाग, According as you recognise it to be the initial (*unit figure, i.e.* 1) or the last (*i.e.* 0), consider it (*lit.* apply it) as the mark of good or evil (*fortune*).

[Der. uncertain; the word is a synonym of अङ्क (cf. its second and fourth meanings), and somehow derived from it. Pr. has अङ्कित in the sense of embrace (= Skr. परिष्क, Hēm. Dy., vs. 11).]

अङ्कट ayka, poet. for अङ्क ayk, q.v.

अङ्कित aykit, Ts., adj., com. gen., (subst. f. अङ्किता aykita),
 1 marked, distinguished by a mark (syn. चिह्नित);
 2 numbered (as the pages of a book) or lettered or
 written (as an inscription); 3 engraved, stamped,
 coined; 4 soiled, stained; 5 appraised, calculated,
 counted. Exam., 1 Rām., A., ch. 296, 4, प्रसू पद अङ्कित
 अवनि विदेही, आवहू होर, तो बायीं देही, If permission be
 given, I will go to see the spot specially marked
 with the foot-prints of the Lord (i.e. Rām); Git.,
 A., 46, सीता राम लखन पद अङ्कित अवनि सोदावनि नरनि
 न जाई, The ground marked with the foot-prints
 of Sita, Ram, and Lakhan became (so) beautiful
 (that) it cannot be described; Bin. 24, बुनि विहोकि
 राम पद अङ्कित, बन विहोकि रघुवर विचार बहू, Beholding
 the ground marked with the foot-prints of Rām,
 and the forest which was the place of Raghubar's
 wanderings; K. Rām., Ut. 132, बारिपुर दिगपुर बीच
 विहसति भूमि, अङ्कित जो जानकी परन जल जान की,
 Between Bāripur and Dig'pur lies the spot which
 is marked with the foot-prints of Sita as she crossed
 the water. 2 Padm., ch. 206, 5, बन अङ्कित तेहि करन विहोवा,
 The lettered path (i.e., the row of letters of destiny
 inscribed on a man's skull) causes them separation,
 3 Mth. Rām., Ki. 26, 2, अङ्कित रमार जाहि में नाम.
 (The ring) on which my name is engraved.

[P. p. of Skr. अङ्क; used in all Gds. The
 tadbh. Pr. form अङ्कित in the sense of embrace is
 mentioned in Hēm. Dy., vs. 11, but has not survived in
 the Gds.]

अङ्क aykū, (poet. अङ्क aykū), Ts., subst. m., the old dir. of
 अङ्क ayk, q.v. Exam., 2 Padm., ch. 642, 5, कापर नई न
 छूट नहि अङ्क, सो नहि जाय नोचि देव अङ्क, Ink of
 which the stains cannot be taken out of any cloth,
 such ink (i.e. disgraceful suggestions) thou hast brought
 and stained me with it.

[It is the older Bw. or H. form of अङ्क; see Gd.
 Gr. § 46.]

अङ्कुर aykur, Ts., subst. m., 1 germ, sprout, shoot, scion,
 blade, seed-bud, germ (used both literally and figur-
 atively); 2 bit of plants, herbs (plucked for eating
 or seasoning); 3 growth, product; 4 fate, destiny;
 5 a cattle disease. Exam., 1 Sat. vi, 56, (lit.), अङ्कुर
 विचलय दह विपुल साखा सुत नर दह, पूरि परत रिदू
 अङ्कुरत, तुलसी सकल अङ्कुर, From a good root there

grow the sprout, the sapling, the stem, and numer-
 ous branches, (then) flowering it bears fruit accord-
 ing to the seasons; in the same way, Tul'si Dās
 (says), (it goes) with every thing; (fig.), Rām., A.,
 chh. 7, 2, लोचन-सरोवर बनन सोनित विरह पर अङ्कुर नवे,
 (Bharat's) lotus eyes flowing with tears watered the
 fresh shoots of desolation in his heart; Dōh. 568,
 बीज राम सुन-गन नवन जल अङ्कुर पुलकादि, (= पुलक-नामनि)
 सुनिती सुनत सुनेन नर विहसन, तुलसी, चादि, He who
 listens to the good deeds (of Rām) is (like) a fine field—
 (says) Tul'si Dās—with a bountiful crop of rice, (for)
 Rām's numerous virtues are the seed, from the eyes
 (comes) the water (of irrigation), and the rows of hair
 standing erect (on the body, from pleasure at hearing
 Rām's virtues) are the sprouts. 2 Rām., A., ch. 104, 2,
 कन् दूक पल अङ्कुर नीके दिने बाणि सुनि मनकं बनो के,
 The Muni brought and presented bulbs, roots, fruits,
 and herbs as delicious as if they were ambrosia; ib.,
 ch. 241, 2, भरि भरि परन पुनी रचि हरी, कन् दूक पल
 अङ्कुर जूरी, They filled daintily-made leaf cornets
 (or 'dōnā') brimful with bulbs, roots, fruits, and
 herbs; Git., Ut. 33, निरस दू-बद परस फूलन फलन बनि
 अविहार, कन् दूक अनेक अङ्कुर साद उवा लजार, Tasteless
 (i.e. wild) plants bear tasteful flowers and fruits
 in great abundance, and the taste of many bulbs
 and roots and herbs puts ambrosia to shame. 4 Mth.
 Chr., p. 4, § 15, अङ्कुर नेउक नहिं जायत, One's fate
 cannot be altered. 5 Coll., (Bh.), वनरा नरद झां गोइ ने
 अङ्कुर मेउ ना, देखीं कचेका कि जायीं, The aṅkur has got
 into the feet of my bullock; I wonder (lit. see)
 whether he will live or not. See अङ्कुरा ākurā, अङ्कुर
 ākur, अङ्कुर ākur.

[Skr. अङ्कुर, Pr. अङ्कुरी (in the sense of sprout,
 Sapt. 672), all Gds. अङ्कुर, exc. 8. अङ्कुर, Kn. अङ्कुरी.]

अङ्कुर aykur, (pr. pts. अङ्कुरेण aykurāt; अङ्कुरण
 aykural; अङ्कुरण aykurab; अङ्कुरे aykurai; Bw. forms,
 3 sg. past अङ्कुरेण aykureū, p. p. pl. अङ्कुरे aykurē,
 v. n. अङ्कुरि aykuri), Ts., v. intr., 1 to sprout, shoot,
 bud; 2 to grow up, rise up; 3 spring up, to make one's
 appearance. Exam., 1 Git., Bā. 6, कन् सकल बागैद को
 जल अङ्कुरि बायो, The root of all happiness had, as it
 were, sprouted. 2 Rām., Bā., ch. 136, 4, उर अङ्कुरेउ
 गरव नर माटी, बेनि सो मै जादिउँ उपाटी, In his heart
 pride has grown up like a big tree, so I will quickly
 root it up and throw it away. 3 Rām., Ln., chh. 21, 4,
 नरहहिं रसानन कोटि कोटिउ हपठ धू लल अङ्कुरे, They
 (i.e. Hanumān, etc.) crush millions upon millions of
 Dasānans (i.e. Rābans), as they by magic sprang up
 as warriors on the (battle-) field.

[Den. verb derived from अङ्कुर, q.v. The Pr.
 p.p. अङ्कुरि is given in Nām., vs. 256. M. inf.
 अङ्कुरे, S. अङ्कुरण.]

अङ्कुस aykus, Ts., subst. m., 'an iron hook with which elephants are driven, a goad (*Gr.* § 102); 'the mark of an elephant-goad on the soles of the feet, (considered to be indicative of future royalty of an infant when occurring together with the marks of a flag, a lotus, and a thunderbolt); ' (agrio., in *Sāran* and *Mungēr*) the hook attached to a harrow (चौकी) to connect it with the chain traces (चौकर or जोगण्डची). Exam., *Rām.*, *Bā.*, do. 266, 2 महा-महा गज राज कर्षक वर अङ्कुस वरव, A little goad can control a big furious elephant. ' *Git.*, *Ut.* 21, कञ्ज कुलिस छत्र अङ्कुस रेश वरन रुम चारि, जन मन-मीन वरन कर्षक वनची रची सुवारि, The four beautiful figures of lotus, thunderbolt, flag, and elephant-goad on his foot, are like a fishing line arranged to catch the fish of our hearts, (the comm. of *Bāj'nāth* remarks on this passage as follows: a fishing line is composed of four parts, the bait (चारि), the hook (कर्षक), the float (सुवाडापोठ), and the line (जोरि). Of these the first corresponds to the flag, which grants all desires; the second to the elephant-goad, which drags our minds by means of knowledge; the third to the lotus, which stands out of the water; and the fourth to the thunderbolt, which destroys sin and makes the mind pure); *ib.* 17, पदुम राग-रवि विदु पद-नख छत्र अङ्कुस कुलिस वनख प्रवि करति, On (*Rām's*) soft soles of ruby-like sheen there were those beautiful figures of flag, elephant-goad, thunderbolt, and lotus. See *अङ्कुसा ākusā*, *अङ्कुसी ākusi*, and *अङ्कुस ākus*.

[*Skr.* अङ्कुसः or अङ्कुसम्; *Pr.* अङ्कुसी (*Sapt.* 999, *Hem.* iv, 383); the same in all *Gds.*]

अङ्ग ayg, (poet. अङ्गा aygā, obl. pl. अङ्गान् aygan or अङ्गानि aygani), Ts., subst. m., 'a limb, member of the body (of which the *Hindūs* reckon eight); 'a side of the body (the throbbing of the left side is considered a good omen); 'the body (syn. नख or मान); 'the figure or shape of the body (syn. रूप or अकार); 'fig. being, as it were, some one's body or limb, being intimately connected with him, his friend, support, seconder; 'met. soul, self, person; 'a part or point, particular, point of view, respect, aspect, (syn. अकार); 'means, expedient, resource, help, assistance, esp. in the religious sense of means of grace, means of salvation, service, adoration (syn. वाचन); 'the name of a certain division or class of sacred works, (among *Brāhmins* the six *Vēdāygas* or appendices of the *Vedas*, see *M. Müller's History of Skr. Literature*, p. 108; among the *Jainas* the twelve *Aygas*, see *Weber's Indische Studien*, vol. XVI, p. 211, vol. XVII, p. 1); 'the name of a certain division or country of North India about *Bhagal'pur* (the ancient capital of which was *Champā*); 'a symbolical name for the number six (taken from the six *Vēdāygas*). Comp. अङ्ग-वाच, subst. m., a cere-

mony belonging to the 'sandhyā' or daily prayer of the *Brāhmins*, which consists in the touching of certain parts of the body according to prescribed rules (see *J. A. S. B.*, vol. LIII, for 1884); अङ्ग-विचिरी, subst. f., the ague or shivering fit in fever; अङ्ग-बीन, adj., com. gen., without resources, helpless, or a scapegrace. Phr., अङ्ग अङ्ग or अङ्ग अङ्गन, limb by limb, every limb (*Rām.*, *Bā.*, do. 232, 2, et passim); अङ्ग धनुरी (*Mag.* 34) or अङ्ग के चाँदरि (*Mag.* 54), adj. f., slender, thin (said of women); अङ्ग करव, v. tr. (lit. to make something one's limb or share, hence) to make one's own, appropriate, accept (*Bin.* 239, syn., अङ्गीकार करव); अङ्ग मङ्ग करव, v. tr., to mutilate (*Rām.*, *Su.*, ch. 24, 9; ch. 52, 3); अङ्ग मिश्रव, v. intr., to come in contact with the body, hence to be embraced (*B. Rām.*, cs. 12, 13; *Bih.* v, 8); अङ्ग मिश्राव, v. tr. of the preceding, to embrace; अङ्ग मोड़व or अङ्ग मोरव, v. intr., (lit. to turn the body, hence) to shrink from, fly from, avoid, shun, or to be modest, retiring (esp. said of women, whom Indian custom requires to turn away from any man whom they may meet), or to stretch one's self, rest one's self; अङ्ग हागव, v. intr., (lit. to be applied to the body, hence) to be embraced, or to be assimilated, agree with, nourish (said of food), or to be spent, be brought into use, or to be worn, put on (*Bid.* 44, 4); अङ्ग हागाव, v. tr. of the preceding, to embrace (*Bih.* i, 7), or to spend, bring into use, or to apply one's self to, give one's attention to, be intent upon, or to take into one's heart, take into one's affections (*Git.*, A. 86); अङ्ग विविह होगव, v. intr., to have one's limbs relaxed, be unnerved. Exam., ¹*Rām.*, A., ch. 190, 1, भवे सनेह-वच अङ्ग विविह तव, Then under the influence of love his limbs became relaxed; *ib.*, ch. 40, 1, खले अवर, जरे सब अङ्गा, His lips were dry and all his limbs were burning (with anxiety); *ib.*, *Bā.*, ch. 324, 3, सखल सुमङ्गल अङ्ग वनादे, (The maidens of *Ajodhyā*) were rendered beautiful in every limb; *Git.*, *Bā.* 22, को कवि जो रवि कवि सबै नख सिख सुन्दर सब अङ्ग, Who is the poet that can describe the beauty of all (*Rām's*) limbs from the nails (of his toes) to the top-knot (on his head)? *ib.* 73, राजिष नखन, विदु वदन, डेपारे सिर, नख सिख अङ्गनि ठगौरी डौर डौर रें, (*Rām's*) eyes resemble lotuses, and his face the moon: on his head is a fine cap, and his limbs, from the toe-nails to the top-knot, are ravishing in every part; *Bih.* xii, 9, गंगवा नहैरे सिख मरुति वनरडे बाढो (= बाढ + ष) अङ्ग वनन वदार रे, Having bathed in the Ganges and rubbed off the ashes (with which, as an ascetic, he had been smeared), *Sib* applied sandal-powder to all his eight limbs; *Mag.* 75, भौंजल रहिये रेशन केरी चोलिया बुदवा री, भौंजल री बाढो अङ्ग, Your silken bodice is becoming moist from the rain-drops, all your eight limbs are wet; *Bid.* 82, 4, चटर चटर कर अङ्ग, Rattle,

rattle, go (*Sib's*) (*bony*) limbs; *Rām., Su., ch. 24, 9* (see also *ch. 52, 3*) सुनत विहँसि बोला दसकन्दर, 'अङ्ग मङ्ग करि पडरव वन्दर', On hearing it, Das'kandhar (*i.e. Rāban*) laughed and said: 'Mutilate and dismiss the monkey (*i.e. Hanumān*)'; *Gīt., Bā. 26*, अङ्ग अङ्ग पर मार-जिकर मिडि बनि वदुव डे डे अहु बाप, (*It seemed*) as if multitudes of Love-gods had met, and taking a mass of beauty spread it over every limb (*of Rām*); *Rām., Ut., chh. 4, 7*, सुकुमारदादि विविध सुवन अङ्ग अङ्गन प्रति चने, Diadem, bracelets, and various other ornaments, bedecked his every limb. °*Rām., Bā., so. 24, 2*, मङ्गल मङ्गल सुत वाम अङ्ग परकन छने, (*Sitā's*) left side, which was the seat (*lit. root*) of happiness and good luck, began to throb; *ib., A., ch. 8, 4*, राम सीध नहु सयुन जनाए, परकणि मङ्गल अङ्ग सुवाए, The bodies of Rām and Sitā showed forth good omens, (*for*) their lucky sides throbbed pleasantly; *ib., Bā., ch. 243, 4*, परकणि सुनन अङ्ग, सुतु जाना, Listen, brother, my lucky side is throbbing; *Ag. v, 12*, परकन मङ्गल अङ्ग विव, वाम विडोचन बाहु, Sitā's lucky side is throbbing, her left eye and arm. °*Rām, Bā., ch. 314, 7*, पुलक अङ्ग डोचन अङ्ग हारे, (*Viśvāmītra's*) body thrilled with joy, and his eyes were dimmed with tears (*cf. ib., so. 29, 1, p. 104*, पुलक नहु, *and do. 821, 2*, पुलक गात); *ib., ch. 322, 1*, केकि-कण्ड-सुति-खानस अङ्गा, (*Rām's*) body was of the lustrous darkness of a peacock's neck; *Gīt., Ar. 4*, सुन विवाह, कमनीय कम डर, वन सीकर सीधे सीवरे अङ्ग, His arms were large, and charming his shoulders and chest, and the drops of sweat caused by exertion were glistening on his swarthy body; *K. Rām., Ut. 143*, मया अङ्ग, मदेन अङ्ग, सक्त अङ्ग पर, Har (*i.e. Sib*) has ashes (*smear'd*) on his body, is the crusher of the Love-god, and lives perpetually as a recluse; *Hn. 4, 5*, सुमरि सुमरि रति रङ्ग जन जन पुलकित अङ्ग, Every moment that I remember those love's delights, my body thrills; *Misc. 64*, सेवत सेवत सुख वल वारे, तनिको (= तनिक + उ) न अङ्ग उवरे धो, Though (*the Kāuravas*) exhausted the strength of their arms in diligently pulling (*the clothes of Drūpadi*), they could not uncover the smallest part of her body; *Padm., ch. 676, 2*, हों सेहों धौलागिर गोरा, उरों न डारे, अङ्ग न मोरा, I Gorā shall play the roll of Dhālāgīr (*or Dēvalagīr*); on their trying to move me, I shall not move, nor turn my body; *H. song*, जब से वह बाँका सजीला दिख को है भाषा ऊषा, अङ्ग लगता ही नहों, सुरवाँ, मेरा बाषा ऊषा, Since that handsome swain has won my heart, my food, O friends, no more agrees with me; *Coll. (Bh.)*, अङ्ग कामि गेह, वरस वरस का चोरन, It is already spent, what would have been the good of keeping it (*after Fallon*); *Gīt., A. 86*, अङ्ग जगद छिडे वारे ते कवनामव सुत प्यारे, The dear, kind-hearted children (*i.e. Rām and Lakhan*) have taken (*the horses*) into their affections from their childhood; *Bih. i, 7*,

जब जाडु हुडन, डे सचि, तव कन अङ्ग लगवहों, Then the cold will leave me, O friend, when my husband embraces me; *Bid. 44, 4*, वानक सुवन जगद अङ्ग, Thou wearest ornaments of another woman; *B. Rām., 12*, चम्पक परवा अङ्ग मिडि बणित सुवाए, The neoklaes of champak flowers, as it comes into contact with (*Sitā's*) body, blooms more than ever (*for it knows that when it withers it will die on Sitā's heart*); *Bih. v, 8*, अङ्ग में अङ्ग मिहार बाँचि वरी विरचानहों, Embracing each other and placing the arm on the pillow; *Coll. (Bh.)*, बडरिया में सुसुकारवें कि अङ्ग मोडु के वैदे, Tell the daughter-in-law that she should sit modestly; *Mag. 34*, कचवाँ से चहँड है दू, मोरी, अङ्ग पतरी जैसे कुँयाँ में देहों जोर, Whence dost thou come, fair lady (*who art*) as slender as the rope (*which*) I see in the well; *ib. 54*, तोडि तिरिबवा तो अङ्ग के साँकरि, वैदे के दिख हो पडताव, Thy wife surely is slender (*enough*), why then is thy heart discontented? °*Rām., Bā., chh. 56, 1*, गँधे मचा-मनि और मङ्गल अङ्ग सब चित चोरहों, (*Rām's*) comely figure, with the large gems knotted in his head-dress (see *Gr. §. 1326*), ravished all hearts; *Gīt., Bā. 105*, मङ्गलमय दोड अङ्ग मनोहर पणित पूनरी पीत पिहोरी, Delightful were the figures of the two (*i.e. Rām and Sitā, as bridegroom and bride*) and charming, (*as seen*) with his yellow shawl tied (*with the marriage knot, see Gr. § 1331*) to her coloured veil; *K. Rām., A. 14*, जोवन उमङ्ग अङ्ग उरित उदार है, The transport of youth (*i.e. of Rām, Lakhan, and Sitā*) is clearly visible in their figures; *Bih. xiii, 4*, कैसी विवाह, विव, बडु जिब कैहों, जे अङ्ग सुभाव वतावँड रे, Thou hast married, O Sib, thou hast done very right, (*but*) describe (*to me*) her figure and disposition. °*Rām., A., ch. 274, 5*, रौरे अङ्ग जोन जग को है, Who is there in the world worthy of being your seconder? *Figuratively Bin. 57*, देव, देवि सत सङ्ग जिज अङ्ग, सी-रङ्ग, भव मङ्ग कारण सरन सोक चारी, O God, O Sri-rang, allow me (*to live in*) the company of good men, (*which is*) thy body, (*and*) which causes the severance of (*all*) earthly attachments and removes (*all*) the troubles of those who have taken refuge within it (*comm. सरन here = सरनागत*); *Coll. (Bh.)* ज वमार अङ्ग चोए चौर किडु कविचो न करिहें, He is my friend, and will never do me any (*ill turn*). °*Rām., A., ch. 289, 5*, त्रिवा अहुपव अङ्ग अघार, (*Rām's*) mercy and grace has filled my (*ichole*) soul (*or my whole being*); *Coll. (Bh.)*, अङ्ग लगव के वा, तिरावँड मत, Eat carefully (*lit. applying your mind*), don't throw (*anything*) down (*Had. Dy.*). °*Rām., Bā., ch. 12, 6*, सुख न एक उ अङ्ग उपाज, मन मति रङ्ग, मनोरथ राज, I (*i.e. Tul'si Dās*) know no means of succeeding (*in composing the Rāmāyan*) in any respect, (*for*) my mind is a beggar, (*while*) my purpose is royal; *ib., A., ch. 226, 8*,

सकल अङ्ग. उत्तम सुराज, A king perfect at all points; *Gīt., Bā. 90*, कमठ कोरु दिम-दकि सकल अङ्ग सजम करु प्रह बाहु, O tortoise, O boar, and O elephants of the quarters, being on the alert in every respect, do service to the Lord (by holding the earth steady); *Bin. 22*, मोरव सब दुम अङ्ग (*Kāshī or Banāras* is) a place of pilgrimage well furnished in every respect; *Dōh. 313*, एक अङ्ग जो सनेह, ना निवि दिन चातिक नेह, If one's affection is concentrated on one particular, then his affection is fixed on it night and day, like that of the chatik bird (which is said to live on rain-drops only; the same idea is expressed in the following), *Bin. 65*, एक अङ्ग सग सजम, Difficult is the narrow path (*lit.* the one-sided road, *i.e.* the single devotion to Rām; *comm.*, एकाकार त्रिति or एकाङ्गी त्रिति, single way of living, like that of the papihā bird); *K. Rām., Ut. 69*, सब अङ्ग हीन, सब साधन विहीन, सब बचन महीन, हीन कुल करदति हीं, I am destitute in all respects, devoid of all resources, defiled in mind and speech, and deprived of caste and business; *ib. 155*, चाहे न बनङ्ग करि एकौ (= एक + उ) अङ्ग माँगने को, Cupid's foe (*i.e.* *Sib*) does not desire to beg one particular. *Bin. 41*, हीन सब अङ्ग हीन हीन महीन अचौ अबाध, I am thoroughly poor, destitute of all grace, wretched, defiled, and sinful; *ib. 99*, हकी महीन हीन सब ही अङ्ग हुलसी घो हीन हान को, I Tul'si Das am deceitful, defiled, destitute of all grace, and the most wretched of the wretched; *ib. 170*, सकल अङ्ग, पर विमुक्त, नाच, सुच नाम की ओदहर है, All other service, not directed to thy feet, O Lord, is a taking shelter in names merely with the mouth; *ib. 225*, कै सुनि हानि दुभाव, न रझौ चित, जो चित सब अङ्ग बाधे, Or though one, hearing of the kindness of the Lord (*i.e.* Rām), should not keep in mind him (*i.e.* Rām) who befriends those that have vainly exhausted all (other) means of salvation, (*yet will I, Tul'si Dās, remember him*). *10Hb. x, 9*, सोरठ मोरठ चौ गढ़पाह, अङ्ग अङ्ग बाण्ड नेपाह, From Sōrath, Bhōrath, and Gaṛh'pāl, from Ang (or Bihār), Bang (or Bengal), they came, and from Nēpāl; *ib. 39*, जे जेह सकल, सकल जेह अङ्ग, विचलल अङ्ग अङ्ग तेवङ्ग, The victory was to the strong, to the wicked was the defeat; scattered were (the men of) Ang, Bang, and Tailang.

[*Skr. अङ्ग neut., Pā. and Pr. अङ्ग neut. (Sapt., vs. 309, nom. plur. अङ्गिं Hēm. i, 93), Ap. Pr. अङ्ग masc. (Hēm. iv, 332, where it is treated as a neut., but the term. अ is a mere shortening of the masc. term. जो, and the change of gender, so common in the Ap. Pr., is accounted for by Hēm. iv, 445); most Gds. अङ्ग, S. अङ्ग masc., but M. and G. अङ्ग neut., Kn. बाङ्ग or बाङ्गा neut. (body). In the sense of the Jain Anga or Sacred Book it occurs in Uv. § 2, Nāy. §§ 8-10. The Pr. form of the phrase अङ्ग निवच to be embraced occurs in Hēm.*

iv, 332, अङ्गिं अङ्ग न निविचउ, not embracing one another. S. has अँगल endearment, caress, and अँगली one who shows endearment, loving (S. Dy., p. 55), which seems to be connected with the B. phr. अङ्ग उगाप्र.]

✓ अङ्गकार *ang'kar*, *Tbh., v. tr.*, to receive, to accept. *Exam., Bin. 239*, जा को हरि द्विद हरि अङ्गकसौ, सो सुवनि मरौ, Whom Hari (*i.e.* Rām) has definitely made his own, he is full of (all) virtues, (*the comm. has अचानो सिचौ, made his own*). See ✓ अँगिर *āgir*.

(*The word has only been met with in the above-cited passage.*)

[*Skr. अङ्गीक, base अङ्गीकर, whence corrupted अङ्गकर.*]

अङ्गद *angad*, (old obl. अङ्गरदि *angadahi*), *Te., subst. m.*, 'an armlet worn on the upper arm (*syn.* विजाचउ); 'the name of a monkey who assisted Rām. He was a son of Bālī, the monkey king of Kis'kindā, and a nephew of Sugrīb (Rām., *Ki.*, ch. 6), whom Bālī had exiled. Rām, having killed Bālī, placed Sugrīb on the throne and made Angad his co-regent (or *juh'rāj*, Rām., *Ki.*, do. 11, 2, ch. 12, 9). Out of gratitude Angad went with Hanumān, Nal, Nil, and other monkeys (hence called *Angadādī*) in search of Sitā (Rām., *Ki.*, ch. 23). Having discovered her in Laykā, Angad was sent by Rām as ambassador to Rāban, to demand the restoration of Sitā (Rām., *Ln.*, ch. 18). In Rāban's court an angry dialogue ensued, which culminated in Angad's famous wager (Rām., *Ln.*, ch. 33): राम प्रवाप ससुनि कपि कोपा । समा माँज पन करि पर रोपा ॥ जौं मन चरन सकसि सठ डारौ । फिरहिं राम, सीता में चारौ ॥ *i.e.*, As the monkey thought on Rām's power, he waxed wroth; he planted his foot firm in the assembly and offered this wager: 'If thou canst stir my foot, thou wretch, Rām will take flight and I lose Sitā.' This is a very favourite incident with the poets (e.g., *Dōh. 516, Sat. vii, 76, Misc. 64, Padm., ch. 678, 7*). After Rāban's destruction and Rām's return, Angad went back to his own country (Rām., *Ut.*, do. 19). *Comp.*, अङ्गरदि (= अङ्गर-वदि) Angad and the other monkey heroes (*see above*; *K. Rām., Ki. 1, Su. 31*); अङ्गर-पन Angad's wager (Rām., *Ln.*, ch. 34, 13). *Exam.*, *Gīt., Bā. 43, 2*, पडंपी अङ्गर चाव शिरव पहिच-चाव, (Rām wears) a wristlet, an armlet, and a beautiful neck-chain on his heart. *Misc. 64*, राबन सजा मजा अमिमारौ अङ्गर चरन परे सो, नेवनाह कोठी पड-वीरा नमिचौ (= नमिच-उ) न चरन चडे सो, When in Rāban's great and very mighty assembly Angad put down his foot, Mēgh'nād and ten millions of powerful heroes could not move his foot one whit; *Padm., ch. 678, 7*, निव चामहिं मोरा रव कोपा, अङ्गर सरउ पाई

सुरै रोषा, Gōra waxed wroth on the battlefield in front of them, and, like Angad, planted his foot firm on the ground; *Rām., Ln., ch. 37, 3*, रघुं राम चङ्गरुषि बुद्धावा, चार वरन पङ्कज विर नावा, Hither Rām called Angad, and he coming bowed his head to (*Rām's*) lotus-like feet.

[*Skr. चङ्गरुः; as above in all Gds.*]

अङ्गन *angan* (1), *Te., subst. m., (poet. अङ्गन āgan, m.c., Padm., ch. 206, 1), the same as अङ्गन āgan, q.v.* Exam., *Rām., Ln., chh. 13, 4*, सङ्ग्राम-अङ्गन दमट घोषणि, राम वर-निचरणि वने, On the field of battle the warriors are conspicuous (through their numbers), slain by the multitude of Rām's arrows; *ib., chh. 31, 4*, सङ्ग्राम-अङ्गन राम चङ्ग अनङ्ग वड सोमा लक्ष्मी, On the field of battle Rām's body displayed the beauties of the bodyless one (*i.e., the love-god, a pun*) in manifold ways; *Padm., ch. 206, 1*, जल विदोष जल जीन दुरेखा, जल इति वाद अङ्गन मरुं नेखा, Just as fish are distressed through separation from water, (when) being pulled out of the water they are brought into the courtyard.

[*Skr. अङ्गनम्, Pr. अङ्गनं (Hēm. i, 30); as above possibly in all Gds.*]

अङ्गन *angan* (2), *obl. plur. of अङ्ग अङ्ग, q.v.*

अङ्गना *ang'nā, Te., subst. f., a woman.* Exam., *K. Rām., Ut. 145*, अरध अङ्ग अङ्गना, नाम जोगीष जोगपति, In one half of his body (*Sib*) is a woman (*i.e. Pārbati*), and his name is Jōgis, (*as being*) the lord of the jōgī (*or ascetics*); *ib. 154*, नाम बामदेव, दाहिनी सदा, अपङ्ग रङ्ग, अरध अङ्गना, अनङ्ग को मरुह दे, (*Sib's*) name is Bām'dēb, he is always gracious, his delight is solitude, in one half of his body he is a woman, he is the destroyer of Anang (*i.e., the love-god*); *Kan. 17*, जनेरे जर्वा जावि के जावि बावेँ नवी अङ्गना, सो वनी गीत गावेँ, Numerous young women who came there to ask alms sang sweet songs.

[*Skr. अङ्गना; as above possibly in all Gds.*]

अङ्गनि *angani, old obl. plur. of अङ्ग अङ्ग, q.v.*

अङ्गा *angā* (1), *poet. for अङ्ग अङ्ग, q.v.*

अङ्गा *angā* (2), *Tbh., subst. m., 'the same as अङ्गरुवा āgar'khā, q.v. (Grs. § 729); '(N. Bh.) bits of old cotton padding in a quilt (Grs. § 731); '(Tirhut) a kind of black bearded rice (Grs. § 972).* Exam., *Coll. (Bh.)*, अङ्गा के दाम हीरुल जाव, Please let me have the price of the old cotton. See अङ्गा āga.

[*Skr. अङ्गः, Pr. अङ्गो, Gd. अङ्गा. P. has अङ्गा coat.*]

अङ्गार *aggār, Te., subst. m., the same as अङ्गार āgār, q.v.* Exam., *Mth. Rām., Ln. 60, 5*, कपि-दल बाण्डल सगर वार, रिपु-दल वृक्ष-राशि अङ्गार, The army of monkeys has come across the sea upon the army of its foes, like burning coals upon a heap of cotton.

अङ्गि *angi, (f. अङ्गिनि angini), Mth. and poet. for अङ्गी अङ्गी (1), q.v.*

अङ्गिरस *aggiras, the same as अङ्गिरा angirā, q.v.*

अङ्गिरा *angirā, अङ्गिरस aggiras, Te., subst. m., the name of a saint to whom many of the hymns of the Rig-bēd are attributed. He was one of the seven Mahar-khis or great Rikhis, and also one of the ten Prajāpatis or progenitors of mankind. As an astronomical personification he is Brihaspati, the regent of the planet Jupiter, or the planet itself. According to one account, he was the son of Uru by Āgnēyī, the daughter of Agni; another account makes him born out of the mouth of Brahmā. Exam., Mth. Rām., Ut. 2, 2, अवि अङ्गिरा बामदेव सन विरमल वरुच विदेव, Atri, Angiras, and Bām'dēb, all (of whom were) saints of clear discrimination.*

[*Skr. अङ्गिरः or अङ्गिराः; as above possibly in all Gds.*]

अङ्गी *angi* (1), *Te., adj., com. gen., (Mth. and poet. अङ्गि अङ्गी, subst. f. अङ्गिनी angini, Mth. and poet. अङ्गिनि angini), 'having a limb or limbs; 'having a body, bodily, corporeal. Exam., Coll. (Bh.)*, विराट-रूप मगवान अङ्गी ईवन, सौ, सगे इमि समुद्रादि उच के अङ्ग पाटन, God in the form of Birāt possesses limbs, and heaven, earth, sea, etc., are his limbs.

[*Skr. अङ्गी; as above possibly in all Gds.*]

अङ्गी *angi* (2), *Tbh., subst. f., a bodice, jacket. The word is generally used in its long form अङ्गीया āgiyā, q.v.*

[*Skr. अङ्गीया, Pr. अङ्गीया, Gd. अङ्गी. S. has अङ्गी, both with the meaning of bodice and of an allowance of one anna in the rupee (S. Dy., p. 55).*]

अङ्गीकार *angikār, अङ्गिकार angikār (poet. अङ्गीकारा angikārā), Te., subst. m., 'agreement, acceptance, acquiescence, concession, submission; 'avowal, confession; 'promise. Phr., अङ्गीकार करव, v. tr., to accept, receive, agree to, consent, concede, admit, submit, be willing. Exam., Rām., Bā., ch. 98, 4, वारवती तप कोच अघारा, करुत नाचु अब अङ्गीकारा, Pār'bati has performed excessive penance; so do now accept her; K. Rām., Ut. 13, नाम तुलसी, ये भोदे धान, ते कवाके हाव विर अङ्गीकार ईरे भुदे दनावाच को, My name is (the pure)*

Tul'si, but my condition is impure, yet calling me his servant, he has received me, (*who am*) such a great impostor; *Rām., Bā., do.* 193, 1, बापवि अङ्गीकार करि मन महँ कीच विचार, Submitting to the curse (*Rāban*) thought within his heart; *Chan.* कुरम-राज सब धरनी-मार, काशकूट दर-दर विचार, बहुबाण नव जलधि, उदार त्याग न दुपुख अङ्गीकार, The king tortoise bears the weight of the earth, the deadly poison is diffused in Sib's throat, the submarine fire floats on the liberal ocean, (*thus*) good men are never willing to desert (*their protégés*).

[*Skr.* अङ्गीकार; as above in most *Gds.*, but *S.* बापिकार or अङ्गिकार, both as a *subst.* and as a *verb* (*S. Dy., p.* 56).]

अङ्गुर *aygur*, अङ्गुल *aygul*, *Te., subst. m.,* a finger's breadth, equal to about two-thirds of an inch, or to the combined thickness of eight barley-corns; four finger-breadths are called a *chāṁū*; twelve finger-breadths make one span (*bittā*), and two *bittās* or four *chāṁūs* make one cubit (*hāth*), (see *Gr.* §§ 1489, 1490). See अङ्गुरी *āguri*.

[*Skr.* अङ्गुल; as above possibly in all *Gds.*]

अङ्गुरि *ayguri*, अङ्गुलि *ayguli*, *Te., subst. f.,* the short and less commonly used form of अङ्गुरी *āguri*, *q.v.* *Exam., Ukh., Act.* 2, निरवि अनिरुध रूप मन युनि, अङ्गुरि देख देवाच बो, Seeing Anirudh, she thought over his form, and pointed him out with her finger.

[*Skr.* अङ्गुलि; as above possibly in all *Gds.*]

अङ्गुल *aygul*, the same as अङ्गुर *aygur*, *q.v.* (*Gr.* § 1489). *Exam., Rām., Ut., do.* 79, 2, दुग अङ्गुल कर नीच सब राम रुजविँ मोचि मान, Two fingers' breadth, sir, was all the distance between me and the arms of *Rām*; *K. Rām., Ki.* 1, बारिँ चरन के अपेट बाँपे विपिठि गो, उषके उषकि बारिँ अङ्गुल अचलु गो, Pressed by the pressure of (*Hanumān's*) four feet the earth was flattened down (*to hell*), and as he leaped off (*to Laykā*) the mountain sunk (*into the earth*) four finger-breadths.

अङ्गुलि *ayguli*, the same as अङ्गुरि *ayguri*, *q.v.* *Exam., Rām., Bā., ch.* 124, 3, चित्तव जो लोचन अङ्गुलि लाँपेँ, प्रगठ लुनल सचि नेचि के नाय, (*Men*) who gaze through their fingers placed before their eyes, and to whom the moon appears to be doubled.

अङ्गुष्ठ *aygushth*, *Te., subst. m.,* 'the thumb; 'the great toe. *Exam., Mth. Rām., Ki.* 9, 6, दुनि हचि चरन अङ्गुष्ठ उगाय, हस जोजन अचलु वे जाय, As he heard this, he smiled, and applied his great toe (*to the bones, and kicked them, so that*) they fell down at a distance of ten leagues; *Git., Ut.* 17, 3, दुजग अङ्गुष्ठ, अँगुली

बविरल, बहुक चरन नव जोनि-जगमगनि, Beautiful was (*Rām's*) great toe, and his toes were close, and the slightly red sheen of his nails was of glittering brightness.

[*Skr.* अङ्गुष्ठ; as above possibly in all *Gds.*]

✓ अँच *āch*, अच *ach*, (*pr. pts.* अँचत *āchat*; अँचल *āchal*; अँचव *āchab*; अँचे *āchai*), *Tbh., v. intr. and v. tr.,* (*W. Bh. and Bw.*), the same as √अँचाव *āchāv*, *q.v.* *Exam., Rām., Bā., ch.* 361, 2, अँचे पान सब काहन पावे, Having rinsed (*their mouths*) they all and every one received *pan* (*to chew*); *Git., Ar.* 17, 7, रघुवर अँचर उडे, सेवेरी करि प्रनाम कर जोरि, *Raghubar* (*i.e. Rām*) having rinsed (*his mouth*) arose, (*while*) the *Sewari* paid reverence with folded hands. *Krish.* 57, मनो मकरन्द अँचे रवि के अचि, सावक सोर न जायो रो, As a bee does not wake up a little child, (*when*) it eagerly sips the nectar (*from its face*). *Ag.* iii, 45, वैठि विवर निधि मापसिधि, अचर पानि, फलु चार, Having entered the cavern and met with the ascetic (*i.e., the holy woman Swayamprabhā*, see *Rām., Ki., do.* 24), (*Hanumān*) drinks water and eats fruit.

[*This is a secondary derivative root from the Skr.* √आचम् (= आ + चम्), *cl. I,* आचामति, which in *Gd.* assumes the form √अँचाव (*q.v.*; cf. *Hēm.* iv, 226, 397, and *Gd. Gr.* § 351). The latter, happening to coincide in form with *Gd.* causal roots in आच (*e.g.* √कराच cause to do), is popularly mistaken for a causal, and from it, by the rejection of the apparently causal suff. आच, the new primary root √अँच is derived. On the shortening of the initial आ, see the remarks under art. अ a (6), आच० being changed to अच or अँच (see *Gd. Gr.* §§ 143—146). See also the remarks on derivation under art. √अँचव and √अँचाव.— Besides *W. Bh. and Bw.*, this very reduced form of the root occurs only in *H.* √अच and *Bg.* √अँच; the other *Gds.* have only the longer forms √अँचव or √अँचाव, *q.v.*]

अचक *achak*, (*str. f.* अचका *achākka*), *Tbh., subst. m.,* unexpectedness, unpreparedness, suddenness, accident, chance. It has been only met with by us in the *instr. case* अचक सेँ *achak se*, used adverbially, unexpectedly, unawares, suddenly, accidentally, by chance (*Mth. Gr.* § 201). See अचका *achākā*, अचक *achāk*, अचक *achānak*, अचक *achān'-chak*.

[*Der.?* Apparently a compound of the *neg. pref.* अ and चक. The latter is probably a corruption for चिक, and apparently derived from a compound root (*Gd. Gr.* § 353) चिक, connected with *Skr.* चिन् and √क to make known. *G.* अचक or अचुक, *M.* अचक.]

अचकान ach'kan, Tbh., subst. m., a long loose coat buttoning right down the front (Gr. § 729). It is like a dressing gown, and is worn over the chap'kan.

[Der. ? B. and H. चकन.]

अचकारी ach'kari, Tbh., subst. f., wantonness, lasciviousness, obscenity, indecency (especially in speech). See चमारी ach'gari.

[Derived from the Skr. compound चावच and कत्या, lit. doing that which is unspeakable, i.e. obscene; with pleon. suff. क, Skr. चावचकत्या, Pr. चावचकट्या or (by false analogy) चोचकट्या (see Hēm. i, 172), hence Gd. * चोचकटो or (shortened) चकटो (Gd. Gr. § 26) or चकटो or B. चकर (Gd. Gr. § 103). The intermediate Gd. form with ट is still preserved in the M. adj. चकट, obscene, indecent.]

अचका ach'ka, (f. चकी ach'ki), Tbh., adj., the same as चिक achik, q.v. Exam., चकी दुग्गी दे ईं, Give a little dry tobacco (Ās. Gy.).

[A corruption for चिका, str. f. of चिक, q.v.]

अचका ach'ka, Tbh., subst. m., str. f. of चक achak, q.v. Only met with in the instr. or loc. चके or चका में unexpectedly (Ās. Gy.). Exam., Coll., (Bh.), चका में पकर लिचके, They caught him unawares or unpreparedly. See चका ach'ka.

अचगरी ach'gari, Tbh., subst. f., a modification of चकारी ach'kari, q.v. Exam., Krish. 235, 'जाति पाँति जो करी चगरी' वह कहि दुतवि चिरावति, (Jasumati) upbraids her son (Krish'n), saying, 'What (art thou indulging in) wanton speech with (people of thy own) caste and lineage'!

अचङ्गा ach'gā, Tbh., subst. m., (Mg.) a stage, a shelf (B. Gr., III (Mg.), p. 87).

[Der. ? Said by Pandits to be a corruption of चङ्ग, from Skr. चङ्ग.]

अचञ्चल ach'ñchal, Ts., adj., com. gen., (subst. f. चञ्चला ach'ñchalā), not moving to and fro, immovable, firm, fixed, steady. Exam., Rām., Bā., ch. 242, 4, जने निहोपन बार चञ्चल, मनकें सकुचि निनि तजेउ दिगञ्चल, His beautiful eyes became immovable, just as if Nimi, in confusion, had given up the winking of his eyes.

[Skr. चञ्चल; as above in all Gds.]

अचढ़ acharh, Tbh., adj., com. gen., unriden, hence of a horse unbroken. Exam., Anon., (Mth.), नचि केरु, पिठ चढ़ न जीन, जोड़ा चढ़ कचाव नजीन, A young horse which has not been trained (and) on whose back a

saddle has never been fastened, is called acharh; Coll., (Mth.), जो चढ़ नकी करेन चहि, He acts like an unbroken horse.

[Derived from √चढ़ and neg. suff. च a (4). It appears to be the same as the H. चनचढ़, spelt चनचढ़ in H. Dy.]

अचन्ताहर ach'tāhar, Tbh., subst. m., (E. Mg.) the man who stokes the fire in a sugar boiling-house (Gr. § 303). See चन्ताचा ach'wāhā.

[Derived from √च (q.v.) and the Mg. verbal termination ताहर (q.v.). See also the remarks under चन्ता.]

अचतुर achatur, Ts., adj., com. gen., (subst. f. चतुरा achatura), not dexterous, inapt, inactive, stupid. Exam., Coll., (Bh.), दूँ बड़ु अचतुर देखि परन्तारैठ, जे अपनी चावि चाप करत बाईठ, You appear to be very stupid, in that you yourself do yourself harm.

[Skr. चतुर; as above possibly in all Gds.]

अचन्ना ach'na, Tbh., subst. m., (E. Bh.) the stick used as a poker in a sugar boiling-house (Gr. § 303).

[Derived from the Skr. √चा-कृ, through a secondary radical form चा-कृ (probably the base of the future tense, see H. R., p. 40), which appears in Pr. in the form चाच or चार or (contr. and disaspirated) चंच (3 pers. sg. चाचर or चारर or चंचर, Hēm. iv, 187). Hence the Skr. word चाकृचन् or (with pleon. क) चाकृचकन्, a stick for pulling about or poking, would take in Pr. the form चंचचन्, whence comes the Gd. चन्ना. Similarly the Skr. word चाकृच would turn into Pr. चर or चंच and Gd. चैच or चैच, which last, however, is now only met with in compounds, such as चैचन्ताहर and चैचन्ताचा, one who wields a poker (q.v.). Similarly Skr. चाकृचक: becomes Pr. चंचचो, Gd. चचा, which occurs in the compound चुकचचा, one who pokes the fireplace (q.v.). Comp. the B. √चैच to pull, M. √चाक.]

अचपल ach'pal, Ts., adj., com. gen., 'wayward, unruly, obstinate; *unsteady, restless, inconstant; *frisky, sprightly, vivacious. Exam., Coll., (Bh.), 'जो गौ के बच्चा इन जो अचपल उन पड़ु रचना, The calf of that cow seems to keep obstinate and dumb. *Coll., (Bh.), मोर हरिचना देखि अचपल पाटे कि प्रक और बेचल जाहि रचना, My boy is so restless that he won't sit still in one place.

(The word is not commonly used with the second and third meanings.)

[From the Skr. चपल; with the intens. pref. च a (5), q.v. P. चपल.]

अचंपला *áčh'palā*, Ts., *adj.*, (f. *अचंपली* *áčh'palī*), *str.*
f. of *अचंपल* *áčh'pal*, q.v.

अचंपलाहटि *áčh'palāhāṭi*, Ts., *subst. f.*, 'restlessness, inconstancy, unsteadiness; *unruliness, obstinacy, waywardness; *friskiness, sprightliness, vivacity.

[Derived from the Ts. *अचंपल* by the Tbh. suff. *आहटि*; therefore a hybrid formation. See *Gđ. Gr.* § 284.]

अचंपली *áčh'palī* (1), *fem.* of *अचंपल* *áčh'palā*, q.v.

अचंपली *áčh'palī* (2), Ts., *subst. f.*, the same as *अचंपलाहटि* *áčh'palāhāṭi*, q.v.

[Derived from *अचंपल* by the Prs. suff. *इ* forming *abs. nouns.*]

अचम्पन *áčh'man*, Tbh., *subst. m.*, the act of rinsing the mouth before or after a meal, or before a religious ceremony (by way of purification). See *अचम्पन* *áčh'man* and the tats. *आचमन* *áčhaman*.

[Skr. *आचमनम्*, Pr. *आचमन्* or *अचमन्*, *Gđ.* *अचमन*. See the remarks under art. *अ* a (6); also those under *√अचाम्*.]

अचम्पनी *áčh'manī*, Tbh., *subst. f.*, (Bh.) a spoon for throwing water on the Lingam, used in worshipping the idol (*Gr.* § 774).

[Skr. *आचमनिका*, Pr. *आचमनिका* or *अचमनिका*, *Gđ.* *अचमनी*. See the remarks under *अ* a (6). Cf. S. *आचमनाह* the palm of the hand full of any liquid (*S. Dy.*, p. 15).]

अचम्भव *áčhambhav*, Ts., *subst. m.*, 'concr., something wonderful, a wonder, marvel, miracle, prodigy; **abs.*, wonder, astonishment, amazement (in this sense only in the phr. *अचम्भव करव*). Phr. *अचम्भव मानव* *lit.* to consider (something to be) a marvel, to be astonished or amazed at something (constructed with the acc. of the object of wonder); *अचम्भव करव* *lit.* to make a marvel of something (i.e. look upon it as a marvel), to be astonished or amazed at something (constructed with the abl. of the object of wonder). Exam., 'Krish. 70, *हरदास*, प्रहृष्टं वदति अचम्भव त्रीणि तिलकं कर्णं पादे, *Sūr Dās* (says), O Lord, this indeed is a wonderful thing, whence did you get the three marks (on your face)? *Rām.*, Ln., ch. 68, 8, *दास तेज प्रहृष्टं वदति समाना*, *हर इति वदति अचम्भव माना*, His (i.e. *Kumbh'karan's*) soul entered the Lord's mouth, (and) all the gods and sages were amazed at it. **Coll.*, (Bh.), *वदु अचम्भव के बात वदी के महन्ती कां वेड से महत्त जनने*, It is a matter of great astonishment that a fish gives birth to a man. See *अचम्भो* *áčhambhō*, *अचम्भो* *áčhambhō*.

(The word has not been met with by us as an *adj.*, though it may occasionally be so used by the vulgar.)

[Derivation uncertain; possibly identical with Skr. *अचम्भवम्* any extraordinary event, though the change of *च* to *अ* is quite exceptional. The nearest analogy is the change of *च* to *ह* (e.g. Pr. *हृत्पदो* for Skr. *हृत्पदः* *Hēm.* i, 49, 265, B., Bg. *दानार्थं* for Skr. *दानार्थः*). The opposite change of *अ* or *ह* to *च* is common enough (see *Gđ. Gr.* § 11). Perhaps the S. and Kn. forms point to an influence of the Arabic on the change.—H. and P. *अचम्भा* or *अचम्भा*, G. *अचम्भो*, M. *अचम्भा*, Kn. *अचम्प* or *अचम्पा*, S. *अचम्भ* (Ar. *أحمر*), N. *अचम्भ* (N. L. 2, 47).]

अचम्भो *áčhambhō*, a *contr.* of *अचम्भव* *áčhambhav*, q.v. Exam., *Padm.*, do. 280, 1, *देवत रणे अचम्भो जोगी वृत्ति न चाव*, The Jōgī kept looking at the miracle, (but) the elephants (which had been whirled up to the sky) did not come down again. See *अचम्भो* *áčhambhō*.

अचम्भो *áčhambhō*, a *Bh. cor.* of *अचम्भो* *áčhambhō*, q.v. Exam., *Gōp.* 11, *मन्त्रार्थं मे सोचत पादे वराम्भन के सोचकुन्वा*, 'कवन रे अचम्भो जोर गेडे!' The Brāhman boy thinks in his mind, 'what a wonderful thing has come to pass!'

अचर *áčhar* (1), Ts., *adj.*, *com. gen.*, *lit.* immoveable, devoid of the power of locomotion; in this sense never used, but only in contrast with *चर* (see the compounds below) in the sense of 'insentient, unconscious, devoid of sensation or consciousness (*syn.* *अज्ञ*); hence, 'unintelligent, devoid of intelligence or understanding, foolish, stupid. Comp., *चर-अचर* (*Sat.* iii, 47) or *अचर-चर* (*Rām.*, Bā., do. 94, 1; *Bin.* 46) or *चराचर* (= *चर-अचर*, *Git.*, *Ut.* 38, 8), *lit.* moveable and immoveable, hence sentient (*men, animals, but excl. superhuman beings*) and insentient (*trees, minerals, etc.*) creation (*syn.* *अज्ञ चेतन्य*, *comm.* to *Bin.* 203), or wise and foolish people. Phr., *चर चर अचर* the sentient and insentient creation (*Bin.* 91; *Rām.*, Bā., ch. 115, 8). Exam., *Rām.*, A., ch. 134, 2, *वरसि चरव रज अचर सुषारी*, Touching the dust of (*Rām's*) feet, insentient creatures were gladdened; *Bin.* 203, *चौदवि चौदह-सुवन-अचर-रूप गोपाह*, The fourteenth lunar day (reminds us that) *Gōpāl* constitutes the fourteen worlds and the insentient creation; *Bin.* 46, *अचर-चर-रूप हरि हरव-गत हरवदा वसत इति वासवा-रूप दीजे*, 'Hari, as constituting the whole insentient and sentient creation, is all pervading and existing at all times,' such fragrant incense (of praise) you should offer (to him); *Rām.*, Bā., ch. 115, 8, *चर अचर मान नर देवा*, सकल करहिं पर पञ्च देवा, Sentient and insentient creatures (i.e., animals as well as trees and

minerals), nāgas, men, and dēbs, they all do service to (Rām's) lotus-like feet; *Gīt., Ut.* 38, 8, चौदह दुखन चराचर हरखित चाए राम राज-बाजी, (All) the sentient and insentient creatures of (all) the fourteen worlds rejoice that Rām has come to his capital. **Rām., A., ch.* 229, 8, होत न दुखत भाव मरत को, अचर अचर चर अचर करत को, There is not to be found in the (whole) world a disposition like Bharat's, who makes the foolish wise and the wise foolish, (the comm. of the *Lakh'nāū* edition, however, interprets who causes the solid to dissolve (द्रवि चडे) and the dissolving to become solid (जड़ोवन)); *Rām., Bā., do.* 94, 1, 2, सजीव जग, अचर चर, बारि पुबच, सब नाम, ते निज निज मरवाह नजि मये सबसु कस काम, Whatever living creatures are in the world, whether fools or wise, whether men or women, or whatever else they may be called, they all, abandoning their own natures, came under the influence of love; *Sat.* iii, 47, महु, तुलसी, सोवादि कइ रहित मज-सुत अम, मव आहुजेय जाहु महु मन चर अचर करत, Do thou worship—(says) Tul'si Dās—(Rām whose name consists of) the initial (letter रा ra of राशि mass, a syn.) of (the word) 'ōgh' together with the final (letter न na of द्योन ether) which belongs to the five elements, whose power renders Bhava (Siḍ) immortal, and the unintelligent mind, intelligent. See अचर achal.

[*Skr.* अचर; as above in all *Gḍ.*]

अचर áchar (2), *Ts., adj., com. gen., the same as अचर achal, q.v.*

[*Skr.* अचर; the difference between अचर (1) and अचर (2) is that the former is derived from the *Skr.* अचर, but the latter from the *Skr.* अचर; the र of the former is original, while that of the latter is a mere *B. provincialism* for ऋ; the former occurs only with a specialised technical meaning, but the latter is used with its original and more general meaning. It may be added that the two *Skr.* अचर and अचर are themselves ultimately identical.]

अचरज acharaj, आचरज achar'j, *Ts., (I) ad., com. gen., marvellous, astonishing, wonderful, extraordinary. Exam., Sat.* iv, 45, अरग-सुमन अचरज चर चाचर अचरज (fem.) नाम, Oh marvellous thing! the fool wants to obtain an ornament made of the flowers of heaven (see also *Rām., Bā., ch.* 168, 6 आचरज बचानी marvellous accounts).

(II) *subst. m., 1 con., a wonderful thing, a wonder, marvel, miracle, prodigy; 2 abs., wonder, astonishment, surprise. Phr., 1 अचरज मानव (San. 55), v. tr., lit. to consider (something to be) a wonder, to wonder at, to be astonished at; 2 अचरज चाग्रव (Rām., Bā., ch. 134, 4) or अचरज हागव (Rām.,*

*A., ch. 38, 1), or अचरज चोगव (Padm. 449), v. intr., (lit. the coming or being of astonishment, hence) to be astonished, to be surprised, to wonder (with the dat. or obl. f. of the person affected with the feeling). Exam., Misc. 14, जमुना के नीरे नीरे धेनु चराने, बन्धी में कुह अचरज गावे, On the banks of Jamunā's stream thou tendest thy cattle and playest something wonderful on thy flute; *Padm., ch. 68, 3, देखि कहु अचरज अममहा, तरवर प्रक चाचर है चहा, He saw something marvellous and portentous, a large tree was coming along walking; Rām., Bā., ch. 131, 8, सब प्रसङ्ग मोहि कइउ पुरारी, हुनि-मन मोह सो अचरज मारी, Tell me the whole story, Purārī, for it is a marvel that a saint's mind should be filled with passion; ib., A., ch. 188, 1, नहिँ अचरज सुग सुन बलि चारै, केहि न हीन रघुबीर बड़ाई, It is no wonder, it has been so for ages, who is there whom Raghubir (i.e. Rām) did not exalt? ib., A., ch. 200, 2, सब तुहार अचरज नहिँ, दाता, It is not wonderful that thou shouldst act thus, O son, (lit. this action is no miracle of thine); Misc. 28, अचरज प्रक देखा रे भाई, निरगुन प्रक सगुन सो चारै, One miracle I have seen, O brother, the transmundane god has become incarnate; *Sat.* ii, 50, काक-सुता पिब ना करै, सब अचरज बड़ पाव, तुलसी, केहि उपदेश हुनि जननि पिता घर जाव, This is a great marvel, the cuckoo makes no nest (in which to lay his eggs)—(says) Tul'si Dās—; by (lit. hearing) whose advice, then, does he (when hatched) go to the abode of his father and mother? *K. Rām., Su.* 20, तुलसी, सुनौ न जान बलिब वरपी समान, अति अचरज किबौ केवरी कुमार हैं, Tul'si (says), we have never heard with our ears (that) water (can be as inflammable) as clarified butter; Kēsari's son (i.e. Hanumān) has done a great miracle; *ib., Ut.* 72, अति ही चमाने अहुरागत न राम पर, बड़ एतो बड़ो अचरज देखी सुनौ सो, The fool who, hearing or seeing so great a miracle, does not conceive a love for Rām's feet, is utterly wretched; *Rām., Bā., do.* 118, 1, बहरि कइउ, कववा-वतन, चौह जो अचरज राम, Tell me again, O gracious Lord, what miracles Rām performed; *Rām., Bā., ch. 176, 2, जागेउ त्रिप अममचउ विद्याना, देखि मयम अति, अचरज जाना, The king awoke when the morning had not yet broke, and, seeing himself at home, was much astonished; San. 55, तेज होत नन तरनि को, अचरज जानत होर, तुलसी, जो पावी मयो बहर न पावक होर, When the fire of the sun (i.e. passion) gets into the body (of a saint), people are astonished (for, says) Tul'si Dās, that which has become (cool like) water cannot again become (hot like) fire? **Rām., A., ch. 215, 8, सब अमम अचरज प्रति-पाना, जहु सब कुनि कइ-तर जाना, There was the same delight and astonishment in every village, as though the tree of paradise had sprung up in the desert; *Padm., do.* 449,****

2, अचरज मयो सवन कर्षे, मर इति कमलविं मेठ, All were amazed (on seeing that) a meeting of the moon with the lotus was taking place; *Rām., Bā., ch. 134, 4*, इति सव मे मम अचरज बाबा, On hearing it, every one's mind was astonished; *ib., A., ch. 38, 1*, बाब हमरिं बड़ अचरज लाग, To-day we are greatly surprised (at seeing Das'rath not rise at the usual hour).

[*Skr. वाचपेः, with an inorganic sibilant, (from वा and √चर), which perhaps accounts for the loss of it in the modern tats. The Pr. forms are अचरिचं or अचरीचं or अचरिचं or अचरेः, (Hem. i, 58), none of which has survived in Gā. As above in all Gāds., but S. अचरह; G. also अचरत one who is astonished, and अचरति astonishment.]*

अचरधरुआ āchar'dhāruā, अचरधरुआ āchar'dhardūā, —see under अचर āchar.

अचरनवा acharan'wā, the same as अचरवा āchar'wā, *lg. f. of अचर āchar, q.v. Exam., B. Gr., II (Bh.), iv, 11*, नाचि मे सोरने बल्लुषा जो, बरतो अचरनवे बाङ्ग, In it (i.e., my bungalow) my husband would have slept, (while) I fanned him with the skirt of my body-cloth.

[*This is a very vulgar form derived from अचर by means of the pleon. suff. न, identical with the Pr. suff. व (Hem. ii, 165). This makes अचरना, of which अचरनवा is the long form.]*

अचरवा āchar'wā, अचरवा achar'wā, *Tbh., subst. m., lg. f. of अचर āchar, q.v. Exam., Bais. 7*, अंगना जोहारत मोरा उड़ल अचरवा, रामा, While sweeping in the yard (of my house) the skirts of my cloth flew away, O Rām!

अचरवा āch'wā, अचरवा ach'wā, *Tbh., subst. m., str. f. of अचर āchar, q.v. (Grs. § 741). See also Index to Mth. Ch., s.v. Exam., Mag. 23*, काचे विहु अचरवा बरजे, रंगिचिवा, काचे विहु पतरी पतरी, Why is thy bosom-cloth so loose, fair lady, why is thy body so thin? *ib. 29*, अचरवा जोह मोरी अंगनवा मे छते ने, रचिका मे फाईठ हे करेज, Loosening her bosom-cloth, the fair lady sleeps in the courtyard, and the heart of her lover (*dat. ethicus*) is torn; *B. Gr., II (Bh.), xxiv, 8*, अचरवा उदार मोहरावन ना, Raising my bosom-cloth he bawls (at me); *Sal. 2*, बाल्यपन अचरवा बाङ्गिचि, From childhood I tied on a bosom-cloth.

[*This word is almost entirely limited to the Mg. dialect. It should be carefully distinguished from another अचरवा, which is an obl. form of अचर (q.v.), used with or without a postposition; e.g., अचरवा मे, On my bosom-cloth (B. Gr. II, Bh., xxiii, 6); मोरे अचरवा से, With my bosom-cloth (Sudh. 15); अचरवा छिपेना, I would have hid under my bosom-*

cloth (*Bih. xvii, 1*); अचरवा बहारिनी, I would have swept with the skirts of my bosom-cloth (*Gör. xii, 3*). See the remarks under अंगना āg'nā.]

[*Skr. अचलः or (with pleon. च) अचलचः, Pr. अचलचो, B. अचरा (with र for ल, see Gā. Gr. § 30). H. अचरा, P. अचला, M. अचला (a handkerchief), S. अचिह (a piece of cloth for straining with).]*

अचरिया āchāriyā, अचरिया achāriyā, *Tbh., subst. f., lg. f. fem. in a dim. or endearing sense of अचरवा āch'wā, q.v. Exam., B. Gr., II (Bh.), vii, 3*, नाचि रे नीचे काँधा मोरी परेवा अचरिया, Between the two (i.e., Ganges and Jamunā) Kādhā (i.e. Kriśh'n) seizes hold of my dear little bosom-cloth; *ib. vii, 4*, जाईठ जाईठ काँधा हमरि अचरिया, Let go, let go, O Kādhā, my dear little bosom-cloth!

अचरुती āch'ri, अचरुती ach'ri, *Tbh., subst. fem. of अचरवा āch'wā, with the force of a diminutive or of endearment. (Grs. § 766). Phr. अचरुती पाओ or अचरुती पओ or sometimes (elliptically) only अचरुती, an ornament tied to the border of the bride's body-cloth (Grs. §§ 766, 1331).*

अचल achal, (old dir. f. अचल achal), *Te., (I) adj., com. gen., (subst. f. अचला ach'la), lit. not moving, immoveable; *met. immoveable by opposition, i.e. unconquerable; or unremovable by death, i.e. alive; or unshaken by vicissitudes, i.e. firm, confirmed, established, enduring; or unchangeable, unalterable by fate, and with many other varieties of meaning; *mentally or morally, imperturbable, constant, (syn. थिर, opp. विचल). Exam., Rām., Ut., ch. 73, 5*, नौकाएह चलत जग देवा, अचल नोच-वच बापुचिं देवा, People on board a ship see the world moving, and in their delusion suppose themselves to be not moving; *ib., Ar., ch. 7, 15*, इति मयु नाँह अचल जोर वैसा, The sage, becoming immoveable, sat down in the middle of the road; *ib., Bā., ch. 30, 5*, ध्रुव सगलाचि जपेठ हरि-नाहू, पाचेठ अचल अमुपन ठाहू, Dhruva in his trouble called upon the name of Hari, and (thus) obtained an immoveable, incomparable station (in the heavens). **Rām., Bā., ch. 157, 6*, सुख-बल अतुल अचल सङ्गाना, Unequaled in strength of arm, and unconquerable in battle; *ib., Ki., ch. 10, 2*, अचल करीं, महु राचळ प्राणा, I allow thee (i.e. Bāh) to live, keep the breath of your body; *ib., Ut., do. 85, 4*, काच वचन मम मम पर करेठ अचल अहुराग, In deed, word, and thought, exercise an unshaken devotion to my feet; similarly *Gīt., Ut. 35, 2*, अचल प्रतीति unshaken faith; *Sat. iii, 96*, अचल वचन unshaken word; *Rām., A., ch. 68, 8*, अचल अविवात unshaken or enduring happy married life; *ib., A., ch. 29, 9*, अचल विपति enduring

calamity; *ib.*, *Bā.*, *do.* 95, 2, अचलु सनाधि enduring trance; *Gīt.*, *Su.* 6, 4, अचलु असीव enduring blessing; *Hb.* viii, 6, अचलु विचार firm opinion; *Rām.*, *Su.*, *ch.* 23, 1, अचलु राज firmly established rule; *Gīt.*, *Bā.* 2, 1, अचलु मयेव कुल राजु the family and the kingdom have been secured; *Rām.*, *A.*, *ch.* 271, 6, विधि प्रपद्य अच अचलु अनादी, The illusion of the Creator is thus unalterable and eternal; *Chan.*, अचलु रङ्ग कर पक्षिण पक्षि देव अक्षयित अपमर्दिं चाधि, Observe with your own eyes what lasting and inartificial colours are in birds' wings. ³*Rām.*, *Ar.*, *ch.* 40, 7, अद-विकार-जित अमव अकामा, अचलु अक्षिणन दुषि दुष-धामा, Saints are victors over the six disturbing influences, sinless, passionless, imperturbable, poor, chaste, and contented; *ib.*, *Ln.*, *ch.* 77, 9, अमल अचलु मम चोम अमाना, His pure and constant soul stands for a quiver; *Sat.* i, 5, वो देवत तुलसी प्रमठ अमल दु-अचलु प्रचलु, Him (*i.e.* *Rām*) Tul'sī perceives clearly as the pure, all-constant, and mighty; *Sat.* iii, 96, अरा अराअर अम अचलु, अचलु न विचलु दु-बीर, (*Rām*) is firm like the earth and the mountains,—not changeable, but constant in his promises.

(II) *subst. m.*, 'a mountain; 'a name of Sib; 'a symbolical name of the number seven. *Exam.*, ¹*K. Rām.*, *Ln.* 55, अरत को कुचलु अचलु जापौ अक्षि है, (*Hanumān*) has gone and brought back with him good news from Bharat and the mountain (*on which the curing herb grew*); *Pārb.* 8, 4, अचलु-दुना नहु अचलु अवारि कि जोअर, The daughter of the mountain (*Himālaya*) remained (*firm*) like a mountain, for can a wind shake it? *Similarly*, *Hb.* v, 28, 46, गोवर्धन अचलु the mountain Gobar'dhan; *K. Rām.*, *Uṭ.* 136, अचलुअचलु अचलु the mountain Ohitrakūt. ³*Pārb.*, *chh.* 13, 1, पुर अरअर अर अरअर अचलु अचलुअचलु, Sib, the Destroyer, rejoiced in his heart at the tumult in the city. *See* अचर *achar* (2).

[*This word is also said to have the meaning of 'an old man' (Hd. Dy.), lit. decrepit, unable to walk; but this is doubtful; we have not met with it in that sense.*]

[*Sk.* अचलु:; *P.* अचलु, *G.* अचलु or अचर, *M.* अचलु or अचलु or अचर, *B.* अचलु, *S.* अचलु, *H.* अचलु or अचर.]

अचलु *achalū*, *old dir. f.* of अचलु *achal*, *q.v.* *Exam.*, *K. Rām.*, *Ki.* 1, आरिहूँ अरत के अयेव चाधि विपिदि गो, अचलु अचलु आरि अचलु अचलु गो, Pressed by the pressure of (*Hanumān's*) four feet, the earth was flattened down (*to hell*), and as he leaped off (*to Layka*) the mountain sunk (*into the earth*) four finger-breadths.

[*Sk.* अचलु: *Pr.* अचलु, *Ap. Pr.* अचलु (*Hēm.* iv, 331).]

अचलु *āch'la*, अचलु *ach'la*, *Tbh.*, *subst. m.*, *str. f.* of अचलु *āchal*, the same as अचर *āchar*, *q.v.*

✓अचव *āchaw*, अचव *achaw*, (*pr. pts.* अचवत *āch'wat*; अचवत *āch'wal*; अचवत *āch'wab*; अचवे *āchāai*; *prec. imper.* अचवत *āchāiya* (*Rām.*, *A.*, *ch.* 111, 1); *Bw. pret.* अचवो *āchayō*), *Tbh.*, *v. tr.*, (*Bw. und W. Bh.*), the same as ✓अचव *āchāv*, *q.v.* *Exam.*, ²*Coll.*, (*W. Bh.*, *Ās.*) रस अचवत वा, He is sipping the juice; *Rām.*, *A.* 222, 7, जो अचवत मीतर्दिं विप तेरे, आरिण वायु-अना जिन्द शीरे, Those kings who merely sip (*kingly power*) are maddened by it, unless (*they be guided*) by a council of good men. ³*Rām.*, *A.*, *ch.* 111, 1, एक अचलु अरि वाचर्दिं पानी, 'अचरव नाय,' अचर्दिं विदु पानी, One brought a pitcher full of water, and with tender voice said (*to Rām*), 'Drink, my Lord'; *Dōh.* 306, आच पचीअरि प्रेम को दुन रे तुलसी दाव, जो अचवे अलु अक्षि को अरिअरि अरि उ नाय, Listen ye, (*says*) Tul'sī Dās, to the infatuated thirst of the papīha bird, which, abstaining for four months, drinks only of the rain-water (*that falls*) in Swātī, (*the rainy season lasts four months and stops in Swātī, or the latter half of October; see Grs. § 1084; the rain of Swātī is considered most precious, and fabled to be the only sustenance of the papīha or chātik or the sparrow hawk; see another reading of this verse in Sat. i, 96*); *Gīt.*, *Ln.* 11, 4, अच अच-अक्षि अचो अचो अचो अचो अचो है, This ocean (*the sons of Sagar*) have dug out, (*the devas and dātyas*) have churned, (*Hanumān*) has leaped over, (*Rām*) has bridged over, (*and Agasty*) has drunk up; *Krish.* 74, अच अच अच अच अचवत है, ते अच अच अचिअरौ, Those who continuously drink nectar with their mouths, how should they carry (*lit. be possessors of*) poison? ⁴*Coll.*, (*W. Bh.*, *Ās. Gy.*) अरिअर अचवेला, He is smoking his water-pipe (*made of the shell of a cocoanut*). *See* ✓अच *āch*.

[*This is deterioration of the fuller form ✓अचव (q.v.), produced by a confusion similar to that in the case of ✓अच; see the remarks s.v. The form अचव being looked upon as a causal, has been treated as such, and subjected to the shortening process of the element वाच to which the causal suff. अच is liable in Prakrit (see Hem. iii, 150, also i, 67). Thus, just as Pr. admits both अचिअरौ and अचिअरौ set up (Sk. आरिअर, caus. of ✓अच), अचविअर and अचविअरं gratified (caus. of ✓अच), etc., so from Pr. आचविअरं or Ap. Pr. आचविअरं (*Hēm.* iv, 397) is formed, by false analogy, the form Ap. Pr. आचविअरं sipped, whence comes Ap. Pr. ✓अचव or Gd. ✓अचव (see the remarks under art. अ a (6)). See also the remarks on derication under art. ✓अच and ✓अचव.—This form of the root also occurs in H. and M., viz. H. अचव, M. अचव or अचव. The proper B. (*Mth.*) form is अचव.]*

अचन्वन āch'wan, Tbh., subst. m., the same as अचमन āchaman āch'man, q.v. See अचमन āchaman.

[Skr. अचमनम्, Pr. अचमन्, Ap. Pr. अचमन् (see Hēm. iv, 397) or अचमन् (see art. अ a (6)), Gd. अचमन्.]

अचन्वाव āch'wāv, (pr. pts. अचन्ववेत् āch'wāvāt, Bh. and Mg. अचन्वावत् āch'wāvāt, अचन्वावित् āch'wāvīt; अचन्वावोत् āch'wāvōt; अचन्वावत् āch'wāvāt; अचन्वावे āch'wāvai, अचन्वावत् āch'wāvāt), Tbh., caus. v. of अचान āchāb, q.v. Exam., 'Rām., Bā., chh. 13, 4, अचवाद् दोहे पान, गवने वाच जहँ जा को रझौ, Having helped them (with water) to rinse (their mouths), they gave them betel, (after which) they went each to where his dwelling was. *Pārb. 15, 2, पूजि दोह, मधु-परक अमिय अचवावत्, (Himāwant) paid his respects (to the guests) and gave them nectar to drink as the honey-offering.

अचन्वाहा āch'wāhā, Tbh., subst. m., Mg., the same as अचन्ताहर āch'tāhar, q.v. (Grs. § 303.)

[Derived from अच and the suff. वाह. The latter is the Skr. वाहकः one who carries, Pr. वाहको, Gd. वाहा.]

अचाका āchākā, the same as अचका āchakkā, q.v. It is used adverbially, suddenly, unexpectedly. Exam., Padm., ch. 549, 1, दिनहिँ रात अच परी अचाका, भा रवि अच अच रच हाँका, (Owing to the dust) on that day night fell so suddenly that the sun set and the moon hastened on her chariot.

अचाचक āchāchak, Tbh., adv., suddenly, unexpectedly, unawares. See अचानक āchānak, अचक āchak.

[Apparently a reduplication of अचक. S. has अचाचेति, Ml. अचाचेत or अचकचेत, G. अचोत्.]

अचानक āchānak (1), Tbh., adv., suddenly, unexpectedly, unawares. Exam., B. Gr., I (Intr.), Fable 1, अचानक जोहिँ सँ बड़न्का मोतीक दाना अचन्वावत्, Suddenly a large pearl (lit. seed of pearl) came forth from it; Hn. 12, 4, हरि अचानक अचानक बहिँ, Drawing (the bow of thy eyebrows) strike me unexpectedly. See अचानकचक āchān'chak, अचाचक āchāchak, अचाका āchākā, अचक āchak.

[Derivation doubtful; probably a comp. of the neg. pref. अ and अचक, and the latter apparently some derivative from the Skr. अचि or अचि or अच, such as अचेत or अचन or अचन, which in Pr. would be अचेत, अचन, अचन, and in Gd. might contract to अच. The final क might be a pleon. suff. As above in all Gds.]

अचानक āchānak (2), Tbh., subst. m., the name of a place in Tūrhut. Exam., Kan. 18, रामपडी नैँ हूच करि

पडौ अचानक जाव, Marching away from Rām'patī they arrived at Achānak.

अचानकचक āchān'chak, Tbh., adv., the same as अचानक āchānak or अचाचक āchāchak, q.v.

[Probably produced by a confusion of the two synonymous forms अचानक and अचाचक.]

अचाव āchāv, अचाव āchāv (pr. pts. अचववेत् āchāvāt, Bh. and Mg. अचावत् āchāvāt or अचावित् āchāvīt; अचावोत् āchāvōt; अचावत् āchāvāt; अचावे āchāvai or अचावत् āchāvāt), Tbh., v. tr., 'to cleanse or rinse the mouth before eating or after eating, or before a religious ceremony (by way of purification); it is done by sipping a little water from the palm of the hand and spitting it out again; (in this sense the verb is used absolutely, 'water' to be understood); *to sip; *to drink; *idiom. (with गरिबर, तमाकू, etc.) to smoke. For examples see under the W. Bh. and Bw. forms अच āch and अचव āchav.

[Skr. अचवम् (= अच-व), I. cl. अचावति, whence Pr. अचाव, Ap. Pr. अचाव (see Hēm. iv, 397) or अचाव (see Hēm. iv, 226), whence Gd. अचाव (see art. अ a (6)). From अचाव are formed by false analogy the two der. forms अच and अचव, see s.vv. H. has अचा and Bg. अचा.]

अचार achār (1), अचार āchār, (poet. अचार āchārā, old dir. अचार āchārū, poet. अचार āchārū), Tg., subst. m., 'deed, action, act (opp. अचन word and विचार thought, see Dōh. 411); *practice, usage, custom, manner of life, occupation; *conduct, morals; *religious practice or ceremony; (from the Hindū point of view there is no essential difference between practices, social, moral, or religious; all being equally regulated by the śāst'rs or sacred books). Exam., 'Dōh. 411, अचन विचार अचार तन मन करतव हल हृति, तुलसी कोँ हूच पारवे, If what is to be done with the body or the mind be defiled with deceit, in word, thought, or deed, what peace—Tul'sī Das (says)—can you (expect to) find? *Sat. vii, 34, बड़ हूत, बड़ रचि, अचन बड़, बड़ अचार बेचोचार, इन कोँ मसुड मनारयो, अच अमान अचार, Having many children, many desires, much talk, many usages and practices,—to consider (all) these to be good, that is unparalleled folly, (see a slightly different version in Dōh. 490); Rām., Ut., ch. 87, 1, एक पिता के विपुल कुमारा, जोहिँ अचक हूच सोह अचार, One father has many children, and, theirs are different characters, tempers, and occupations. *Rām., Bā., chh. 18, 3, अच अच अचार भा अचार, अरम दुनिव नहिँ जाना, So corrupt had morals become in the world, and righteousness was no (longer) heard of with the ears; K. Rām.

Ut. 97, कलि-काल विचार अचार बरी, जहिं छजे कइ धन-दुख को, The Kali age has destroyed (all) good thoughts and good conduct, the (people being) blatant fools do not mind anything. 'Rām., Ut., ch. 114, 10, जब तब ब्रह्म जस नियम अपारा, ते बुनि कइं छुन धरम अपारा, Those grand duties of prayer, penance, fasting, and self-restraint, the Sruti (i.e. the Bēds) teaches as meritorious religious practices; Rām., Bā., ch. 329, 8, दुइं कुल-दुख सब कोन अपारा, The two family priests performed all the ritual ceremonies.

[Skr. आचारः; as above in all Gds. On the shortening of the initial अ see art. अ a (6). The tadbh. Pr. आचारो (Aup. § 78) has not survived in Gd.]

अचार achār (2), Tbh., subst. m., pickles. Phr., अचार करव or अचार जिकासव, fig. to beat to a pickle, to beat severely, beat to a jelly (Hd. Dy.). Exam., B. Gr., I. (Introd.), Conversation 18, (p. 31), जोड़के बस-रुई अचार के देव, Give me a few (young green mangos) for pickling.

[Probably from Skr. अच hot, pungent, with the intens. pref. अ (see under art. अ a (5)). Skr. अचिचयः, Pr. अचचो, Gd. *अचोड़ or *अचोड़, whence अचार. Or it may be connected with B. चाड़ or चाड desire, relish.—G., P., H., अचार, S. अचार, Sgh. अचार.]

अचारण्य achār'j, अचारजे achārj, आचारण्य achār'j, आचारजे achārj, Ts., subst. m., 'a spiritual guide, a religious leader; *a family priest (syn. पुरोहित, Grs. § 1347); *one learned in sacred lore, a learned paṇḍit. Exam., Coll., (Bh.), सुकरन्ती दैत्य के अचारण्य पाडे, Sukr' is the spiritual guide of the Dātyas. *Coll., (Bh.), आज जोन करे के बा, अचारण्य के बोखारिठ, To-day I have to perform the hōma (sacrifice), call the priest. *Das Kumār Charitr' (by Bihārī Lāl) अचारण्य जन मिछी सिखलावा, निरखि विपति छुन अतिदुख पावा, The learned paṇḍits together taught the son, and the king observing him was greatly pleased.

[Skr. आचार्यः; as above possibly in all Gds.]

अचारा achārā, poet. for अचार achār (1), g.v.

अचारी achārī, Tbh., adj., com. gen., fit for pickles; hence, subst. (sci. नाँड़), a pickle-jar (Cr., p. 32). [Derived from अचार (2) by means of the sec. der. suff. ई (see Gd. Gr. § 256); P. अचारी.]

अचारु achārū, poet. for अचार achār (1), g.v.

अचिक achik, (str. f. अचिका achikā or अचिका ach'kā (g.v.), fem. *की), Tbh., adj., com. gen., very little, inconsiderable (of quantity); see A. G. For an example see under अचिका ach'kā.

[This word has a strange derivation. Its original form is रचिक or रचिका, whence by the elision of the initial र r it becomes अचिक or अचिका, and may still further be changed to इचिक or इचिका. To these forms एक one may be added idiomatically; similarly क or का may be omitted; so that we have the following series of forms:—रचि एक, रचिका एक, रचिक or रचिका; अचि एक, अचि का एक, अचिक or अचिका; इचि एक, इचिका एक इचिक or इचिका. The original form रचि or रचि के is the conj. part. of the √रच to contrive, and means having contrived, having made a shift. It is commonly used in precative sentences, and thus assumes the meaning of a little,—which meaning is emphasised by the addition of एक. Thus we have the word used in Bhoj. 46, 3, रचि एक आपन भैया देहू जगार, lit. contriving a little wake up your brother; or in Bhoj. 45, 20, इचि एक सोदिवा देखावैठ, lit. contriving a little show me his body. Similarly Bh. Coll. अचिकी छरन्ती दे ईठ means lit. contriving a little give me dry tobacco, hence kindly give me a little dry tobacco. The conj. part. रचि के appears to have been gradually turned into an adj. रचिक with a regular lg. f. रचिका, f. रचिकी, meaning a little. With regard to the loss of the initial र r, which is uncommon in Bihārī, the Rang'pūrī dialect may be compared, in which it is almost always elided, e.g., चाँचिते for रचिते to cook. See Rg. Gr., p. 189. See also Bhoj., Addenda, p. 61.]

अचिन्त achint, Ts., adj., com. gen., what cannot be thought, inconceivable, past comprehension. Exam., Coll., (Bh.), परमेस्वर के सकति अचिन्त बा, The power of God is past comprehension.

(This word does not occur with the meaning thoughtless, heedless, given to it in the H. Dy.)

[Skr. अ-चिन्तः; as above possibly in all Gds.]

अचिर achir, (old obl. अचिरिचि achirahī), Ts., adv., not long, before long, soon. Exam., Hn. 7, धैरज अचर रऊ, अचिर निखत पऊ, Have patience, before long the Lord will meet thee; Vaish. xviii, 6, विपद विभव दुख विर नहिं, अचिर निखत छुन चारे, Misfortune and wealth are both not enduring, soon the essence of all good (i.e., the summum bonum, or Krish'n) will meet thee; Mth. Rām., Bā. 119, 4, अचिरिचि पुनि दुख हे अचिपाठ, But soon, O king, there will be happiness.

[Skr. अ-चिरम्; as above in all Gds.]

अचीर achīr, Ts., adj., com. gen., without clothes, unclodded, undressed, naked. Exam., Padm., ch. 30, 5, कोर सो दिगम्बर अचीर नाँगे, Some again are Digambars (a kind of naked Jain monks), unclodded and naked.

(The Benares edition of the Padm. has the false reading अचिरम्.)

[Skr. अ-चीरः; as above possibly in all Gds.]

अचुत achut, अच्युत achyut, **Ts.**, *subst. m.*, he who cannot fail, the unfailling, imperishable, eternal. (*The word is properly a general adj., but is now used only as an epithet of Krish'n or Bish'n or God.*) **Comp.**, अच्युतानन्द (= अच्युत-आनन्द), the Eternally-happy-one, an epithet of Bish'n or Krish'n. **Exam.**, *Misc.* 28, 5, चौदह सुवन पलक में हाड़े, अच्युतानन्द सन ही नचारे, (*Krish'n*) overturned the fourteen worlds in the twinkling of an eye, the Eternally-happy-one is removed far above all.

[*Skr.* अ-च्युतः ; as above possibly in all Gds.]

अचूक achūk, **Tbh.**, *adj., com. gen.*, unfailling, unerring, sure. **Exam.**, *Chan.* सनद सनद, सरोज-सुधि, निज मनन वान अचूक, Close fast, O lotus-faced one, the unfailling arrows of thy eyes; *ib.*, बाहि बेनाथ न जाय कदापि, विरधि विरधित देखु अचूक, The natural disposition (of a person) and 'hemāy' (a kind of foot disease) never disappear; created as they are by the Creator, you see, they are unerring (in producing their effects).

[*Comp. of the neg. pref. अ and चूक a failing, error. The latter is derived from a compound root चूक, corresponding to Skr. चुन्-कृ ; see Gd. Gr. § 353. The word अचूक therefore is ultimately identical with अचुत, q.v. G. and M. अचूक ; not noticed in other Gds.*]

अचेत achēt, (*poet.* अचेता achēta, *old dir.* अचेतु achētū), **Ts.**, (I) *adj., com. gen.*, 'naturally and permanently) devoid of sensation or consciousness, insentient, inanimate (*syn.* जड़ or अचर or आचर, *opp.* चेतन, चर, चञ्चल); 'accidentally and temporarily) unconscious, senseless, fainting, swooning; 'morbidly or ecstatically) deprived of one's proper senses, out of one's senses, beside one's self, at one's wit's end, bewildered, confused (*syn.* विकल, see *Padm.*, ch. 457, 2, or आकुल); 'devoid of intelligence or experience or design, foolish, ignorant, artless, simple (*syn.* अम्याज); 'wanting in attention, unmindful, forgetful, thoughtless, heedless, careless. **Exam.**, 'Han. 32, देवी देव दहज महुज मुनि सिद्ध नाग, जोडे वड़े जीव जेते, चेतन अचेत जे, Goddesses, gods, demons, men, sages, saints, and nags, whatever beings there are, great or small, sentient or insentient; *Ag.* v, 34, त्रिपा-सिन्दु प्रसु सिन्दु सन माँगेउ पनु, न देत; विनय न मानवि जीव जड़, हाटे नँवधि अचेत, The Lord (who is) the ocean of mercy, asked the ocean to make a way for him, but it refused; (*for*) inanimate creatures pay no heed to prayers,—the insentient only submit to threats. 'Rām., *Bā.*, do. 187, 1, नचो यनास अचेत जे, मरै न विप्र प्रसाद, Senseless (*Mēgh'nād*) sunk down into the nether world, (*though*) he was still alive by the Brahman's blessing; *ib.*, *Bā.*, do. 161, 2, सोजत आकुल सरित सर, जड़ विदु मचेंच अचेत, They kept searching in distress for a stream or pond, and

were fainting for want of water. 'Rām., *A.*, do. 77, 2, बनि विप्र-सुव-चरन प्रसु पल करि सचदि अचेत, Having revered the feet of the Brāh'mans and Gurus, the Lord departed, they all being beside themselves (*with grief*); *ib.*, ch. 308, 7, चडे जाहिँ सन जोग अचेता, All the people went away beside themselves (*with grief*); *ib.*, *Ln.*, chh. 26, 10, उदिनन कपीस सचेत जडे सकल वीर अचेत, All the warriors, including Lachhiman and the monkey chief (*Hanuman*), were at their wits' end; *K. Rām.*, *Ln.* 36, तुलसी, सन हाँक दसानन देत, अचेत जे वीर, जो वीर चरे, *Tul'si Dās (says)*, there *Dasānan (i.e. Rāban)* gave a shout, (*whereupon*) all the warriors grew bewildered, none (*lit. who*) could maintain his courage; *Ag.* iii, 18, राम उलसत वन वन विकल पिरत, सीव सुधि डेत, सुवन सयुन विखाद वड़ अचुम अनिद अचेत, Rām and Lakhan in bewilderment wander from wood to wood, making search for Sita, and, beside themselves with grief, by reason of the great misfortune and calamity, they seek for some good omen. 'Rām., *Bā.*, do. 37, 2, सुसुख नचौं तड, बासपन तव बति रहेँ अचेत, I had no understanding of it (*i.e. of the story of Rām*), (*as*) I was then in my childhood, and was quite unintelligent; *Bin.* 83, हरिकाई बीबी अचेत (*fem.*), (*My*) childhood passed in simplicity. 'Padm., ch. 346, 5, पित अचेत जडु पाडी भोजी, Her heart was careless as that of an artless girl; *Ag.* v, 43, राबन भाद जगार तव, 'कहाँ प्रसु अचेत,' Rāban then waked up his brother (*Kumbh'karan*), (*saying* :) 'Where is your devotion (to me), you fool?' *Coll.*, (*Bh.*), अचेत नापित हाडे करेँठ, देखेंठ ना बीक, Why are you acting like a fool; can't you see properly? (*Hd. Dy.*); *Coll.*, (*Mg.*), दे सुदुनक अचेत, से जी में बाण्ड, से बकलक, The heedless fool babbles away just what comes into his head (*Hd. Dy.*).

(II) *adv.*, with similar meanings to the above, unconsciously, confusedly, foolishly, heedlessly. **Exam.**, *Coll.*, (*Bh.*), देसन अचेत घोड़ा बँकलक कि हरिका पिचा जेद, He drove the horse so heedlessly that the child was run over.

[*Skr.* अ-चेतस् (*nom. sg.* अचेता); as above probably in all Gds.]

अचेतन achētan, **Ts.**, *adj., com. gen.*, a synonym of अचेत achēt, q.v.

[*Skr.* अ-चेतनः ; as above probably in all Gds.]

अचेतु achētū, *old dir. f. of अचेत achēt, q.v.* **Exam.**, 'Sat. ii, 99, बाण्डि मरु को पान करि बाण्डि चीत अचेतु, तुलसी, विविध प्रकार को दुख उतपति वर हेतु, Having himself taken a draught of wine, (*man*) himself becomes deprived of his senses; this—*Tul'si Dās (says)*—is the cause of the rise of manifold kinds of trouble. 'K. Rām., *Ut.* 82, मोद मरु मात्यो, रात्यो कुमति कुमारि चीँ,

विषारि वैद लोभ हाव, पावरो चचेतु है, Intoxicated with the liquor of worldly enjoyment, and strongly attached to the vile women of my wicked intellect, in disregard of the (dictates of the) Bēds and the reproach of men, I have become an exceeding fool (like Ajāmi!).

अचेता achēta, poet. for चचेत achēt, q.v.

अचेष्ट achēṣṭ, Ts., adj., com. gen., motionless, paralysed.

Exam., Mth. Rām., A., ch. 24, 21, निव चचेष्ट नदि उमरुदि घोर, सुन्दर नवन सुगल वद जोर, The king, paralysed (with sorrow), did not hear the cries (of joy), but tears flowed from his two closed eyes.

[Skr. चचेष्ट; ; as above possibly in all Gds.]

अचेतन achētan, a corruption of अचेतन्य achētanya, q.v.

अचेतन्य achētanya, Ts., adj., com. gen., a synonym of चचेत achēt, q.v.

[Skr. अ-चेतन्य; ; as above probably in all Gds.]

अचैन achān, Tbh., adj., com. gen., restless, uncomfortable, ill at ease (used principally in W. Bihār.). Exam., Mth. Rām., Ar. 50, 1, परमावन्द विघोर अचैन, The Supremely-happy-one (God) is inconsolable through separation (from Sitā).

[A comp. of the neg. pref. अ and चैन ease, comfort, q.v.]

अचौना achāuna, Tbh., subst. m., (Mg.), the masc. form of अचौनी achāuni (q.v.), or अचमनी achāmani, q.v. (Gr. § 774).

[Skr. आचमनः, Pr. आचमनचो, Ap. Pr. आचमनच, whence contr. and shortened Gd. अचौना. See Gd. Gr. § 122. See also the remarks under अचमन.]

अचौनी achāuni, Tbh., subst. f., the contr. N. Bh. form for अचमनी ach'mani, q.v. (Gr. § 774).

अच्छ achchh, for words commencing thus and not mentioned below, see under अच achh. Occasionally these two forms are interchanged with अक्क akkh, अक् अक्, आक् akh, or आक् ākh. Accordingly certain words not found below should be looked up under the latter forms.

(It may be noted as a practical, though not absolute rule, that tats. words are spelt with अ च्च, while taddh. words, such as derivatives from the √अच achh, are spelt with अ च्.)

[The Skr. conj. अ क् is pronounced अ च् or अ च्च, the latter only in the medial position (see Gd. Gr. § 36; also Introd., chap. 4, a). Hence tats. words,

unphon. spelt with initial अक् akṣ, must be looked up under अक् achchh or अक् achh. In Pr. both forms अक् kkh and अक् chh, or अक् kh and अक् chh, occur for Skr. अक् kṣ, (see Hēm. ii, 3, 17). But it is probable that the form अक् kkh (or अक् kh) was the proper prākritic form, while अक् chchh (or अक् chh) always was a sanskritic form, i.e., an attempt of tatsama pronunciation.]

अच्छत achchha, Ts., subst. m., name of a son of Rāban who was killed by Hanumān. Comp., अच्छत-कुमार m., the prince Achchha. Exam., K. Rām., Ln. 22, कावण उचारि अक् मारि वारि वृरि जोन्दी, After devastating the grove and killing Achchha, he (i.e. Hanumān) reduced the army (of Rāban) to dust (see also ib., Ln. 24, Su. 28); Han. 19, अक्-विमरदन कावण मारि इषावण आवण माननिवारो, He (i.e., Hanumān) who, by destroying the grove in order to slay Achchha, became the destroyer of the pride (lit. the face) of Dasānan (i.e., of Rāban); Rām., Su., ch. 18, 7, पुनि पंडप्रउ तैदि अक्-कुमार, Again (Rāban) sent the young prince Achchha.

(In the compound अच्छत-कुमार the word is occasionally found corrupted into अक्क, q.v.)

[Skr. अक्; ; as above probably in all Gds.]

अच्छत achchhat, (poet. अक्क achhat, instr. sg. अक्क achhatā, Bij. l. 80), Ts., subst. m., whole grain of rice, (it is always used of the best fresh rice grain or अरणा ar'wa, Gr. § 963, and it is never used except in connection with religious or semi-religious ceremonies, such as those of sacrifice, marriage, etc.; see Gr., division xii, chap. 1—3, spec. §§ 1319, 1329). Exam., Rām., Bā., ch. 303, 15, 16, अक्क पताक-पठ चामर चार, चावा परम विविध पक्का । कनक-कलस मोरन मनि-जावा परद दूब रधि अक्क मावा, Banners, silken flags, and beautiful 'chāris' covered the very gay bazar, and golden vases, arches, networks of jewels, (heaps of) turmeric, dūb grass, curds and rice, and garlands (said of the street decorations on the occasion of Rām's marriage); ib., Bā., ch., 351, 4, 5, परद दूब रधि पक्क पूवा पान पूनि-पठ मक्क-दूवा । अक्क अक्कुर रोचन हावा मक्कुर मकरि मुक्कणि विरावा, Turmeric, 'dūb' grass, curds, sprigs (of the mango-tree), flowers, 'pān,' betelnut (all of which are) pledges of good luck, rice, blades of barley, 'gō-rōchan' (a yellow pigment for marking the 'tilak'), parched grain, decorated with graceful bunches of the tul'si flower (said of Sumitrā's complimentary gift presented in golden vases on the occasion of Rām's marriage); B. Gr. II, (Bh.), 3, 3, p. 114, रधि अक्क खेर चीता के चक्कवन, Taking curds and rice we apply them to Sitā's (forehead), (said of a marriage ceremony, see Gr. § 1304); Bij. l. 80, अक्क सजावै दिववरवा, With rice I honour the village god (said

of an offering); *Mg., prov.*, चाँदो में चबत ना, चढे चमचो जेरे, In the pot there is not rice (enough for an offering), (and he says): 'Come, my Sam'dhī, let us feast!' (*Hd. Dy.*)

[*Skr. चबतः*; as above possibly in all *Gds.*]

अच्छम achchham, *Ṭs., adj. or subst., com. gen., powerless, helpless, a powerless one, helpless one. Exam., Dōh. 74*, सब हि चमरचहि सुचर प्रिय, चबत प्रिय दितकारि, All things to the powerful are pleasant and dear: to the powerless he is dear who helps him.

[*Skr. चबतः*; as above possibly in all *Gds.*]

अच्छर achchhar (1), *आचर āchhar, poet. अचर achhar, (nom. pl. अचरै achharē, Padm. 350, 3), Ṭs., subst. m., 1 a letter, a syllable, 2 a graphic sign, a character. (According to the Indian theory the consonantal signs of the alphabet always carry the inherent sound of the vowel 'a,' hence the sign क does not signify 'k,' but 'ka'; hence क 'ka' is called an achchhar or 'syllable,' while the mere sign क 'k' is called an aṅk or 'mark'; see the remarks under art. अङ्क aṅk. From this point of view the letters of the alphabet are called achchhar, while mere signs of the alphabet, such as the anuswāra or the visarga, are not called achchhar. Strictly speaking an achchhar is a syllable, i.e., a consonant joined with any vowel, such as क 'ka', कि 'ki', or any vowel by itself, such as अ 'a', इ 'i'; but it is now often used in a looser way to denote a graphic sign or character.) Exam., 1 Bid. 59, 5, मन्दि विद्यापति अचर लेख, Bidyāpatī saith, 'Write the letters (in proper order)'; Rām., Bā., dō. 148, 1, दादर-अचर-मन्त्र हर अपदिं चरित अचरान, They repeat the excellent twelve-lettered charm with (great) devotion, (the charm referred to are the *Skr. words* ओं नमो नमते वासुदेवाय, i.e., Om, salutation to the blessed Vāsudēva; cf. similarly *Bid. 60, 2* लौखि पठाचोखि आचर सान, I have written down the seven letters, (referring to the words कुसुमित जानन, i.e., a grove full of flowers, *ib. 60, 1*); *Sat. vi, 6*, अचर-अचर-रहित जानत हे सब कोर, Every one knows that the anuswār is not counted as a letter. 2 *B. Gr. ii, (Bh.), 31, 3*, कैचो अचर लिखे कचरिया, Write the Kāthī characters in Kaachah'ri; *Dēv., p. 22*, सरकार जो नागरी अचर में बनोवस के बनापूरी और सफार का उकुम दे देई, तो बड़ उपकार होव, If the Government would give an order to fill up clearly all columns (in settlement-statements, from *Prs. خانہ*) in the Nāgarī characters, it would be of great benefit. See अचर akhar, अचर akkhar, आचर ākhar, आँचर ākhar.*

[*Skr. अचरन्*. See the remarks under अचर. As above in most *Gds.*; *S. has अचर.*]

अच्छर achchhar (2), *Tbh., subst. f., an Apsaras or*

courtesan of Indr's heaven. They are the wives of the Gandharbs, and occupy themselves with singing, dancing, and gambling. According to the *Skr. Rāmāyan* and the *Purāns*, they were produced from the churning of the ocean. They have the power of changing their forms and imparting good luck. Sometimes they were despatched by Indr' to the earth for the purpose of leading astray some distinguished ascetic. In the ancient and modern Indian epics and ballads it is their duty to carry fallen warriors to heaven and live with them; thus, e.g., in the *Skr. Mahābhārata xii, 3657*, it is said: "thousands of handsome Apsarases run up in haste to the hero who has been slain in battle, exclaiming 'be my husband.'" The most beautiful among them is Rambhā. (See *Dowson's Class. Dy. of Hindu Mythology, s.v.*, and *J. Muir, Skr. Texts, vols. iv and v, passim*). *Exam., Padm., ch. 602, 1*, सेव करिं दासी चड पाषा, अचर जाहु रन् वैसासा, Maid-servants (stand) round him (and) do him service, as Apsarases attend Indr' in heaven; *ib., ch. 557, 7*, जुने और, बिचो बई तारि, से अचर वैसास विषाई, The heroes fought (in battle); how far shall I describe it; (and as they fell,) Apsarases took them straight to heaven; *ib., ch. 102, 7*, चोदि मौचिं सन कोर न जोता, अचरै बिचो, बिचो गोपीता, No one could surpass her with (the bows of) the eyebrows, the Apsarases hide themselves; there hide themselves the Gōpīs (abashed at seeing the superiority of their rival in their own special art of fascination; गोपीता stands for गोपी for the sake of the rhyme). See अचर ap'chhar.

[*Skr. अचराः* or अचरा, *Pa. अचरा, Pr. अचरा* or अचरा; as above possibly in all *Gds.*]

अच्छर अनन्य achchhar ananya, *Ṭs., subst. m., said to be the name of a poet (Siv., pp. 26, 378). He is said to have lived about Samvat 1710 or A.D. 1654, and to have written in the quietistic style (shānti-ras). Exam., Sin., p. 26*, जीवन की चाषा चो मरन की पिदिर जीं जीं विन चरि-मन्नि जगत जा मत की जोरी है। अचर अनन्य एतो पाटे न पिदिरि जीं जीं, नीं जीं फंजिबति, बावा, डरे, ना फकोरी है ॥ So long as there is the desire of life and the fear of death in the little mind of him who in this world is without the faith in Hari,—Achohhar Ananya (says)—so long as those cares do not cease (*lit. break away*), so long, sir, disgrace flourishes, nor is there any quietism. (The language of this poetry is a species of vernacular *Ūrdū*; पिदिरि or पिदिरि is *Ar. فکر fīkr*; फंजिबति is *Ar. فنجہ فنجہ fañihat*; फकोरी is *Ar.-Prs. فقیری faqīrī*, the life or state of a darwēsh; डरे is the same as डरे or डरे; जोरी fem. of जोरा, *lit. a cummin seed, hence anything small*.)

[*Skr. अचर and अनन्य, two epithets of Viṣṇu or Shiva.*]

अच्छा achchhā, poet. चाहा achhā, (f. चाही achchhi, poet. चाही achhi), Tbh., good, excellent, pleasant, proper. Exam., Grs. § 1454, चाहा सुगुन a good omen; Bhōj. 3, 1, चाहा काम जारी कैव, प्र बेकर, A good deed hast thou not done, O Kēkaī; Dēv. p. 24, जब सरकार उनका चाही तरब समझाए, If the Government will admonish them in a proper manner.

(This word belongs rather to H. usage; the usual B. word is नीमन nīman or नीक nīk, q.v. The form चाहा has only been met with in old Bais'wāri.)

[Skr. अचः clear, transparent, or with pleon. क, अचकः, Pr. अचको (Aup. § 166 अच clear, nom. plur.); B., P., and H. चाहा, O. चाच, G. चाचो, S. चाचो white, clear, but चाचो good, M. and Bg. deest.]

अच्छान्स achchhāns, Ts., subst. m., (geog.), a degree of latitude or longitude. Exam., Coll., (Mg.), वन दुनन्तो हे कि लहा में अचान्स नर हे, I have heard that Lanḡā does not fall under any degree of longitude (i.e., Lanḡā is beyond the world of the Hindūs).

[Skr. अचांसः. This is the only survival in B. and H. of either the primary word अच (अच) in its various meanings of 'aale', 'cube', 'die', etc., or of any of its derivatives.]

अच्छि achchhi, Ts., subst. m., the eye. Comp. अचि-तारा f., the pupil of the eye; अचि-सहेत m., a sign or wink of the eye. See चाँचि ākhi.

[Skr. अचि n., Pr. अचिं n. or अचो m. or अचो f. (Hēm. i, 33, 35); as above possibly in all Gds.]

अच्छी achchhi, Tbh., subst. f., a sneeze. See चौक chhik. Exam., Coll., (Mg.), जब सरनराज चाचीं कैसन, तब सब बेज वतझोव कहन्वक, When the king sneezed, every one said 'May you live long.'

[Cf. चौक for der. and cognate words in other languages; the word is probably an onomatop.; compare the Skr. चिहा.]

अच्युत achyut, Ts., the same as अचुत achut, q.v. Exam., Bin. 10, तय्य चन्य जम्येच अचुत विभो विस मवहन्व सखन डुरारी, Hail, Purāri, who knowest truth, who knowest all things, master of sacrifices, imperishable, the Lord, from thy body is the whole universe born.

[Skr. अचुतः; as above possibly in all Gds.]

अछ achh, for words commencing thus and not mentioned below, see under अच achchh. It should be noted, however, that certain words commencing with अच aohh (e.g., अचय achhāe he is, Bid. 45, 1; अचरन achhāit being, Bid. 3, 4, अचत achhat being, Rām., A., dō. 263, 2, etc.) are inflections of the ✓ अच achh be, and must be looked up under that root. See the remarks under अच achchh.

अछ achh, (pr. pts.; the verb being defective, only the following forms exist, some of which are used in a honorific and others in a non-honorific sense, and regarding which B. Gr. and Mth. Gr. should be further consulted: the pres. exists complete; sing., 1. pers., Mth.-Bhoj. हौं chhāū or हिकौं chhikāū or हिकौं chhikō or हतौं chhatāū or हतौं chhatō; 2. pers., Mth. हौं chhāū (Din., l. 357) or हौं chhō, Mth.-Bh. हे chhē or हिके chhikē or हते chhatē; 3. pers., Mth. अचि achhi (Bid. 79, 13) or poet. अचो achhi (Mth. Rām., Su. 53, 10) or अच chhahū (Sal. 19) or हौ chhāū (Din., l. 150) or हौक chhāūk (Din., l. 110) or हिक chhik (Din., l. 285) or हौक chhik (Din., l. 284), Mth. and Mth.-Bh. हे chhāū (Din., l. 343) or हेक chhāūk (Din., l. 335), Mth.-Bh. हिके chhikē or हिके chhikē or हिकेक chhikēk; plur., 1. pers., Mth. and Mth.-Bh. and Bh. हौ chhi (Din., l. 286), Mth. अच chhia (Hb. ix, 66) or अचि chhiahū or अचो chhiāū (B. Gr. I, fable 14, p. 37) or अचोच chhiāūk (Din., l. 359), or * अचिचि chhiahī or अचि chhiā or अचिक chhiāk or अचोचि chhiāūnhi or अचिचि chhiāūnhi, Mth.-Bh. अचिक chhiāūnhi or अचो chhikē or अचिकेच chhikēūnhi or अचो chhatā or अचिकेच chhatiāūnhi; 2. pers., Mth. अच chhia (Hb. v, 22) or हौ chhi (Din., l. 289) or अचिकेच chhiāūnhi (Mth. ch., p. 2) or अचि chhiā or अचिक chhiāk or अचक chhahak or अचोच chhahik or अचुचि chhahūnhi, Mth. and Mth.-Bh. हौ chhāū (Din., l. 127, Sal. 14), Mth.-Bh. हौ chhāū or हिकेच chhikē or हिकेच chhikē or हिकौ chhikāū or हतौं chhatā or हतौं chhatāh, Mth.-Bh. and Bh. हौं chhā, Mth. fem. अचि chhahī; 3. pers., Mth. अचिकेच chhāūnhi (Din., l. 282) or अचि chhathī (Hb. iv, 35, Din., l. 202) or अचोचि chhathūnhi (Neb., l. 36) or अचुचि chhathūnhi, Mth.-Bh. अच chhāūnhi or अचिकेच chhathūnhi or अचिकेच chhikē or अचिकेच chhik'ūnhi or अचक chhatānhi, Mth.-Bh. and Bh. अच chhath, Bh. fem. अचिकेच chhatinhi. The past tense also exists complete; sing., 1. pers., Mth. अचक chhalahū (Sal. 19), Mth.-Bh. अचौं chhalāū or अचौं chhalō; 2. pers., Mth. अचौं chhalāū or अचौं chhalāū or अचौं chhalō, Mth.-Bh. अचौं chhalō; 3. pers., Mth. अचौं chhalāū or अचक chhalahū (Din., l. 138) or अचोच chhalāūk, Mth. and Mth.-Bh. अच chhal (Hb. ii, 53, Din., l. 229) or अचौं chhalāū (B. Gr., I, fable 12, p. 36) or अचक chhalāūk (Din., l. 353), Mth.-Bh. अचौं chhalō or अचक chhalak, Mth. fem. अचि chhahī (Hb. vii, 33, Bid. 48, 1); plur., 1. pers., Mth. and Mth.-Bh. अचौं chhalāū (Din., l. 235), Mth. अचिकेच chhahiahū (B. Gr. I, fable 15) or अचिकेच chhahiahū or अचिकेच chhahiahū or अचिकेच chhahiahū or अचिकेच chhahiahū or अचिकेच chhahiahū; 2. pers., Mth. अचक chhalahū or अचक chhalahak or अचोच chhalahik or अचुचि chhalahūnhi or अचिकेच chhalahūnhi, Mth.-Bh. अचिकेच chhalahūnhi; 2. pers., Mth. अचक chhalahū or अचक chhalahak or अचोच chhalahik or अचुचि chhalahūnhi or अचिकेच chhalahūnhi, Mth.-Bh. अचौं chhatā or अचौं

chhalāh or च्छौ chhalāu or च्छलोक chhalahōk or च्छौ
 chhalī, *Mth. fem.* च्छौच chhalīh or च्छौचि chhalīhi;
 3. pers., *Mth.* च्छौचि chhalānhi or च्छौच chhalāh
 (*Din.*, l. 175) or च्छलौचि chhalathinh, or च्छल्युचि
 chhalathūnhi, *Mth.-Bh.* च्छल च्छalanh or च्छल
 chhalāninh or च्छौ chhalī or च्छौ chhalāu or च्छल
 chhalath or च्छल्युचि chhalathinh or च्छल्युचि chhalathunh,
Mth. fem. च्छौच chhalīh. There exists also the pres.
 part., *Mth. and Bh.* च्छरत achhāt (*Bid.* 3, 4, *B. Gr.*
 II, p. 42) or च्छेत achhāt (*Sal.* 15), *fem.* च्छैति
 achhāti (*Bid.* 51, 6), *Bh. and Bw.* च्छत (*Rām.*, A.,
 dō. 263, 2), generally used as a part. absolute. The
 following old forms have also been noted, pres., 3. sg.,
 च्छय achhae (*Hb.* viii, 18, *Bid.* 45, 1), 1. plur. च्छौ
 achhi (*Din.*, l. 85), 3. plur. च्छौचि achhahi (*Padm.*, ch. 515,
 2); pret., 3. plur. च्छलौचि achhalāh (*Hb.* x, 50),
 Tbh., (I.) v. intr., used as a substantive verb, 'to be;
 *to exist. Exam., 'Hb. ix, 66, वन च्छवर च्छवर विच
 च्छर, (He) whose servants Hal'dhar and myself are;
Bid. 12, 3, कत च्छि वैरि, How much is the time? *20*
Padm., ch. 515, 2, च्छौचि च्छिच तन्मूच चो रानी, (Her
 lips) when she smiles are red (i.e. beautiful) like betel;
Din., l. 285, काळु सदा नाम होक, (My) name is Kālū
 Sadā; *ib.*, l. 150, हे हो छने में, He is close (to you);
ib., l. 289, केकर वेदा हो, Whose sons are you? *25*
ib., l. 235, नाष्टिग च्छौ, I was very young; *Hb.* x, 50,
 च्छलौच मोठ मोठ से मेछ, Those who had been so stout
 and were (now) become small. **Bid.* 45, 1, कमल
 च्छर जग च्छय च्छनेक, Lotus (oring) bees exist many
 in the world; *Bid.* 35, 2, गगन च्छत च्छ च्छेचो च्छेकत
 मेछ, The stars (which) existed in the sky, they
 have become invisible; in this sense it is in common
 idiomatic use to express the idea of possession, in con-
 struction with the personal pronoun or the dative of the
 person, *Bid.* 79, 13, नचि मोरा उका च्छि नचि च्छेह गादि, *30*
 I have neither money nor a milch-cow (*lit.* for me money
 exists not); *Hb.* vi, 35, करि वर च्छि जोचि, I have
 a fine elephant (*lit.* a fine elephant exists for me);
 in this sense it is also used idiomatically in 'participle
 absolute' constructions, *Bid.* 3, 4, च्छरत वदु न करिच
 निराच, While anything remains (to thee) (*lit.* any-
 thing existing), do not disappoint (him); *Sal.* 15,
 मोचररा च्छेत वर में चोरी मेच, In your presence (*lit.* you
 existing) a theft occurred in the house; *Rām.*, Ut., ch.
 88, 17, काम च्छत दुख च्छने छं गाचौ, While desire *35*
 exists there is no peace even in dreams; *ib.*, A., ch.
 5, 3, जोचि च्छत च्छ चोच उदाच, In my life-time (*lit.*
 myself existing) let this happy event take place;
Git., Su. 5, 2, इदि वल चाचव पराक्रम च्छत राछे मोर,
 Though wisdom, power, courage, and might were *40*
 present (*lit.* existed) in him (*Hanumān*), he kept
 them concealed; *Bin.* 238, तन पर च्छत चौच दुचि,
 Imagining that its head still sits upon its body. *50*

(II) v. intr., used as an auxiliary verb, to form
 periphrastic tenses, active, medial and passive; viz.
 'personally, (a) with the dir. form of the pres. part.
 (with or without the final त t), to form the def. pres.
 and the imp. tenses of the active voice (see *Mth. Gr.*
 §§ 136, 137, 154, 155, *Introd.*, chap. 9), (b) with the
 instr. case of the past part. in च्छे छे, to form the perf.
 and pluperf. tenses of the act. voice of trans. verbs, and
 sometimes (in *N. Mth.* only) of intrans. verbs (see *Mth.*
Gr. §§ 141, 142, 157, 158, *Introd.*, chap. 9), and
 (c) with the dir. form of the past participle, to
 form the pres. and pret. tenses of the pass. or medial
 voices (see *Mth. Gr.* § 170, *Introd.*, chap. 9);
 *impersonally, in the forms of the 3. sg. pres. च्छि
 achhi and the 3. sg. pret. च्छ chhal, with the inflected
 forms of the pret., to form respectively the perf. and
 (in some of the sub-dialects of *Mth.* only) the pluperf.
 of the active voice (see *Mth. Gr.* §§ 139, 157,
Introd., chap. 9). Exam., '(a) pres., 1. pers., *Din.*,
 l. 317, वन जादत हो दौरी नाम, I am going to Dāūrī
 village; *B. Gr.* I, fable 9, जाद च्छिदो लिखेचो, Brother,
 I am writing a letter; 2. pers., *Din.*, l. 289, च्छौ जादत
 हो, Where are you going? *ib.*, l. 127, वेनां वे जादत
 च्छेच, How are you hitting (him); *B. Gr.* I, fable 3, च्छि
 नचि नचैच, Why are you not singing? 3. pers.,
Sal. 16, वर जोरि मिचन्तो च्छैति (*fem.*) च्छि, With
 joined hands she is saying her request; *Sal.* 1,
 वर जोरि मिचन्तो च्छेचि, With joined hands she is
 making her prayer; similarly, imp., 3. pers., *Din.*
 l. 229, होना भद्री जियेत च्छ, उछे गयेत रछे (When) *30*
 Dīnā and Bhadrī were alive, they used to sing that (air);
B. Gr. I, fable 4, चाच मिदत च्छ, He was wringing
 his hands; *ib.*, fable 9, एक मोनग्गी च्छि लिखेच, A
 scribe was writing a letter; *ib.*, fable 11, एक गोचारिनि
 च्छि जादचि (*fem.*), A milkmaid was walking along.
 '(b) trans., perf., 1. pers., *B. Gr.* I, fable 7, च्छवं दौच
 रूप वैचौ हो, I have done much running and exertion;
 2. pers., *B. Gr.* I, fable 3, तौं रं च्छिनी नचिं छनल्ले च्छेच,
 Have you not heard this saying? and pluperf.
 2. pers., *B. Gr.* I, fable 15, ज्छन छे छेचें च्छेचें,
 When you had caught me; 3. pers., *Bid.* 10, 2, ज्छन
 ज्छि च्छेचें (for छेचें) च्छि (*fem.*) छ्छरि, छे छन
 चोयचक ताचो, Whatever the beautiful one had taken
 from any, all that she made over again to them; similarly,
 but in *N. Mth.* only, perf., 2. pers., *Mth. Gr.*, p. 85,
 न्छनल्ले च्छेच, You have slept; and pluperf.,
 1. pers., *Mth. Gr.*, p. 85, छ्छनल्ले च्छेचें, I had
 slept (etc.). '(c) pres., pass., 3. pers., *Hb.*, i, 37,
 छे ज्छनचक च्छि मारन होचि, He is born who shall slay
 thee; *ib.*, iv, 59, ज्छि ज्छनचक च्छि चाच मुरारि, As
 if Murāri is born to-day; or medial (i.e., act. verb,
 intr., with pass. form), 1. pers., *Sal.* 12, चोचि छे चाच
 हो, I have committed a theft (*lit.* I am come from

committing a theft); 3. pers., *Sal.* 14, कोन बिचन
 नेह बहि, What fault has happened (*lit.* is become) ?
Bid. 77, 2, चान उगल बहि चाफ, As if the moon is
 half risen; similarly, *pret. pass.*, 3. pers., *Bid.* 79, 4,
 5 पुरन लिखल रह खानि बनार, In my former (*life*), it
 was written (*that he should be*) my husband; or
medial, 1. pers., *Sal.* 19, राति रन छतल रहउं अयन
 किरगदी में, At night I was asleep in my tent; 2.
 10 pers., *B. Gr.*, I, p. 30, कयो हव जोतय नेह रहउं,
 Why were you gone there? 3. pers., *Hb.* ii, 53,
 बरह देखलबहि जे रह जागल, All who were awake
 saw; *Dim.*, l. 353, सान नीरे सुतलि (*fem.*) रहैक फेकुनी,
 15 कानि नीरे में उठलैक बिबाव, Phekuni was asleep in a
 sound (*lit.* seven) sleep, (*but*) in drowsiness (*lit.*
 slight sleep) she rose up with a start; *B. Gr.* I,
fable 16, जेठ नार, जे निवारि भे नेह रह, कवे जागल,
 The elder brother, who had (*lit.* was) become beggared,
 began to say. **Perf.*, 1. pers., *B. Gr.*, I, p. 31,
 कुसियार तं रोपगळ बहि, I have indeed planted
 20 sugar-cane; *Hb.* i, 2, बरह उं कैल बहि मन बड़ मोड, I
 also have made my mind a great one; *Mth. Ch.*, p. 1,
 एक बरह पठाओल बहि, I have sent a box; *Sal.* 17,
 तवन बरह में जोलाओलि (*fem.*) बहि, Then I have
 got thee freed; 2. pers., *Sal.* 14, बसगा बांधि देव बहि,
 You have bound me; *B. Gr.*, I, p. 31, प्रहि नेति
 25 कुसियार रोपगळ बहि, Have you planted any sugar-
 cane this year? 3. pers., *Bid.* 34, 3, चारुह रैनि सदि
 बदिन निमलि (*fem.*) बहि, This day's (*i.e.* last) night,
 O friend, has passed in suffering. (*It should be*
particularly noted that in the vulgar language of the
lower castes the term. ऐं ३ of the instr. case of the past
part. (No. 'b), and in the older poetry the term. क k
or कै kã of the 3. sg. of the pret. (No. 'a), are not
unfrequently dropped in the formation of the personal
and impersonal forms of the periphrastic tenses. Thus,
 30 *'b, Sal.* 8, दगा बेदुली देव (*for देलें*) बहि, The parrot
 has given (*her*) the 'beduli'; *ib.* 8, दौना नाहनि
 कुओरि देलि (*fem., for देलें*) बहि, Dāunā Mālin has
 lain despairing (*lit.* has given *herself* a spread of
 'kusa' grass); again, **Bid.* 34, 2, मरु बचन तोरि जे
 40 न करल (*for करलक*) बहि, Has any one said reproachful
 words to thee? *Hb.* vi, 48, तनि बाबल (*for बाबलक*)
 बरह राबन गरब, He had brought low the pride of
 Rāban.)

(*This verb, both in its subst. and auxil. uses, is the*
usual one throughout the Māthil tract. To a limited
extent it occurs in the Māthil-Bhoj'puri border-lands
In Magahi it is almost totally supplanted by the √बह
ah (see √बो hō), and in Bhoj'puri by √बाह bāt, q.v.
With regard to this subject as well as the relative fre-
quency of the various forms of the periphrastic tenses,
 45 *and other grammatical points, the Mth. Gr. and B. Gr.*
should be consulted. On the point, more especially

of the relative frequency, only practical experience in
the various Bihar dialects can afford a safe guide.)

[*Regarding the origin of this root, there has been*
much discussion. Its existence both in Pā. (see s.v. बहनि
in Childer's Dictionary) and Pr. (बहर Hēm. iv,
 215) *is an undoubted fact. In Pr. the root carries*
the following meanings: 1, to exist, e.g., Hēm, i,
 388, जं बहर तं नाबिबर, Whatever exists that
 should be appreciated! *Spt.*, v. 83, दुबलं बहियर,
 10 Pain there will exist; 2, to be; e.g., *Spt.*, v. 289,
 तुयापवा बिबो बहबि, Why hast thou smeared thy
 face with 'ghī' (*lit.* why art thou greasy-faced)?
Nāy. § 96, सुबिबुष बिबले बहबि, Do thou rest (*lit.*
 be) satisfied. 3, sometimes it means to stand still
 (expressing apparently the bare fact of existence, without
 any specific action); e.g., *Nāy.* § 104, चारामेदु ब
 15 बिबरएदु ब बहनाओ य देकनाओ व नजनाओ व पनाबि
 ब पबवाबि ब नेबनाओ व परिमारनाओ ब देकार-गिरि-
 पाव-बूले चारिंउर. She roams about at the foot of
 the Vebhāra Mountain, standing still and looking
 about in gardens, or bathing in tanks, or plucking
 leaves or twigs and scattering them about. 4,
 sometimes, only in the 2. sg. imper. बहब, it has the
 idiomatic meaning of let alone, not to speak of; e.g.,
 20 *Hēm.* iv, 406, *dh.*, जानहिं बिसरी ककगर जीवरं मळने एर ।
 नामहिं बहब रवर जवु, दुबवु वि बनार देर ॥ As long as
 a bad condition of affairs goes on among the living,
 so long—let alone the other (*i.e.*, evil) people—
 the good at least keep aloof (*i.e.*, whatever the evil
 may do, the good keep aloof); *Spt.*, v. 201, बहब ना
 30 जववाओ, बिबलं बिब बनरो मुब पनाबं, Let alone the
 talk of men, thy own heart alone be thy guide (*i.e.*,
 whatever the people may say, do thou follow thy own
 heart). In the Skr. commentaries the Pr. root बह is
 rendered ad libitum by the Skr. roots बाच् or बच् or बा,
 all which mean to be, to exist; in the vernacular para-
 phrases it is rendered by the Gd. root रव to remain.
 35 *Hēm.* iv, 215 makes it an equivalent of the Skr. √बाच्
 to exist; *Vr.* xii, 19, of the Skr. √बह to be, so also *Is.*,
 p. 346. On the other hand *Ba.* iii, 183 suggests the Skr.
 √बह with the meaning to appear, given to it ad hoc,
 while Weber (*Spt.*, p. 41, 1st ed.), Leumann (*Aup.*,
 40 *Index*), and E. Müller (*Beiträge*, p. 36) propose the Skr.,
 √गच् to go. Neither of these two latter Skr. roots will
 do; their meanings make them impossible. Most scholars
 now declare for the Skr. √बाच्; so Childer (*Pā. Dy.*
 s.v.), Pischel (*Transl. of Hēm.* iv, 215), Steinthal (*Nāy.*,
 p. 45), see also *Gd. Gr.*, p. 366. Only Pott (*Zig.* i, 459)
 adopts the Skr. √बा-बा to exist, to stand by. The
 difficulty is the exact connection of the Pr. √बह with the
 50 Skr. √बाच्; it is usually explained as an inchoative form
 (orig. बह, बव) of the latter (see Pischel in *Göttingische*
Gelehrte Anzeigen, p. 628, of 1875, and *Beiträge zu-*

vergl. Sprachf., vol. viii, p. 144); Ascoli makes it the future of √आच, and E. Kuhn the inchoative of √अच (see Nāy., p. 45; also Gd. Gr., p. 366). On the whole Pott's suggestion of the √आ-आ offers the fewest difficulties, phonetically as well as with regard to the meaning. In Pr. the √आ, when compounded with prep., is apt to become shortened to अ or उ (cf. Hēm. iv, 16, 17); moreover the conj. cons. अ and आ are apt to be interchanged in Pr. (cf. the remarks under art. अङ्गेषु), probably through the metathesis of अ for आ sth. Thus the 3. sg. pres. of the √आ-आ would be Pr. अचर or अचर (Skr. अचिडति), both which spellings are found in Prakrit manuscripts. This view is supported by the fact that the modern vernaculars have an alternative auxiliary verb, the forms of which commence with अ th, and which is undoubtedly a derivative of √आ (see Gd. Gr., p. 367, Bs. iii, 208). Thus Mth. has the two synonymous compound roots अच and अच, both meaning to exist, to be (see Mth. Gr. § 112; regarding the final अ, see Gd. Gr. § 353). Pāli has the compound √अनाच to sit together, which suits the Skr. √अनाचा as well as the Skr. √अनाच. It may be worth noting that while in Pā. and Pr. the root is spelt अच, in the Gds. it is uniformly spelt अच, with a single cons. The √अच has survived in nearly all modern vernaculars with a more or less complete set of inflections. It appears to be entirely lost only in Br. and Mg. In M. and Gyp. it possesses a complete conjugation (Man. §§ 222 ff., Mik. vii, 4); in A., Bg., Mth., Mr., P., Ksh., Km., and Garh. it exists in the pres. and pret. tenses and the pres. part., while in O., N., G. it occurs only in the pres. tense and pres. part. In S. even the pres. is fragmentary, and in Bh. and Bw. there is only the pres. part. In M., P., and S. the cons. अ chh is changed to अ s; in A. and Bg., though अ ch and अ chh respectively are written, अ s is commonly pronounced; while in Ksh. and Gyp. अ ch is both written and pronounced. For further particulars the comparative grammars (Gd. Gr., Bs.) and the special grammars of the various languages should be consulted. The following are simply given as specimens of the various forms in existence: 1. sg. pres., A. आचो, Bg. आचि or अचि, O. अचि or अचि, Mth. अचो or अचो (pl. चो), Mr. अच, Km. अचो or अच, Garh. अचो, G. and N. अच, P. अच, S. अच, M. अच, Ksh. अच (J. A. S. B., vol. xiii, p. 415); again 1. sg. pret., Bg. आचिजान or अचिजान, Mth. अचड or अचो or अचो, M. अचचो, Km. अचो, Mr. अचो, P. अच. The corresponding root in Gyp. is ach to remain, past part. achilō (Mik. vii, 4), which becomes ash in Rumanian Gyp., and ach or haoh in English Gyp.]

अच्छत achhait, pres. part. of the √अच achh, q.v.

अच्छु अछ्हा, old 3. sg. pres. of the √अच achh, q.v.

अच्छत achhat (1), poet. for अचत achchat, q.v.

अच्छत achhat (2), pres. part. of the √अच achh, q.v.

अच्छत achhat (3), Tbh., subst. or adj., com. gen., being without an umbrella, one who has no umbrella. Exam., Padm., ch. 6, 3, अचिं अचत, निअचिं अचत, (God makes) those who carry umbrellas (i.e. kings) to be without umbrellas (comm. अचिं अचत), (and) gives shade to those who are without umbrellas (i.e. the poor).

[Skr. अचतः, Pr. अचतो, being without an umbrella (see अचतगं Aup. § 116), opp. Skr. अचतः, Pr. अचतो one who has an umbrella. As above possibly in all Gds.]

अच्छताव अछ'तāb, sometimes incorrectly spelt अचताव अच'tāb, (pr. pts. अचतावेत अछ'tābāt, etc.). Only used in phrases such as अचताव-अचताव अछ'tāb-pachh'tāb; see √अचताव pachh'tāb.

[A rhyming repetition of √अचताव, q.v.]

अच्छपन अछ'pan, Tbh., subst. m., the same as अचताव अच'tāb. Exam., Coll., (Mg.), अच नै अचपन अच है, It is full of beauty.

[From अच, sh. f. of अचत, q.v., and sec. der. suff. पन. See Gd. Gr. § 228.]

अच्छय achhay (1) अचै अछह, Ts., adj., com. gen., undecaying, imperishable, permanent, durable. Comp., अचच-अच (Rām., Bā., ch. 55, 5) or अचच-अच or अचच-अच, subst. m., the undecaying tree, a mutilated banyan-tree situated in the underground remains of an ancient temple inside the fort of Allahābād; it was already known to Hven Thsang in the seventh century, being then above ground a tree with widespreading branches (see Gen. Cunningham's Archaeolog. Survey Reports, vol. I, pp. 297, 298); अचच-अच, subst. m., the imperishable world, heaven; अचै-अचच, (sci. अचि), subst. f., the imperishable third (day) (Grs. § 1444). See अचै-अच under अचै. Exam., Rām., A., ch. 102, 7, अचच अचच अचच अचच, The junction of the rivers (Ganges, Jam'nā, and Sarasvatī) is the most glorious throne (of Prayāg or Allahābād), and the 'Imperishable Tree,' the joy of Munis' souls, is its umbrella. For another example see under अचच अचच akalayk. See अचै अछह and अचच अचच.

(In literature the word is always spelt अचच. It has never been found by us spelt with अ.)

[Skr. अचचः, Pā. अचचतो, Pr. अचचए (Bhag., p. 262, Aup. § 20); as above in all Gds.]

अक्षय achhay (2), a corruption for अक्षय achohha (q.v.), which is occasionally met with in the comp. अक्षय-कुमार achhay-kumār for अक्षय-कुमार achohha-kumār. Exam., Mth. Rām., Su. 28, 6, अक्षय-कुमार काँ पटक बुद मारलक, The fool has dashed down and killed Achohha-kumār; ib. 50, 9, मरवा मरवा अक्षय-कुमार, Achohha-kumār is dead, is dead. It occurs also in the Lakhnaū edition of Tul'sī Dās' Rāmāyan, Su., ch. 18, 7.

अक्षर achhar, poet. for अक्षर achchhar (1), q.v.

अक्षरङ्ग achh'rang, Tbh., subst. m., a false accusation, calumny. Phr., अक्षरङ्ग उगाव, v. tr., to bring a false accusation, calumniate. Exam., B. Gr. II, Bh. song 24, 4, ना वन चोरिनि, ना वन चडनी, कुड उ अक्षरङ्ग उगावन वा, I am not a thief, nor a glutton, still he reproaches (me) falsely.

[Apparently a corruption of Skr. वाचर + अङ्ग. mark of calumny? Not met with elsewhere.]

अक्षरङ्गी achh'rangī, (lg. f. अक्षरङ्गिवा achh'rangiyā). Tbh., fem. of the preceding, q.v. Exam., Hd. Dy., (Mg.), वरे झुर्वे मनी जोड अक्षरङ्गिवा रे की, Now, don't make up false charges, eh!

अक्षरौटी achh'rōṭī, Tbh., subst. f., the same as अक्षरौठी akh'rōṭī, q.v.

अक्षल achhal, Ts., adj., com. gen., without guile, sincere. Exam., Coll., (Mg.), रे वनर वचन अक्षल है, My words are true.

अक्षलाह achh'lāh, old 3. plur. pret. of √अक्ष achh, q.v.

अक्षवार्दी achh'wāī, Tbh., subst. f., goodness, excellence, elegance. Exam., Padm., ch. 503, 2, रूप उरूप, चिंकार उवादे, अक्षर जेचि रची अक्षवार्दी, Her appearance is beautiful, her dress is one (dress) and a quarter (i.e. best of its kind), and her elegance is like that of a heavenly nymph.

[Abs. noun derived from अक्षा (q.v.) or pleon. अक्षवा by means of the sec. der. suff. वार्दी. See Gd. Gr. § 220.]

अक्षवान्नी achh'wānī, अक्षुवान्नी achhumānī, उक्षवान्नी uchh'wānī, अक्षवान्नी wachh'wānī, Tbh., subst. f., a strengthening mixture, a caudle, especially given to women after childbirth (Grs. §§ 1399, 1409). It is an aromatic decoction prepared of long pepper (and sometimes the roots of the same plant), 'aj'wān' seeds, cloves, cinnamon, and some grains of old or last year's rice, boiled down in water till the whole is of the consistence of thin gruel. A dose of this medicine is usually administered in the morning to the lying-in woman on the second or

third day after the confinement and continued for two or three days successively (Harris Manuscripts, in Shakespeare's Hd. Dy.). The number of ingredients, however, varies; sometimes there are twenty-two (when it is called बत्तीसा battisā, q.v.), sometimes even thirty-six (called चत्तीसा chhattisā, q.v.). The form in which it is administered also differs; sometimes it is given as a draught, sometimes as pills (or laddū), sometimes as a paste (or ha'wā). See अक्षवान्नी aj'wānī.

[Probably Skr. उक्षवती (or उक्षवती) or उक्षवती strengthening (from √अक्ष or √अक्ष-नी), Pr. उक्षवती (with pleon. suff. चि) or shortened उक्षवती (see Hēm. iii, 150) or उक्षवती, whence contr. B. उक्षवान्नी, or (with metathesis of vowels) अक्षुवान्नी (for अक्षुवान्नी) or अक्षवान्नी. If this derivation is correct the true B. form is उक्षवान्नी. Natives derive it from अक्षवान. H. अक्षवान, अक्षवान, or उक्षवान.]

अक्षहिं achhahī, old 3. plur. pres. of √अक्ष achh, q.v.

अक्षव achhāv, (pr. pts. अक्षवैत achh'bāit, Bh. and Mg. अक्षवत achhāwat, अक्षवित achhāvit, अक्षरत achhāit; अक्षवोष achhāöl; अक्षव्य achhāēb; अक्षवै achhābai, अक्षव achhāē), Tbh., v. tr., to spread. Exam., Mth. Rām., Ln. 28, 23, रे कचि कचि कुच वैच अक्षव, वावर वन वैचल पक्षव, With these words, spreading seats of 'kus' grass, the monkeys sat down lamenting. See √अक्षव achhāv.

[Skr. √अक्षव, xth cl., 3. sg. अक्षवति, Pr. अक्षवैत or अक्षवैत (see art. अ a (6)), or (with pleon. चि, see Gd. Gr. § 349) अक्षववैत or अक्षववैत, hence contr. B. अक्षवै. Possibly the form अक्षव is a mere corruption of the form अक्षव, in which case the corresponding Skr. root would be अक्षव.]

अक्षर achhār (1), Tbh., subst. m., an enhancement, increase, rise, addition (Ās. Gy.).

[The M. has उक्षर, which would seem to show that the initial a of the B. अक्षर is a corruption of u, and that the original is Skr. उक्षर.]

अक्षर achhār (2), Tbh., subst. m., a heavy shower of rain, driving rain (Hd. Dy., s.v. बूछर būchhār).

[Probably Skr. वाचर, as a synonym of वाचर, a heavy shower; Pr. वाचरो or वाचरो (see art. अ a (6)), B. अक्षर. In classical Skr. the word वाचर does not appear to have borne that meaning; but the latter is intrinsically probable, as the causal of √वाचर means to cause to flow (see shorter Skr. Dy. P.), and it may have been in use in the Prakrits. If the word is identified with Skr. वाचर, a change of च to अ must be assumed, as in √वृषा to whitewash, from Skr. वृषा (see Hēm. i, 265). The H. has वौचर, which would

seem to point to Skr. अवचार or rather अवचार; hence possibly the B. अवचार may be a mere corruption of बोचार for Skr. अवचार; see the remarks on अवचार. The word has not been observed elsewhere.]

अच्छि achhi, 3. sg. pres. of the √अच achh, q.v.

अच्छिया āchhiyā, l. f. of अच्छी āchhi, q.v. (Grs. § 1248).

अच्छी achhi (1), old l. plur. pres. of the √अच achh, q.v.

अच्छी achhi (2), poet. for अचि achhi, 3. sg. pres. of the √अच achh, q.v. Exam., Mth. Rām., Su. 53, 10, को बापुच अचि, अनी को बाज, Why is he come? What is his business?

अच्छुता achhuttā, Mg. form of अचूत achhūt, q.v.

अच्छुमानी achhumāni, the same as अचुमानी achh'wāni, q.v.

अचूत achhūt, Tbh., adj., com. gen., (poet. f. अचूति achhūti, str. f. अचूता achhūtā, f. अचूती achhūti), ¹untouched; hence ²fresh; ³holy (or what may not be touched, used of offerings to idols); hence ⁴fig. (used of a woman) undeflowered, unbrouched. Phr., ⁵अचूत वरन्तव, lit. an untouched vessel; hence a virgin. Exam., ¹Padm., ch. 634, 1, तव पद्मवत उचारी हूती, पद्मवत नहिं हूत अचूती, Then the female messenger uncovered the food, (but) Padmawat did not touch it (but left it) untouched; *ib.*, ch. 667, 3, भोजे चार चोर चिब जोडी, रचो अचूत (fem.), वक्त नहिं जोडी, Her necklace, cloths, and the bodice on her breast became wet (with tears), but it (*i.e.* the bodice) was untouched, (for) her lover had not opened it; *ib.*, ch. 105, 5, जोरि के अचर अनी भर राखे, अचरिं अचूति, न काहू बाखे, Her lips were full of nectar (*lit.* kept nectar brimful), as yet untouched, (for) no one had tasted (it). ²Padm., ch. 630, 3, छे पूरी भर बाज अचूती, चितउर अनी नीच के हूती, Taking a basket full of fresh 'pūris' (a kind of fritters), the female messenger went inside Chitsur. ³Coll., (Bh.), ई अचूता वंने, प्रकटा ननी हूचं, This is holy, touch it not.

[Skr. अ-कुप्त, Pr. अकुतो; as above possibly in all Gds.]

अचूता achhūtā, str. f. of अचूत achhūt, q.v.

अचूति achhūti, poet. fem. of अचूत achhūt, q.v.

अचूती achhūti, str. f. fem. of अचूत achhūt, q.v.

अच्छेद achhed, Ts., subst. m., absence of differences or of secrets, at-oneness, intimacy. Exam., Padm., dō. 263, 1, वेला विव सो पावई, सुव सौं करर अचेद । सुद करे जो

द्विरिपा, करर सो वेला भेद ॥ That disciple obtains perfection (who) is absolutely one with his religious preceptor; if the religious preceptor show favour the disciple can tell his secrets.

[Skr. अ and वेद, the latter of which is here used as a synonym of भेद difference, secret.]

अच्छै achhāi, Ts., the same as अचय achhay, q.v. See अचै akhāi.

अच्छैति achhāiti, fem. of the pres. part. of √अच achh, q.v.

अच्छोनी achhōni, contr. from अचोहिनी achhōhini, q.v.

अच्छोप achhōp, Ts., subst., com. gen., (Mth., f. अचोपि achhōpi), a person of very low caste. (Water touched by him may not be drunk by higher caste Hindus.) Exam., Coll., (Bh.), ई अचोप जात वंने, This is a man of low caste.

[Skr. अ and जोय: Not met with in other Gds.]

अच्छोभ achhōbh, (poet. अचोभा achhōbhā), Ts., adj., com. gen., (subst. f. अचोभा achhōbhā), imperturbable, dauntless. Exam., Rām., Bā., ch. 282, 8, चोर जती तुम चोर अचोभा, गारी देन न पावऊ जोभा, If you (*i.e.* Parasurām) are really a heroic ascetic and a resolute and dauntless warrior, you will gain no honour by dealing abuse.

[Skr. अ-चोभ: ; as above possibly in all Gds.]

अच्छोभा achhōbhā, poet. for अचोभा achhōbhā, q.v.

अच्छोर achhōr, (pr. pts. अचोरैत achhōrait; अचोरत achhōrat; अचोरव achhōrab; अचोरै achhōrai), Tbh., v. tr., to snatch. Phr., अचोरि खेव, to snatch away. Exam., Bid. 31, 1, जबनहिं खेव अरि वरु अचोरि, कने परसुति केव अरि मोरि, When Hari snatched away my bodice, how many struggles did I make, twisting my limbs?

[Skr. √चोर् with वा, xth cl. वाचोवति, Pr. वाचोवेद or cl. vi वाचोउर or अचोउर, B. अचोवे or अचोरे; not met with in other Gds. The √चोर् mean to throw away, the addition of the prep. वा reverses the meaning, hence to snatch towards one's self; cf. √दा to give and √वा-दा to take. Regarding the shortening of वा, see art. वा a (6).]

अच्छोहनी achhōhani, अचोहिनी achhōhini, Ts., the same as अचोहिनी achhōhini, q.v.

अच्छोहिनी achhōhini, अचोहिनी achhōhini, Ts., subst. f., a complete army. Such an army consists of 10 anikini or corps, each of these again consists of 27 vāhini or divisions, and each division contains 81 elephants, 81 chariots, 243 horse, and 405 foot; thus the whole army consists of 21,870 elephants, 21,870 chariots,

65,610 horse, and 109,350 foot. Exam., Comm. to K. Rām., Bā., 8, जो अक्षौरिनी अक्षौरिनी अर्थात् कुच कुच जावे राजा निमि के भूमि में जावन मद्र, They arrived in king Nimi's country, each provided with an 'aohhō-hini,' that is, a complete army. See अक्षौरी achhōri and अक्षौरी achhōri.

[Skr. अक्षौरिनी, probably derived from अक्ष cube and अक्षिनी a division, 27 being the cube of 3. See M. Williams' Skr. Dy.]

अक्षौर achhaur, Ts., subst. m., ceremonial impurity, esp. from a death in the family and the like, (lit. which stops shaving). Exam., Coll., (Mg.), अक्षौरा घर में अक्षौर भेद है, My house is impure, (lit. impurity is in my house, i.e., a death has recently occurred in my house); Prov., (Mg.), अक्षौर भेद अक्षौरि, का जिह्वारा का अक्षौरि, A death has occurred (in) my house; what is pure, what is impure? (lit. what is untouched food, and what is touched food, i.e., there is no difference between them).

[Skr. अक्षौर, with neg. अ.]

अक्षौरिनी achhaurini, अक्षौरिनी achhaurini, Ts., the same as अक्षौरिनी achhaurini, q.v.

अज aj (1), (fem. अजा aja), Ts., subst. m., a he-goat, Comp., अज-बोही, subst. f., (astr.), the goat's path, being the name of one of the three divisions of the southern portion of the path of the sun and planets among the lunar asterisms, of which it comprises the three called 'mūla,' 'pūrvaḥarḥā,' and 'uttarāḥarḥā.' Exam., Mth. Rām., Bā., 121, 8, अजक गोक जह देखि उड़ाइ, As a wolf watches a herd of goats; Pārb., 12, गावहिं नावा रङ्ग-वरङ्ग बहावहिं, अज-अपूर-त्रिक-नाइ गौन गन गावहिं, The gans (attendants of Sib) dance and carry on all sorts of merry sports, and sing songs in the voices of goats, owls, and wolves; Mth. Rām., Ut. 61, 5, अजा उचार करव गानार, मध्यम हर बाँ औच उचार, The she-goat sounds the (third note of the scale, called) 'Gāndhār,' and the heron sounds the 'Madhyam' (i.e. middle, or fourth) note; K. Rām., A., 5, जो उमिरे रज भेद सिद्धा बन चोन, अजा खुर वारिधि बादे, Through remembering which (i.e. the name of Rām) the rooks of Mount Meru became as grains of sand, and the she-goat's hoofs grew as big as the ocean.

[Skr. अज; Pr. fem. अजा (Hēm. iii, 32). This tadbh. form has not survived in the Gds.]

अज aj (2), (fem. अजा aja, old obl. अजाहिं ajahi, Skr. acc. sg. m. अजम् ajam or अजां ajā in Rām., Ar., chh. 9, 5; ib., Ln., chh. 36, 9), Ts., (I) adj. m., unborn, uncreated, who exists from eternal, everlasting (syn.

अजाहि andrū), only used as a religious term, applied to the Supreme Spirit or Impersonal God (Brahm or Bhagawān), or to the Personal Gods (Brahmā, Sib, Bish'n, and their consorts Pārbati and Lachhmi, etc.), or to the Incarnate Gods (e.g. Rām). Exam., Rām., Bā., ch. 18, 3, एक अनौच अक्षय अनामा, अज अक्षिराम पर-वामा, वापक बिल-रूप भगवाना, तेर धरि देख अरिज निज नामा, The Bhagawān (who is) one, passionless, formless, nameless, uncreated, a blissful spiritual essence, dwelling in the highest heaven, omnipresent, all-pervading,—he taking a body performed all manner of acts; ib., Ut., ch. 108, 8, ज्ञाने करन मद्र उपदेसा, अज अक्षिर अक्षुण जिह्वेसा, अक्षय अनौच अनामा अक्षय, अक्षुण-गम्य अक्षय अनूप, He began to deliver a sermon on Brahm, (who is) uncreated, indivisible, immaterial, sovereign of the heart, partless, passionless, nameless, formless, incomprehensible, indestructible, incomparable; (see also Mth. Rām., A., 82, 1); Bin. 49, अक्ष-सिद्धर अक्ष-पानि अक्ष अक्षय अज अक्षिर अक्षिरि अक्षिरि-भेद-नामा, Hara (i.e. Sib), who bears the moon on his head and holds the trident in his hand, is sinless, uncreated, immeasurable, indivisible, and rides upon the great bull (see also Rām., Bā., ch. 99, 3); Rām., Ut., ch. 35, 4, जय इन्दिरा-रजन, जय अक्ष-धर, अक्षुण अज अजाहि सोनाकर, Hail to Indira's (i.e. Lachhmi's) spouse (i.e. Bish'n), hail to the earth's support, (who is) incomparable, uncreated, beginningless, full of splendour; ib., Ln., chh. 36, 7, अज वापकनेकनादि अक्ष, अक्षुणकर राम नवादि अक्ष, I always joyfully worship Rām, (who is) uncreated, omnipresent, one, beginningless; ib., Bā., ch. 106, 3, मयना अक्ष अक्षुण मय वानी, अक्षुणना मय अक्षुण अजा अजाहि अक्षिरि अक्षिरि-नि, अक्षुण अक्षुण-अक्षुण-निवादि, O Mālnā, hear my true words: thy daughter Bhavāni (i.e. Pārbati) is the mother of the world, the uncreated, beginningless Sakti (or female energy), always dwelling in mystic corporeal unity with Sambhu (referring to Sib's half male and half female form).

(II) subst. m., a name of the Supreme Spirits or God; 'a name of Brahmā. Comp., अजाहि (= अज-जाहि), subst. m., Brahmā and the other gods (i.e. Bish'n and Sib, etc., Rām., Bā., dō. 64, 2); अज-वामा, (poet. अज-वामा), subst. m., the abode of Brahmā (Rām., Ln., ch. 16, 1). Exam., 'Rām., Ut., dō. 26, 1, (also Dōh. 114), स्वाम-गिरा-नो-नो-अज अजा-मय-अक्षुण अक्षुण, जोर अक्षिराम अक्षुण अक्षुण अक्षुण अक्षुण, The Supreme Spirit (who) transcends knowledge, speech, and understanding and is unaffected by material phenomena, the workings of the mind, and the properties of things: he, the absolutely blissful spiritual essence, performs the actions of exalted humanity. 'Rām., Ki., dō. 25, 2, अक्षुण अक्षुण अक्षुण अक्षुण, (Swayamprabha went away) cherishing in her heart

Rām's two feet, which Brahmā and Īs (i.e. Sib) adore; *Bin.* 64, वेदित पद्-पद्मज्ज अज्ज महेश्च, (Rām's) lotus-like feet are worshipped by Brahmā and Mahēs (i.e. Sib); *Rām., Su., ch.* 23, 8, चक्रर चक्रव विन्नु अज्ज मोक्षी चक्रिं न राशि राम कर होक्षी, Saṅkar (i.e. Sib), Sahas (i.e. Śeś'nāg), Bish'n, and Brahmā cannot protect you (if you are) Rām's enemy; similarly *Gīt., Su.* 11, 3, हरि-सिध-अज्ज-पूज्ज adored by Hari, Sib, and Aj; *Rām., Bā., dō.* 197, 2, अज्जति कर अज्ज जोरि कर चावचान मति-धीर, Aj (i.e. Brahmā) clasping his hands composedly and deliberately chanted (Rām's) praises.

[*Skr.* अ: with neg. अ; as above in all *Gḍs.*]

अज्ज *aja, poet., a shortened form of आज्ज Aj (q.v.), which occurs only in combination with the encl. pt. हँ hū or हू hū, expressing emphasis.* *Exam., Rām., Bā., ch.* 61, 8, मदे मगज्ज अजि ताणु विहोक्षी, अज्ज हँ प्रीति पर रचति न रोक्षी, (Sib) became (so) enraptured on seeing (Rām's) beauty, (that it was) only on that day (that) love unhindered arose in his mind; *ib., Bā., ch.* 117, 5, अज्ज हँ कहु चन्वच मन जोरे, On this day, too, there is some doubt in my mind; *Bās.* 30, आवच कवि गए, अज्ज हँ न आए, He went away promising to return, (but) up to this very day he has not returned. Often the emphasis is very slight, when practically अज्ज हँ is equivalent to आज्ज. *Exam., Rām., Bā., ch.* 72, 3, ब्रह्म-सभा अज्ज अज्ज दुख मना, तेहिं नँ अज्ज हँ करहिं अयमना, In Brahmā's court he took offence at me, for this (reason) he shows disrespect (to me) this day.

अज्जँ *ajāñ, the same as अज्जँ ajāñ, see under अज्जँ ajāñ.*

अज्जँ *ajām, Skr. acc. sg. m. of आज्ज aj (2), q.v. It only occurs in the Rām.*

अज्जग्गु *aj'gar, the same as अज्जग्गु aj'gar, q.v. Exam., Mth. Rām., Ar., 4, 32, हुह चकोक्षे अज्ज अज्जग्गु चापि, He opened his mouth wide like a python.*

अज्जग्गव *aj'gab, Ts., subst. m., (astr.) the southern portion of the path of the sun and planets among the lunar asterisms; *the name of Sib's bow, which was broken by Rām. Exam., *Mth. Rām., Ln., 62, 1, अज्जग्गव-अज्जग्गव अज्ज-निधि-अज्जग्गव, (Rām) the breaker of the bow and the builder of the causeway on the sea; Rām., Bā., dō. 283, 2, अज्जग्गव अज्जग्गव अज्ज जिनि अज्ज हँ न दुख अज्जग्गव, Though (Rām) has broken Sib's bow like a piece of sugarcane, still even now the foolish (Parasurām) does not understand.*

[*Skr.* अज्जग्गव: and अज्जग्गव:; as above in all *Gḍs.*]

अज्जग्गर *aj'gar, अज्जग्गु aj'gar, Ts., subst. m., a kind of huge serpent, a python. (It is supposed to be too*

unwieldy to move, and to devour only such animals as themselves fall into its mouth; see Grouse's Translation of Rām., rev. ed., p. 551.) Exam., Rām., Ut., ch. 104, 7, वेदि रवेदि अज्जग्गर एव पापी, एव चोदि अज्ज मज्ज-मति चापी, Thou remainest sitting (immoveable) like a python, O thou sinner; (therefore) thou shalt become a serpent, O thou wretch, (who art) full of impure thoughts; *Padm., ch.* 421, 2, अज्जग्गर वेर चाव हुच-पूज्जो, He has got enough food to satisfy the hunger of a python; *Malūk Dās (in Grouse, Rām. trans.), अज्जग्गर करर न चाकरो, पक्षी करर न काम, हाव मल्लुका चो करर, एव चा दाना राम, The python does no service, the birds do no work, (yet), thus says Malūk Dās, Rām is the supporter of all; Bw., ch., anon., जग पङ्क नर अज्जग्गर अज्ज चापे, मज्जग्गु चोदि कतहँ नहिं जापे, In the world many men are unwieldy like pythons; they never leave their throne or go anywhere. See अज्जग्गु aj'dahā, अज्जग्गु aj'dah.*

(This serpent is usually said to be the boa constrictor, but the distribution of the latter animal is confined to South America. Of the pythoidae, however, one species occurs throughout Peninsular India, and is very common in North-Eastern Bengal.)

[*Skr.* अज्ज + गर: lit. swallowing a goat; see art. अज्ज. But compare *Prs.* اژدها azhdar and اژدها azhdahā.]

अज्जग्गुत *aj'gut, अज्जग्गुत aj'gūt, Ts., (I) adj., com. gen., untusal, uncommon, strange, surprising, wonderful. Exam., B. Gr., II (Bh.), song 13, 4, मोदि पूछे, काना अज्जग्गुत वतिवा, I ask thee, O crow, a strange matter.*

(II) *subst. m., 1concr., something unusual or strange or wonderful, a marvel, a miracle (in a physical sense, but sometimes also in a moral sense); 2 something improper, unfit; 3abs., wonder, astonishment, amazement. Phr., 1अज्जग्गुत जागव, v. intr., lit. to attain to (the nature of) a wonder, hence to appear wonderful; अज्जग्गुत करव, v. tr., to consider wonderful; to perform a wonder; अज्जग्गुत चि लेखव, v. tr., lit. to write (something down) as a wonder, to mark (it) as a wonder, hence to consider wonderful, to be struck with wonder; अज्जग्गुत जोरव, v. intr., lit. amazement to happen (to some one), hence to be amazed. Exam., *Mth. Rām., Su. 40, 24, अज्जग्गुत जिनि वि अजि हच-माव, For a wonder, Das'māth (i.e. Raban) is still alive; Bw., song, anon., अज्जग्गुत जोपे, रे रामा, जगवे हाँचो प्रीति गवे पर-देशर्वा, I considered it a wonder, O Rām, that thou didst arouse my young love and then didst depart to a far country; Hb. iv, 27, अज्जग्गुत चिहव, चिहव हाँच, (The serpent Kālī) performed wondrous actions, and seized (Kriśh'n) with her teeth; *ib., ii, 62, चाँजे माँर चाँजे माँर, अज्जग्गुत मेव, O mother, O mother, a miracle has happened; Din., l. 119, देवचक्र चक्रव, चि चक्र अज्जग्गुत मेव, Sa'l'hēs thought**

(lit. saw) that something very wonderful had happened (see also l. 124); *Hb.* v, 56, प्रत दिन प्रव वद अजगुत जाग, These (things occurring) in so few days appear very wonderful (lit. attain to a great wonder); so also *Mth. Bām., Bā.* 31, 2, तोड़क सहर-बाप जनक-पुर, प्रत दिन अजगुत जाग, The breaking of Saṅkar's (i.e. Siḍ's) bow in Janak'pur after so many days appears wonderful; *Hb.*, viii, 2, इति वदं जव हरि वलवर देवद देव वरित, अजगुत के देवद, As (Ak'rār) dived he saw Hari and Hal'dhar (i.e. Krish'n and Bal'rām) in the water together with the (serpent) Sēs, and was struck with awe. **Coll., (Mg.)*, तू वद अजगुत के देवद, कि जोकरा के मारदेवद, You did a very improper thing that you beat him (after *Hd. Dy.*); *Sabhā Bilās* (in *Hd. Dy.*), जाव वद अजगुत करर, ता सौं कवा ववाप, If one do improper things deliberately, what is one to do with him? **Din., l.* 378, जोकरा के देवि अजगुत के देवद, (*Gulāmi said to himself*) "on seeing Pho'tra you are amazed."

(This word is more commonly used as a subst., and with the first meaning of it. Compare the word अचम्भा achambhā.)

[*Skr. धृत्तः with neg. च, Pā.* अहृत्तो, not connected or not in conformity with correct principles or analogy, either of nature or morals, hence either unusual, wonderful, or improper. In the latter sense the word is more usual in *Skr.* and *Pā.*; the former is the more common one in the *Gḍ.* A synonym is अचङ्गत्, lit. not going together or agreeing with law or analogy. Not met with in other *Gḍ.*, exc. *G.* अजगत accidental, unexpected. The word is a tats., formed like जगत from *Skr.* जगत् (see *Gḍ. Gr.* §§ 102, 141); hence *Skr.* अहृत्त becomes अजगत, and, with transfer of the vowel u, अजगुत; in *G.* the vowel u is dropped.]

अजगुतवा aj'gut'wā, lg. f. of अजगुत aj'gut, q.v. *Exam., Bij., l.* 577, छतल में रचकों बित-सरिवा, राति के सपनवा अजगुतवा, I was asleep in my painted room, (and) in the night (there came to me) a strange dream.

अजगुत aj'gūt, *Tbh., adj., com. gen., the same as अजगुत aj'gut, q.v.* *Exam., Bh., song, anon.,* छतलि रचकों में रच-सचिवा सपना देवद अजगुत, I was sleeping in the women's apartments and saw a wondrous dream.

अजगुत ajagya, *Te., adj., com. gen., lit.* not a sacrifice, hence not destined for sacrifice. *Exam., Hb.* viii, 31, अजगुत वदुव कर लेखि उठाप, The bow (which was) destined never to become a subject for sacrifice, he lifted up in his hands.

[*Skr. अजः with neg. च; as above possibly in all Gḍ.*]

अजगुत ajant, *Any., subst. m., an agent.*
[A corruption of the English word.]

अजगुती ajantī, *Any., subst. f., 'agency; 'the office of a Political Agent or Resident in a native state (a term. techn. of the English administration); 'the Residency (i.e. the house and court of a political resident).*
[A corruption of the English word, made analogically; as if अजगुत with *Gḍ. suff.* ई, see *Gḍ. Gr.* § 252.]

अजगुदा aj'dahā, अजगुदा aj'dā, *Any., subst. m., a large serpent, a python; hence adj., met., very large, very gross, said of animals and things, and facetiously of men. It is not used colloquially as a subst., except facetiously. Exam., Coll., (Bh.),* का अजगुदा देवद वा तोरें बिमल जाई, What python is sitting there, will it swallow you? *Coll., (Mg.),* वद अजगुदा सौप दे, It is a very large and thick snake; *ib.,* जोकरा दुनों देव अजगुदा सची, छव मोटा सची, Both his bullocks are fine big fellows; they are very fat.
[*Prs.* اشداء, ashdahā.]

अजगुदा aj'dā, the same as अजगुदा aj'dahā, q.v. *Exam., subst., (fac.), Coll., (Mg.),* अजगुदा देसन परल दे, He has fallen down (lying helpless) like a python (gorged with food); *adj., Coll., (Mg.),* ई अजगुदा सकाड़ी दे, This is a great thick piece of wood.
[*Prs.* اشداء ashda; final *Prs.* inaudible श becomes in *Gḍ.* वा d, as in अशदा बन्दा bandā, servant.]

अजगुनव aj'nab, *Any., adj. and subst., com. gen., foreign, strange, unknown; a foreigner, a stranger. Exam., Chāukiddri Niyamābāli, 4,* गाँव में अजगुनव के पुवस बाबलि हरिबो कास अजब सकोकत तनिकरा बाबोर जहरी बास, If a stranger comes into the village at any time, (you must tell) all his real circumstances, and any other important information (in *Urduised police jargon*).
[*Ar.* اجنب ajnab.]

अजगुनबी aj'nabi, the same as अजगुनव aj'nab, q.v.

अजगुत ajant, *Te., adj., com. gen., (gram.), ending in a vowel.*
[*Skr. comp.* अच् + अन्त; as above in all *Gḍ.*]

अजब ajab, *Any., (I) adj., com. gen., 'strange, wonderful; 'exceptionally fine or charming. Phr.,* अजब देखव, v. tr., lit. to look upon as strange, hence to appear strange (to some one); अजब कहव, v. tr., lit. to call (something) strange, hence to appear strange (to some one). *Exam., 'Prov., H.,* अजब तेरी कुदरत, अजब तेरे देव, कुदरत के विर में जनेबी का तेव, (O God,) wondrous

thy power, and wondrous are thy illusions. Lo, on a muskrat's head is found the oil of the (*fragrant*) jasmin (*said of a good point found in a churl*); *Fam.* 53, अजब कार सरकार के, तिरहुत पड़वत रेह, Wonderful are the actions of Government, (*for then*) a railway came to Tirhut; *Misc.* 85, सेहो डोपी म्यान सुरिया विद्वति रमार अजब रूप सेहो, With a 'sēhi' (*or mendicant's head-dress consisting of twists of black rope*) for a cap, with knowledge for a (*mendicant's*) pallet, and applying ashes of cowdung (*to my body*), I put on a strange appearance; *Mag.* 28, तोरी ननकवा तो अजब देहो, रंगिछिया, बटिया बरत चौ तरसाए, Thy brilliance appears to me wonderful, O fair lady, (*as*) thou art coquettishly walking in the way, (*see also ib.* 38). **Mag.* 54, तोरी धरैनिषाँ अजब कर्षो, गोरिया, नैना तो देखोँ नजगुन (*vulg. cor. for नजदून*), Thine embraces I call very charming, O fair lady, and thine eyes I see to be powerful; *ib.* 38, तोरी बदनियाँ अजब देहो, रंगिछिया, छरती जवनियाँ रे तोर, Thy limbs appear (*to me*) most charming, O fair lady, and very beautiful thy breasts.

(II) *adv.*, strangely, wonderfully, extravagantly. *Exam.*, *Mag.* 68, एही तो बटिया में अजब सरासोँ ने नैना तोर दूबड देहे जाए, Here in the road I am praising (*thee*) extravagantly, dear, (*as*) thou art going along hiding thy eyes with thy veil.

(*This foreign word is in very common use.*)

[*Ar.* اَجَب 'ajub.]

अजब-सालार, *ajab-sālār*, *Any.*, *subst. m.*, *lit.* a wonderful commander, the name of a certain saint, worshipped by Musalmān drummers, who during an outbreak of cholera act as village Musalmān priests. They go about beating drums with an iron bar wrapped in red cloth and adorned with flowers, which represents the saint Gāji Mīyā. They are paid in kind by the people at whose doors they stop and drum. *Gr.* § 1456, p. 405.

[*Ar.* اَجَب سالار 'ajab sālār; see art. अजब.]

अजन्वीथी *aj'bithi*, *Te.*, *subst. f.*; see under अज *aj* (1).

अजन्बेस *aj'bēs*, *Tbh.*, *subst. m.*, the name of two Hindi poets, *vis.*, 'the elder (*अचोच प्राचिन*), who lived, apparently as a bard, at the court of Rājā Bir'bhān Singh of Bāndhōgarh in Riwā, born 1513 A.D., (*see Gen. Cunningham's Archæol. Survey Rep.*, vol. xvii, p. 69); 'the younger, who, according to *Siv.*, *ib.*, lived at the court of Mahārāja Bisva Nāth Sīygh of Bāndhōgarh, born 1833 A.D.; he is quoted in the *Sundari Tilak*. *Exam.*, 'Siv., p. 14, शेर-बाब उल्लिख प्रसन्न को बड़ो अजबेस बुद्धत अमावस के बड़ोरे उतपात मो; बड-हीन पावक अजन्बेस वचारने को औरमान रूपति अजबेस को पात मो, Shēr

Shah rose like the waters of the great flood—(*says*) Aj'bēs—(*and*) for the drowning Humāyūn it was a great calamity; (*then*) to save the powerless child Akbar, Bir'bhān, the chief, became like the leaves of the Akhāi Bā (*or the tree of immortality at Allahābad*); the reference is to the tradition, related in *Gen. Cunningham's Archæol. Survey Reports*, vol. xxi, p. 109, of the family of Humāyūn, when he was chased out of India, after the disastrous battle at Kanōuj, in 1540 A.D., finding asylum in the fort of Bāndhōgarh, where Akbar is said (*though falsely*) to have been born; there is a pun on the words 'Akbar' and 'Akhāibā.' **Siv.*, p. 14, छुच सरसावनी है, पावनी परत, अजबेस, जो जिवावनी, प्रसिद सिदि करी है; उमगो उरंग ते के तरस तरसु मरी, एक रङ्ग चरी, ये अनेक रङ्ग भरी है, Hari is of one colour, yet full of many pleasures, filled with rapture as with a spirituous wave; he is the well-known root of 'siddhi,' the giver of life—(*says*) Aj'bēs—the supreme purifier, the increaser of happiness, (*there is a play on the words 'hari' and 'siddhi'; the former means both Bish'n and bhang, and the latter, both perfection and a preparation of bhang.*)

अजम् *ajam*, *Skr. acc. sg. m. of अज aj* (2), *q.v.* It only occurs in the Rām.

अजन्मत *aj'mat*, *Any.*, *subst. f.*, testing, temptation (*only used with reference to the deity as an object*). *Exam.*, *Coll.*, (*Mg.*), जो चारैठ तो अजन्मत के संठ विना पाए अजन्मतो नरो, If you desire, you may test Him, but, except He will it, no one can be His tester (*i.e. have full experience of His power*). [*Corruption of Prs.* اِزْمَائِش]

अजन्मतिया *aj'matiyā*, *Any.*, (*Mg.*), *subst. f.*, *lg. f.* of the preceding. *Exam.*, *Mg. Bible*, *Mth.* iv, 7, विद्य के बोकरा के करक-वेचन रह, छुय विर सिवत हैचन, जो तोह अपनना ईसर विडर केर अजन्मतिया जह करकन, Jesus said unto him, it is written again, thou shalt not tempt the Lord (*yihuh = Jehovah*) thy God. [*The word occurs in the old Mg. Bible of 1818.*]

अजन्मती *aj'mati*, *Any.*, *subst.*, *com. gen.*, one who tests, hence, one who has tested and knows the power of God by experience. For an example, see अजन्मत *aj'mat*. [*From अजन्मत; by the sec. der. suff. ई, see Gr. § 252.*]

अजन्माइस *aj'māis*, *Any.*, *subst. f.*, 'examination, proving, testing, trying; ' (*in revenue language*) the testing of a portion of a crop in estimating its produce. *Phr.*, अजन्मारस वेच, *v. tr.*, to examine or

test, esp. to test a crop; अजन्मेची पत्ती or पत्ता, *subst. f. or m.*, a survey statement (*Wil.*, p. 570). Exam.,
 1 Coll., (*Mg.*), जोकर अजन्मारच दे रँठ, Examine him.
 2 Coll., (*Mg.*), जो तोरा विशास नठ जौ, तो ए दे तोरा काठ
 दे अजन्मारच दे रँठ, If you don't trust me, then out a
 portion of it (*the crop*) and test it.

[*Prs.* آزمایش *āsmāish.*]

अजन्माव aj'māb, (*pr. pts.*, अजन्मवेत aj'mābēt, *Bh.* and
Mg. अजन्मावत aj'mābat, अजन्मावित aj'mābit, *Mg.* also
 अजन्मारत aj'māit; अजन्माचोव aj'māōl; अजन्माप्र
 aj'māēb; अजन्मावे aj'mābai, अजन्माप्र aj'māē), *Any.*,
v. tr., 'to examine, prove, test; esp. '(in revenue
 language) to test a portion of a crop in estimating its
 produce. It is synonymous with अजन्मारच देव, the
 examples of which may be consulted.

अजन्मूद aj'mūd, *str. f.* अजन्मूदा aj'mūdd, a corruption
 of अजन्मोदा aj'mōdd, *q.v.*

अजन्मोद aj'mōd, *Te.*, *subst. m.*, more commonly used
 in its *str. f.* अजन्मोदा aj'mōdd, *q.v.*

[*Skr.* अज + मोद; *lit.* goat's delight.]

अजन्मोदा aj'mōdd, *Te.*, *subst. m.*, the name of several
 herbs, 'the common parsley (*Apium graveolens*);
 'the caraway (*Carum Roxburghianum* or *Apium
 involucratum*); 'the lovage or Bishop's weed, also
 called ajowan or ajawa seeds (*Carum copticum*; see
 अजन्वाने aj'wān). See *Gr.* § 1073, p. 252. These
 herbs are extensively cultivated throughout India; the
 seeds are used in diet and medicine; the root is regarded
 as medicinal. The seeds of caraway are used in
 flavouring curry, and those of lovage form an ingredient
 of the preparation known as 'pān.' See *Watt*, vol. V,
 pp. 87, 76, and vol. VI, pp. 16, 45.

[This word is a *masc. str. f.* of अजन्मोद, and
 should not be confounded with the *Skr. fem. form*
 अजन्मोदा. In the second sense the *Bg.* name is राँवनी;
 see *Dutt*, pp. 173, 289.]

अजय ajay, अजे ajē, अजे ajē, *Te.*, *adj.*, *com. gen.*, (*subst.*
f. अजया ajayā), one over whom victory cannot be
 obtained, unvanquished, invincible. Exam., *Rām.*,
Su., ch. 13, 3, जीति को सकर अजय रघु-राई, Who is able
 to defeat the invincible Raghu-rāi (*i.e.* *Rām*); *ib.*,
Ln., ch. 109, 3, जीतेच अजय विशावर-राज, The invin-
 cible demon-king (*i.e.* *Rāban*) has been conquered;
Mth. Rām., *Ln.* 116, 3, सगर-अजय रघु-नयन करता
 चरि-वध सचन, Raghu's son (*i.e.* *Rām*), (*who is*)
 unconquerable in the fight, will destroy the enemy's
 forces; *Mth. Rām.*, *Ln.*, 123, करत सच अजय वम
 जाग, (*Megh'nād said* :) 'I was performing the sacri-

ifice which was to confer invincibility on me' (*lit.*
 the invincible sacrifice); *Rām.*, *Ln.*, ch. 72, 2, 'करते,
 अजय-मह' अज मज चरा, 'I will perform a sacrifice
 conferring invincibility,' thus (*Megh'nād*) settled in
 his mind.

(*The meanings subst. defeat, adj. not victorious,
 unsuccessful (H. Dy.) are possible; but they have never
 been met with by us either in literature or intercourse.*)

[*Skr.* अज: with neg. अ; as above in all *Gds.*]

अजर ajar (1), *Te.*, *adj.*, *com. gen.*, (*subst. f.* अजरा ajarā),
 not subject to decay or old age, undecaying, ever-
 young (*in literature always found in combination with*
 अजर amar, *q.v.*). Exam., *Rām.*, *Bā.*, ch. 92, 7, अजर अजर
 सो जीति नठ जाई, Being subject to neither decay nor
 death, he could not be vanquished; *K. Rām.*, *Ut.*,
 152, चावो काठ-कुट, मवो अजर-अजर-मज, मवम मजान, मज
 मंडरो मरद को, He ate (*the poison called*) 'kāl'kūt,'
 (*yet*) he became of a body free from decay or death;
 his dwelling is the cemetery, and his possessions are
 a bundle of ashes of cowdung (*see also Bin.* 24).

[*Skr.* अज: with neg. अ; as above in all *Gds.*]

अजर ajar (2), *Tbh.*, *adj.*, *com. gen.*, unburnt, incom-
 bustible. Exam., *Padm.*, *do.*, 564, 2, रावन माह जो अज
 लिहो, कड किन अजर सो रोष, On *Rāban's* forehead (*i.e.*
fate) when 'fire' was written, say how could he
 remain unburnt?

[*Skr.* अज: with neg. अ, *Pr.* अजलो, *B.* अजर,
S. अजर, incombustible, indigestible.]

अजरा aj'ra, *Tbh.*, *subst. masc.* of अजरौ aj'ri, see
 अजन्दा aj'ld.

अजरौ aj'ri, *Tbh.*, *subst. f.*, see अजन्दी aj'ā.

अजल ajal (1), (*str. f.*, *m.* अजला aj'ld, *f.* अजली aj'ā),
Te., *adj.*, *com. gen.*, free from water, dry. Exam., *Bw.*,
song, anon., अजला अजला जोतिहें लगन असाद हिं माच,
 In the month of *Asārh* (*June-July*) dry places will
 become covered with water.

[*Skr.* अजल with neg. अ.]

अजल ajal (2), *Any.*, *subst. f.*, death. Exam., *H. song*,
anon., अजल अज पान कर तुलती, किचो को कुप नहिं पलती,
 चवे सव जाते हें हों हों अजल अज अजल करती है, When
 death approaches, naught is of avail to any one,
 so all depart when death shows favour to (*i.e.* *visits*)
 them. See also under अजन्मत aj'lat.

[*Ar.* اجل]

अजन्मत aj'lat, *Any.*, *subst. f.*, vileness, baseness.
 Exam., *Mg.*, *song, anon.*, अजन्मत मनी करँड, मारे, अजल

मेरी हीरो बानी है, My darling, be not vile, death is hastening towards thee.

[Ar. *أزلة* azallat, fem. f. *أزلة* azall; see Hd. Dy. Sh., s.v.]

अजलतिया aj'latiya, Any., subst. f., a vile, rascally woman; sometimes used as a term of endearment, even with regard to men. Exam., Mag. 17, बहगठ बुझवा देवे, बजलतिया, नव दिनवाँ बहवा दुहाव, Even if you kiss (me) without touching (me), you (dear) rascal, (my) cheek smarts for nine days; ib. 19, बीन बजलतिया मिटनी बहवावे ने, हागठ है बहवेववा पिछे चोट, Who is the (dear) rascal that throws a potsherd (at me, as a sign of solicitation), so that a wound is caused in my heart?

[Probably a lg. f. of बजलतनी, which, however, we have not met with. The latter is derived from बजलत, q.v., with the Gd. sec. der. suff. ई, see Gd. Gr. § 252.]

अजला aj'la (Bw.), अजरा aj'ra (Bh.), Tbh., subst. masc. of अजली aj'li, q.v.; used in a magnifying sense, a large double-handful (Eh., vol. I, p. 196).

अजला aj'la, str. f. of बजल ajal (1), q.v.

अजली aj'li (Bw.), अजली aj'ri (Bh.), Tbh., subst. f., the same as बजलि ajiāli, q.v.

[Regarding derivation see the remarks under बजलि.]

अजवनी aj'vani, Tbh., subst. f., collyrium or lampblack for application to the eyes. Exam., Bais. 1, 2, उडिया बरवनी नै उडिया देरी, चाँच अजवनी जोरा, As a present for the Ohhatthi ceremony, I shall take (to my sister-in-law) a plate, (and) a cup for (holding) lampblack for the eyes. See बजल ajiān.

[The word is properly a verbal noun derived from the pleonastic $\sqrt{\text{अजव}}$ to anoint, or derived from the $\sqrt{\text{चाँच}}$ to anoint by the suff. चावनी. See Gd. Gr. § 315.]

अजवरवान aj'war'wab, Tbh., v. tr., a causal of $\sqrt{\text{अजवार}}$ aj'war, q.v. See Hd. Dy. under art. उजवाना uj'wandā, p. 40.

अजवाइन aj'wāin, Tbh., subst. f., ¹(S. Mth.), the thick rope at the foot of a native bed, to which its netting is tied (Grs. § 639); ²(Mg.), the same as अजवान aj'wān or अवारन jawāin, q.v. (Grs. § 1073, p. 252).

[Derivation see under अजवान.]

अजवान aj'wān, अजवारन aj'wāin, Tbh., subst. f., the true Bishop's weed or lovage (*Carum copticum* or

Ptychotis ajowan or *Ptychotis coptica* or *Ammi-copticum*) cultivated in many parts of India for its seeds, which are used both as a condiment and as a medicine; they also form one of the ingredients of 'pan' and of a caudle (see अजवानो achh'wāni); on distillation with water they yield an oil, which is used medicinally in cholera, colic, and indigestion (see Watt, vol. IV, p. 15; V, p. 76; VI, p. 45). See अवारन jawāin.

[Skr. अवानो, Pr. अवारो, whence (with metathesis of अज aj for अ ja) B. अजवान aj'wān (for अवान jawān). The form अजवारन is made by the false analogy (for अजवानो) of the feminines in वारन, like पछिनारन the wife of a pandit; see Gd. Gr. §§ 256, 260.]

अजवार aj'wār, अजवार aj'wār, (pr. pts. अजवारैत aj'wārait, Bh. and Mg. also अजवारत aj'wārat, बजवारित aj'wārit; अजवारल aj'wāral; अजवारब aj'wārab; अजवारे aj'wārai), Tbh., v. tr., to empty (a vessel, house, etc.), to pour (from one vessel into another), see Hd. Dy., s.v. उजवाना uj'wandā. Exam., (Hd. Dy.), Mag. song, बचे तुरते, कोडिया जगहर अजवारे रे बी, Lo, quickly he began to empty the barn.

[The H. has उजवाना, or cor. उदवाना (Hd. Dy.), which shows that the verb is in the double causal form. On the double causal termination वार (or ववार) see Gd. Gr. §§ 354, 2, 475, 476. The primary root, therefore, is उज, of which the B. form अज appears to be a corruption; see the remarks on अजवानो, अवार, and अवार. The root उज is probably to be identified with the Skr. $\sqrt{\text{उज}}$, with a change of उ to अ, as in Pr. उवर for Skr. उव (see Hem. i, 131). The M. has the same verb in the form उजविरे with the meaning of to conclude, to close. This points also to the Skr. $\sqrt{\text{उज}}$, from which both meanings—to empty, to pour out, and to conclude, to close—can be derived without difficulty.]

अजस ajas, Ts., subst. m., disrepute, infamy, disgrace, (opp. सुजस sujās or simply जस jas; often combined with बस agh sin). Comp., बजस-पिडारी, subst. f., fig., a basket of disrepute (Rām., A., db. 13, 2), or बजस-भाजन, subst. m., fig., a vessel of disrepute (Rām., A., ch. 139, 5), hence a disreputable or infamous person. Phr., बजस देव, v. tr., lit., to take disgrace (to one's self), hence to disgrace one's self. Exam., Rām., A., ch., 45, 1, बजस हीउ, जस सुजस बजाज, May disrepute ensue, may (my) good reputation perish in the world! Sat. ii, 55, नीति प्रीति जस-बजस-गति सब ईरे सुव परिवाणि, Justice, love, and the state of repute or disrepute, (these) are well known to all; Rām., A., ch. 168, 8, विदु-बन्ना बस बजस न मयेज, (Obeying) a father's order cannot be sin or disgrace; ib., Bā., ch. 257, 3,

ह-कवि कवार बंजव को देते, By description (at the hands) of a bad poet she (i.e. Sita) will only take disgrace (to herself).

(This word never occurs in literature with the adj. meaning of disreputable; in that sense अजस्री is used, q.v.)

[Skr. अजः with the neg. अ, neut.; Pr. tadbh. अजस्री or (with euph. अ) अजस्री masc. (Spt. v. 178, Aup. § 117) or tats. अजसो (Spt., v. 525, Bhag., p. 235); the tadbh. has not survived in the Gds. As above in all Gds.]

अजस्री ajasi, Ts., adj., com. gen., disreputable, infamous, disgraceful. Exam., Rām., Ln., ch. 31, 2, अति-दरिद्र अजस्री अति-दूहा, (those who are) very destitute, disreputable, very old (etc., even while living are like corpses).

[Derived from अजस with Gd. suff. री. See Gd. Gr. § 253.]

अजहु ajahu, अजहुँ ajahū, अजहू ajahū, अजहूँ ajahū́, poet., more properly spelt अजह ड aja hu, etc., bring two separate words. See under art. अजह aja. Rustic also अजहँ ajahū (Hd. Dy.).

अजा aja, fem. of अज aj (1) and (2), q.v.

अजाचक ajāchak, Ts., subst. m., (f. अजाचिका ajāchika), one who is not a beggar, one who does not solicit. Phr. अजाचक करव, v. tr., to make one satisfied, to satisfy. Exam., Rām., Ut., ch. 13, 7, विप्रव दान विविध विधि होये, जाचक सकल अजाचक कोये, To the Brāhmins all sorts of presents were given, and all the beggars were satisfied.

[Skr. जाचक with neg. अ. As above possibly in all Gds.]

अजाचा ajāchā, Tbh., adj., com. gen., untried, untested, unexamined. Exam., Coll., (Mg.), री विषय अजाचा है, This account has not been tested.

[From जाचा p.p. of जाँच, q.v., with neg. अ (4).]

अजाचित ajāchit, Ts., adj., com. gen., what is not begged, unsolicited, unasked. Exam., Pur., p. 241, अजाचित (fem.) मिष्टा रौं शरीर-स्थिति राधि, He nourished his body with unsolicited alms.

अजाची ajāchi, Ts., subst. m., (f. अजाचिनी ajāchini), the same as अजाचक ajāchak, q.v. Phr., अजाची करव, v. tr., to make satisfied, to satisfy. Exam., Bin. 163, कपि सबरो सुषीव विजोवन, को को न कियो अजाची, The monkey, the Sabari, Sugrib, Bibhikhan, yea, whom did (Rām) not satisfy?

[Skr. चाची with neg. अ. As above possibly in all Gds.]

अजात ajāt, the same as अजाति ajāti, q.v.

अजाति ajāti, Ts., subst., com. gen., 'one who has lost his caste, an outcast; 'one who has no caste. Exam., 'Pārb., ch. 7, कचड काच दुनि रीखिड वर अजुकीनरिं, अजुन अजात अजाति नातु-पितु-दीनरिं, Say, what did you hear to make you so pleased with a bridegroom who has no pedigree, no worth, no dignity, no caste, and no father and mother.

[Skr. जाति with neg. अ. As above possibly in all Gds.]

अजाती ajāti, the same as अजाति ajāti, q.v.

अजान ajān (1), (poet. अजाना ajāna), Tbh., adj., com. gen., (subst. f. अजाना ajāna), 'not knowing, ignorant; 'simple, foolish (from mere lack of knowledge); 'without or deprived of right or sound knowledge, demented, infatuated; 'unknown. Exam., 'Rām., Bā., do. 277, 2, पूहन जानि अजान जिनि, ज्ञापेउ कोप शरीर, Though knowing it, he asked as if not knowing, (and) wrath pervaded his (whole) body; Sat. ii, 23, तुलसी राम-अजान नर जिनि जाबहि पर धाम, Tul'sī (says) how can a man who is ignorant of Rām obtain heaven. 'Sat. i, 9, अजनि जनक तेहि जिनि तजे तुलसी शरिउ अजान, How should a mother and father forsake one (who is a child) simple like Tul'sī Dās. 'See an example under art. अजाना ajāna (2). 'Padm., ch. 194, 7, कोर अजान फूलहिं जहु फुली, कोर अजान विरवा नर दूली, Some are blooming like the flowers of the sandal-tree, others are straying under (other) unknown trees (so according to the Urdū commentary of the Kānh'pūr edition; but see under अजान ajān (2)). See अजाना ajāna.

(The act. meaning not knowing is the usual one; according to some pandits, the pass. meaning unknown, though used, is incorrect. In the Rām. the word is generally spelled अजान, अजाना, for which अजात, अजान is frequently given as a false reading, as in Bā., ch. 285, 2; cf. अजाना (2)).

[Skr. ज्ञानम् with neg. अ, Pr. अजाचो or अजाचो.]

अजान ajān (2), Tbh., subst. m., ' (S. Mth.-Mg.), a white variety of rice, which is sown broadcast (Gr. § 969); 'a kind of tree (not identified). Exam., 'Padm., ch. 194, 7 (according to the gloss of the Lakh'naū edition), कोर अजान विरवा नर दूली, Some are straying under ajān-trees.

[Der. ?]

अजाना ajāna (1), poet. for अजान ajān (1), q.v.

अज्ञाना ajāna (2), (*f.* अज्ञानी ajāni), *str. f.* of अज्ञान ajān (1), *q.v.* Exam., *Rām., Bā., ch.* 127, 4, अब मोहि चापनि किहिरि जानी, जइदि एवज जइ मारि अज्ञानी, Now regarding me as your own servant, though I am by nature a foolish and simple woman, (*reply to me*). *Rām., A., ch.* 199, 6, सो भावी-बस रावि अज्ञानी, हरि क-बादि अजई पहिनानी, But the queen was demented by the power of fate, and in the end she has repented of the evil she has done.

(In the best manuscripts the word is spelled अज्ञाना, अज्ञानी in the above and other passages; but अज्ञाना is still commonly used colloquially in Bihār.)

[From *Skr.* अज्ञानः with *pleon. suff.* ङ; see *Gd. Gr.* § 196.]

अज्ञानि ajāni, *Tbh., adv.*, unknowingly, unwittingly, unintentionally (*opp.* जानि jāni). Exam., *Bin.* 160, और बसन अनेक तारे जान का ये गने; जानि नाम अज्ञानि सीरे, नरक जन-पुर मने, And as to the many wretches that were saved, how can they be counted; whether (*Rām's* or *Nārāyan's*) name be taken intentionally or unintentionally (*by any one*), the hells of Jam's abode are propitiated (*for him*); (*the reference is to the story of अजामिल ajāmil, q.v.*)

अज्ञानी ajāni (1), *fem. of* अज्ञाना ajāna (2), *q.v.*

अज्ञानी ajāni (2), *Tbh., subst. f.*, 'want of knowledge; simplicity, innocence; heedlessness.

[*Abs. noun, from* अज्ञान (1), *formed with the Prs. suff. ई.*]

अजामिल ajāmil, *Te., subst. m.*, the name of a Brāhman of Kanauj, of a most dissolute and abandoned life. He had ten sons, the youngest of whom, by a prostitute, was named Nārāyan. When at the point of death, he happened to summon this son by his name. Thereupon the God Nārāyan (*i.e.* Bish'n), thus casually invoked, himself came in answer to his call, and rescued him from the demons that were about to carry him off to hell. In Tul'si Dās's works this story and the mystic power of the 'Name' is generally ascribed to Rām, he being the incarnation of Bish'n or Nārāyan. Exam., *Bin.* 239, विप्र अजामिल अब हर-पनि, ते कथा जो मरिं विगरेचौ, As for the Brāhman Ajāmil and the lord of the gods (*i.e.* Ind'r), what (*law*) is there that they have not broken? *Git., Su., 42*, दुत चित नाम सेत मव-निधि तरि मवो अजामिल सो चहो, Taking the friendly name of his son, Ajāmil, that sinner, passed out of existence (*see also Bin.* 97); *Rām., Bā., ch.* 30, 7, अपर अजामिल मज मजिका ज, अप सुकन हरि-नाम प्रसाज, Further Ajāmil, the elephant, and also the harlot (*i.e.* Piṅgalā), were saved through the power of Hari's (*i.e.* Nārāyan's)

name; *K. Rām., Ut., 89*, 'राम' बिबाव 'मरा' जप ते विगरी दुपरी बनि-बोकिह दू बी, नामरि ते मज बी मजिका उ अजामिल बी बदि मे बह दूबी, By repeating 'Marā' (*the reversed form of Rām*) instead of 'Rāma' the sinful state of the sweet poet (*i.e.* Bālmik) was made holy, and through the same name the cessation of the depravity of the elephant, of the harlot, and of Ajāmil, was brought about.

[*Skr.* अजामिलः]

अजिऔरा ajīaurā, *Tbh., subst. m.*, (*N.B.*) the paternal grandfather's house (*Gr. §* 1301).

[Probably a *comp.* of अजिया, *lg. f.* of बाजी, paternal grandfather's wife or paternal grandmother, and उरा, *lg. f.* of उर (*for* डुर), place; properly अजियाउरा, *contr.* to अजिऔरा. *M.* has अजोउरा or अजोऊ. All words of this kind take their designation from the wife; e.g. अजिऔरा from जानी.]

अजित ajit, *Te., adj., com. gen.*, (*subst. f.* अजिता ajitā), *lit.* unconquered; hence unconquerable, invincible, irresistible. Exam., *Rām., Ln., ch.* 54, 5, आपक ब्रह्म अजित सुबनेसर, हरिमज कहीं दूज करनाकर, (*Rām though being*) the omnipresent Supreme Spirit and the invincible lord of the world, (*yet*) out of his fulness of mercy he asks after Lachhiman (*comm. to Lakhnaū ed.*, अजित कही 'कोई जीति नहिं चकै'); *Bin.* करत हर-बहर-नर-डोक सोकाकूच विदुच-पित अजित मिन गरुष पानन, (*Sib*) the unconquerable (*and*) tender-hearted, moved with pity with the suffering gods, demons and men, drank off the poison (*comm.* अजित नाम 'बाहु के जीतने जोख जाहीं').

(With the literal meaning, though admissible, the word has never been met with by us in literature.)

[*Skr.* अजितः; as above in all *Gds.* The *tadbh.* form अजिष, as in *Kalp.* § 114, has not survived.]

अजिन ajin, *Te., subst. m.*, the hairy skin of an antelope (*esp.* the black antelope), tiger, elephant, etc., which serves a religious student for a couch, seat, or covering (*for an illustration see the photograph, from a native painting of "Siva's Wrath," opp. p. 46 of Growse's Translation of the Rāmāyan, 2nd ed.*); also in South India at weddings (*Wil., p. 14*). Exam., *Rām., A., do.* 203, 1, अजिन-बसन पद-बसन मदि-बसन हादि कुच-पान, (*Rām, Sitā, and Lachh'man are wandering in the forest*) having skins for clothes, (*wild*) fruits for food, and the earth spread with kus-grass or leaves for a bed; *Mth. Rām., Ar., 10, 23*, अमज अजिन-पद सीत बज्ज, कहुमन कोही शैबक रज्ज, (*Rām*) with Sitā clothed in pure garment of antelope skin and Lachhuman like a loving servant; *Pārb., chh.* 7, मज-अजिन दिख दुहुच जो रत, चहो बस सुब मोरि कै, (*Your*)

companions turning away their faces will laugh (*at him*) whose delight is in his handsome garment (*made*) of an elephant's skin, (*on the story alluded to, see Skr. Dy. W.*)

[*Skr. अजियन्; as above in all Gds.*]

अजिया-सासु *ajiyā-sāsū*, (*Bh.*), *Tbh.*, *subst. f.*, the mother-in-law of the wife's or husband's mother-in-law (*a comp. of आजो aji, q.v.*)

अजिर *ajir*, *Ts.*, *subst. m.*, ¹ any open ground, arena; hence *esp.* ² the court-yard of a house (*syn. आँगन āṅan*). *Comp.*, अजिराजिर (अजिर-अजिर), *subst. m.*, the court-yard of a palace (*Git., Ut., 19, 1*). *Exam.*, ¹ *Bin.*, 39, "अजिरि रत्न-अजिर" गजवे-गज मवे-वर, किरि जिडे रान-गुज-माच माना, "Hail (*to Rām*) on the battle-field," thus the host of the Gandharbs, whose pride has been humbled, again and again sing the praises of Rām's valour; *fig., Rām., Bā., ch. 113, 6*, कवि-उर-अजिर अवावहिं वाजी, He sets Saraswati to dance (*like a puppet*) in the arena of the poet's heart. ² *Rām., Bā., ch. 215, 5*, नम ज्ञान वचन अगोचर जोरि, दरदर-अजिर विचर प्रह जोरि, The Lord, who is incomprehensible in thoughts, acts, and words, he plays in Das'rath's court-yard; *Git., Bā., 5, 1*, विच-अजिर-उदरि वजार वीधिन् वार वीके विधि वनी, In the court-yards and on the terraced roofs of the houses, in the bazars (*and*) the lanes, (*they prepare*) many kinds of beautiful ceremonial squares.

[*Skr. अजिरन्; as above in all Gds.*]

अजी *aji* (1), *the same as आजो aji, q.v.*

अजी *aji* (2), *प्रजो aji, Tbh.*, *interj.*, ¹ an interjection used for the purpose of calling attention, usually addressed to an inferior, hallo you! I say! Look here! ² (*Hd. Dy.*) a form of address used by a wife in addressing her husband, whose name it is considered disrespectful to take, and vice versa.

(*The usage of this interj., as to its honorific character or otherwise, varies in different localities.*)

[*Probably a comp. of प्र or अ and जी, the former being the Skr. interj. अवि, Pr. अर or ऐ (Hēm. i, 169, ii, 205), the latter, the form of address जो, q.v. H., P. अजी.*]

अजीउ *ajīū*, *the same as अजीव ajīb, q.v.*

अजीव *ajīv*, *Any.*, *adj.*, *com. gen.*, ¹ dear, beloved; ² esteemed, excellent. *Phr.*, अजीव जानव or अ० करव, *v. tr.*, to esteem highly, love, respect. *Exam.*, *Bv.*, *do.*, *anon.*, मसुर वल्य अर रस अचित चित-कर वडो अजीव, अर वाजी जो उदरत, अर दिख वनी अजीव, Accompanied by sweetness, truth, and elegance, friendly and very

piquant—he who uttereth such words, is dear to every heart.

[*Ar.*, *أزى 'aziz.*]

अजीटन *ajītan*, *Any.*, *subst. m.*, an adjutant.

[*Corruption of the English word.*]

अजीत *ajit*, (*poet. अजीता ajitā*), *the same as अजित ajit, q.v.* *Exam.*, *Rām., Ut., ch. 72, 5*, अजुव अरुव गिरा-नो-नोता अरुवरी अजवस अजीता, (*Rām is*) unconditioned, unfathomable, beyond the range of speech and perception, all-seeing, irreproachable, unconquerable.

[*It is a popular form, apparently made from अज with जीत, sh. f. of जीता, the p. p. of the √जीत to conquer; cf. the similar formation of अजीत or अजीतज (q.v.). It has only been met with in literature in the single passage above quoted, where its use seems simply to be due to rhyme. As a name, however, the form is common, e.g. अजीत सिङ्ग Ajit Singh, H. Lit. § 195, 370, 647, 731. It also occurs in M. अजीत and in S. अजीत (S. Dy., p. 18).*]

अजीव *ajīb* (1), *अजीव ajīw*, *अजीउ ajīū*, *Ts.*, (I) *adj.*, *com. gen.*, ¹ lifeless, inorganic; ² dead. *Exam.*, ² *Bv.*, *do.*, *anon.*, गुणवो, प्रवि अन्वार में मति मति के जीव, राम नाम नहिं जो रडे, जीवहिं (*loc.*) अरुत अजीव, O Tul'si, in this world there are many kinds of life, but he who repeateth not the name of Rām, even while his life exists, is dead.

(II) *subst. m.*, (*f. अजीवा ajībā*), a lifeless thing, (*used by the Jains as a relig. tech. term, opp. जीव jīv, collectively for*) the inanimate part of the universe.

[*Skr. अ and जीव; as above in all Gds.*]

अजीव *ajīb* (2), *Any.*, *adj.*, *com. gen.*, wonderful, surprising. *Exam.*, *W. Bh.*, *Bir'hā*, *anon.*, अरत तोरी अजीव, रे गोरिया, जैसे रे उरुववा के जीत; अजीववा अमक वुनो जोरि के अजीववा, उरुववा अरुववा जोर, Thy figure is wonderful, O fair one, like the light of the sun; thy two breasts glow with his splendour, (*and thy*) face is the moon.

[*Ar.* *أجيب 'ajīb.*]

अजीयत *ajiyat*, *Any.*, *subst. f.*, wanton injury, oppression. *Phr.*, अजीयत देव, *v. tr.*, to oppress, harass. *Exam.*, *Coll.*, (*Bh.*), अरीयत के प्रतन्नी अजीयत इत दोरुव वरुं, Do not harass the poor so much.

[*Ar.* *أجیيات azzīyyat.*]

अजीर *ajir*, *Any.*, *subst. m.*, ¹ a hired servant or labourer, a bondsman, a bond-slave (*one who has entered into an engagement for a stipulated sum to serve another*

for a specific term or until he repay the sum advanced);
 * a hirer, a lessee (*Wil.*, p. 14).

[*Ar.* अंजीर *ajir.*]

अंजीर *ajir*, (*poet.* अंजीरा *ajira*), *Any.*, *subst. m.*, the same as अंजीर *añjir*, *q.v.* *Exam.*, *Padm.*, ch. 34, 2, नारंग नौदुं तुरुंज अंजीरा, चौ वदाम वड मेद अंजीरा, There are the orange, the lemon, the citron, the lime, and almonds (*and*) figs of many kinds.

अजीरन *ajiran*, *Te.*, (I), *adj.*, *com. gen.*, ¹ undecayed, unimpaired, undestroyed; hence ² indestructible, unremitting, persistent, (*of a disease*) incurable, (*of a person*) invincible, exceedingly strong; or ³ (*of food*) undigested; hence ⁴ indigestible, unwholesome; or ⁵ (*generally*) tiresome, burdensome, disagreeable. *Exam.*, ¹ *Hd. Dy.*, वड वुवार नो अजीरन हो गवा, This fever has become incurable; *ibid.*, अजीरन नै अजीरन चौ डेवे, नहिं नर चिर चौपडे डेवे, Let the strong contend with the strong, otherwise thy head will be played with at cross-roads. ⁴ *Git.*, A. 33, 1, अचन अजीरन को चहुनि तिहक नचौ, Considering it like indigestible food, he abandoned his tilak (*or mark of royalty*). ⁵ *Hd. Dy.*, रोख की दाख नो अजीरन हो गदे, (*To eat*) dāl every day is become tiresome.

(II) *subst. m.*, indigestion.

(III) *adv.*, too much, excessively. *Exam.*, *Hd. Dy.*, दाख नै नमक अजीरन है, There is too much salt in the dāl.

[*Skr.* अजीरः; as above in all *Gds.*, *exc. G.* अजीरव, *S.* अजीरख].

अजीव *ajiv*, the same as अजीव *ajib*, *q.v.*

अजुआ *ajua*, अजुवा *ajua*, (*obl.* अजुए *ajue* or अजुवे *ajuve*), *lg. f.* of आहु *aju*, *q.v.* *Exam.*, *Bij.*, l. 487, नौनो अजुए हे मेदुं नचनरिवा, O sister-in-law, from this day you have become (*to me*) as a mother.

अजुकन्त *ajukt*, (*unphon.* अजुक्त *ayukt*), *Te.*, (I), *adj.*, *com. gen.*, ¹ not yoked, not joined; ² unfit, unsuitable, improper; ³ with the meanings of अजुगुत *aj'gut*, *q.v.* *Exam.*, ³ *Coll.*, (*Bh.*), चोकग्रा अजुकन्त (*or* अजुगत) वाम हे ज चिद गरुवन, He was vexed at his unsuitable language; *ib.*, ज वद अजुकन्त (*or* अजुगत) करुवन, कि अचनना माना पिना के मार अँउवन, He acted most improperly in that he beat his father and mother. See अजुगुत *aj'gut*, अजुगत *ajugat*, अजुगुत *ajugut*.

(II) *subst. m.*, violence, oppression, compulsion.

[*Skr.* अ and अजुक्त; as above in all *Gds.* See also the remarks under अजुगुत *aj'gut*.]

अजुकहि *ajukahī*, *old Mth. gen. obl.* of आहु *aju*, *q.v.* *Exam.*, *Hb.* viii, 40, अजुकहि दिन हउ डेव प्रतिपाव, Up to this very day have I cherished you.

अजुगत *ajugat*, अजुगुत *ajugut*, *Te.*, *adj.*, *com. gen.*, the same as अजुकन्त *ajukt*, *q.v.* *Exam.*, ³ *Bw. do.*, anon., जोग वनन वर वार तिचि वर डुद वनेउ तुजोग, तुजो, अजुगत वरन नै जोग उ वोन अजोग, Conjunction, ascension, planet, solar and lunar day may all be auspicious, but, O Tul'sī, by a wonderful fate even that which is auspicious becomes inauspicious.

[*Regarding the formation, see Gd. Gr.* § 102. It is an older tats. form, which has come partially under the operation of *Prākṛit* phonetic laws. *G.* अजुगत.]

अजुध्या *ajudhyā*, *coll. for* अजोध्या *ajōdhyā*, *q.v.*

अजुरदा *ajur'dā*, *Any.*, *adj.*, *com. gen.*, afflicted, sad, weary. *Exam.*, *H.*, *Lāoni*, anon., वन उए अजुरदा तेरो फिर के मारे, दम उडते वेडन भौं वाव के मारे, I am afflicted when I think of thee; rising and sitting, I sigh from grief.

[*Prs.* अजुरदा *ajurda*.]

अजुरमाद *ajur'mād*, अजुरमाव *ajur'māv*, *Any.*, *adj.*, *com. gen.*, ¹ destitute, poor; ² unprocurable (*As. Gy.*). [*Der. doubtful; it looks like a corruption, perhaps of Prs.* अजुरमाद *ajurmasād* (see *Shakespeare's Hd. Dy.*). If so, the second form अजुरमाव may be founded on a popular etymology, अजुर being the *B.* अजोर (अजोर), not joined and माव the much-used *Prs.* word for property, as it were without property. The *Prs.* *ajurmasād* is said to mean both destitute and longing; and perhaps instead of unprocurable the second meaning should rather be given as longing without being able to procure.]

अजुरमाल *ajur'māl*, the same as अजुरमाद *ajur'mād*, *q.v.*

अंजुरा *ajura* (*Bh.*), अंजुला *ajula* (*Bw.*), *vulg.* अंजुरा *aj'ra*, अंजुला *aj'lā*, *Tbh.*, *subst. m.*, the same as अंजुरी *ajurī*, *q.v.*, used in a magnifying sense, a big handful. See अंजुरा *aj'ra*, अंजुला *aj'lā*, अंजुरी *ajūrā*, अंजुला *ajūlā*, अजुर *ajur*, अजुल *ajul*, अंजुर *ajur*, अंजुल *ajul*, अजुर *ajur*, अजुल *ajul*.

[This is a secondary masc. form made from the fem. अंजुरी, and may be considered as a str. f. corresponding to the wk. f. अजुर. For further remarks on the derivation, see under अंजुरी and अजुल. All the forms with अ are more peculiar to the West, *Baiswārā* and *Bundēl'khand*. As to the transposition of the vowels अ and उ in the *vulg.* form, see *Gd. Gr.* § 56.]

अजेय ajēy, Ts., *adj., com. gen.*, unconquerable, invincible. Exam., *Mth. Rām., Ln.* 40, 4, रज नैं वहा अजेय वाव विजया नदि कावक, In battle they are always unconquerable, they have no fear of death; *ibid.*, 149, 25, जौं जो रावन जोन सजापत, जौं अजेय रावन रज वगत, If Rāvan's sacrifice is completed, he will be invincible in battle. See अजय ajay, अजित ajit, अजीत ajit, अजे ajē, अजे ajē.

[Skr. अ and जेय; as above in all Gds.]

अजे ajē, Ts., *subst. m.*, the same as अजय ajay, q.v. Exam., *Bin.* 89, हौं हाजौ वरि जतन विविध विधि, अनिसय प्रयत्न अजे, (Tuṣi Dās says :) I have been unsuccessful (though) trying in every possible way (to overcome my senses), (for) they are exceedingly strong (and) invincible.

अजोधया ajodhyā, *coll. for अजोधा, q.v.* Exam., *Neb.* 10, अजोधया नैं देवक मजार, In Ajodhayā he gave a caste feast.

अजोध्या ajodhyā, *coll. for अजोधा, q.v.* Exam., *Bhoj.* ii, 2, बाजेहा अजोधा नैं डोह, The drums are being beaten in Ajodhyā.

अजोध्या परसाद ajodhyā par'sād, Ts., *subst. m.*, the name of two Hindū poets, ¹ surnamed Sukal (*H. Lit.* § 622), who flourished in the early part of the present century; ² surnamed Bāj'pēyī (*H. Lit.* § 693, 674), who was alive in 1883, and was the author of a prosody entitled *Chhandānand*, a work on rhetoric entitled *Sāhitya Sudhā-sāgara*, and of a *Rām-kabittābālī*. The following are specimens of their poetry. Exam., (*Siv.*, p. 19), पूरि रची है अजय विजाय, उचै विधि सेँ सुख सोमा विराजे। जोवन है द्विग अजय सोन, सो खड्डन को गति कौन कि राजे। जोवि, मजे अचरान को हाकी मनो रवि प्राप्त उदोत विराजे। जौं मथान्द की राज अजे अहं-निचाम नैं हँसि हि राजे। (The fair one) is full of charming coquetry, (and) in every way shineth in her pleasing beauty; (compared with her graceful) eyes, the nimble fish appears insipid, and what are the wagtail's movements that they should charm (like hers); Jōdhi (*i.e.* Ajodhyā) (says:) the crimson of her fine lips is glorious like the glow of the rising sun; then at midday she adorns herself with (all) her adornments, and in the trysting place (in the evening) she shines by her very laughter. ² (*Siv.*, p. 14, 15, from *Sāhitya Sudhā-sāgara*) अजि ने अकोर मोर अहं सिद्धी-सुख जोर. अहं ने उरग तुरक विम विप नाह। अहं मारि मज वारि अहं वारि दूके वारि, अपर परीन की परीन की परीन वाह ?। जौं अजय सेँ अजय वरि वाह, जौं, जौं वाह अजय वाह वाह वाह वाह। अजय अजय अजय ने अजय, अजय अजय अजय, आरी-तेरी अजय पादवाह।

(On seeing thy eyes) the partridge, peacock, wagtail, and bee quickly depart (in confusion); into the jangal depart the snake, the horse, the deer and their lord (*i.e.* the lion) to hide themselves; in grief and distress the lotus, black (with melancholy), sinks under in the water; (and) do not from the fairest of fairies drop sighs (of envy)? Āudh (*i.e.* Ajodhyā) Par'sād) (says :) in my opinion, O darling, my condition is as happy as that of Hari (on seeing Rādā); thy co-wife, in ohagrin, continually cries out in wonder and grief, when she beholds thy indelible (*lit.* hard) signature (*i.e.* the amatory marks of her finger nails) on this throne (*i.e.* my body), (for my) condition (and) luck are exalted, (and) thy eyes, O beloved, are (my) king.

अंजोरवा ājor'wā, *lg. f.* of अंजोरा ājōrā, q.v. Exam., (*W. Bh.*), Bir'hā, anon., जोवना अजय दूजो जोवि के अंजोरवा, (Thy) two breasts are aglow with his (*i.e.* the sun's) splendour, (see under अजोव ajōb(2)).

अजौ ajō, अजौं ajōū, a *contr. form of the emph.* अजौं ajōū, q.v. See under अजा aja.

अजोग ajōg, Tbh., (I) *adj., com. gen.*, unsuitable, unbefitting, improper, unworthy. Exam., *Coll.*, (Bh.), जोवना वा र अजोग वाटे, That is unworthy of him. (II) *subst. m.*, 'an improper or unseasonable occasion; ² ill-luck, misfortune.

(This word is rare; the more usual one is कुजोग kujōg.)

[Skr. अजोग with neg. अ, Pr. अजोमो; as above in all Gds.]

अजोत ajōt, अजोतल ajōtal, *adj., com. gen.*, untilled or waste (of land).

[Properly neg. अ with the p.p.p. जोत or जोतल of the root जोत to harness, to plough (q.v., also *H. R.*, p. 68); cf. the similar formation of अजीत. Not observed in other Gds.]

अजोतल ajōtal, Tbh., *adj., com. gen.*, the same as अजोत ajōt, q.v. Exam., *Coll.*, (Bh.), र वेत अजोतल अंजे, This field is untilled.

अजोध्या ajōdhyā, अजोधा ajodhyā, अजोधया ajodhayā, अजुध्या ajudhyā, Ts., *subst. f.*, the name of a town, now commonly called *Awadh* (Oudh), on the river Sar'jū or Ghāg'rā (Goghrā), close to the town of Faizābād, with which together it occupies the site of the original city of Ajōdhyā, the ancient capital of Das'rath and Rām; it is still one of India's sacred cities and a famous place of pilgrimage; it was anciently

also known by the name of Sakēta, and is generally identified with the town of 'Oyut'o (or Ayuto), visited by Hiuen Tsiang (see Beal's Buddhist Records of the Western World, vol. I, p. 224); on its archæology and traditions see Gen. Sir A. Cunningham's Survey Reports, vol. I, pp. 317—327. Comp., अञ्जोधा काण्ड ajōdhyā-kāṇḍ, the name of the second section of the Rāmāyan (both Skr. and Tul'si Dās's); अञ्जोधा-पुरी ajōdhyā-purī, the town of Ajōdhyā. Exam., Misc. 21, वरुण के तीरे अञ्जोधा नगरी बनने बाबु नगरी, तीस कोक के वरुण सम्बन्ध वरुण-पुरी बलि बाँके, On Sar'ju's banks (Das'rath) built the city of Ajōdhyā with his own hands, all the wealth of the three worlds accumulated in Avadh town; Bh. iv, 1, चैत अञ्जोधा जनमेने राम, In (the month of) Chait in Ajōdhyā Rām was born; ib. ix, 17, जन्मने नरु वरु है अञ्जोधा, नाम मोर दरुण रे, My house is in Ajōdhyā, my name is Das'rath; Pur. p. 187, वरुण अञ्जोधा-पुरी में वरु-नामक वैश्या, There was a merchant called Basu in Ajōdhyā town.

(The name Ajōdhyā is never applied, either in B. or Skr., to the country of Kōsala, of which the city of Ajōdhyā was the capital, though its modern equivalent 'Avadh' has, in comparatively modern times, come to be applied in that way, as in the modern kingdom or province of 'Oudh.' In a verse of the Bhūta-shuddhi Tantra (quoted in the new edition of the Shabda Kalpa-druma), Ajōdhyā is enumerated as one of the following seven 'salvation-giving' (mōkṣa-dāyikā) cities: Ajōdhyā, Mathurā, Māyā (or Gayā), Kāshī (or Banāras), Kānchī (or Kānchīpura, modern Conjeveram), Avantikā (or Ujān), and Dwārawatī (or Dwārakā).)

[Skr. अञ्जोधा; as above in all Gds.]

✓अञ्जोर ajōr, अञ्जोर ajōr, Tbh., v. tr., to illuminate, light up. Phr., अञ्जोरि देव, v. tr., the same; hence fig., to throw light upon, to make conspicuous, to manifest, or to search out, to find. Exam., Bin. 158, वरुणो को कुरु वरुणो वरुण-पति वरुण-पति विद्या वरुणो, वैठि वरु वरु-वच, वरुण-निधि, वरुण वेत अञ्जोरि (vr.l. अञ्जोरि), Whatever good deeds I do, if, gathering them up like the gleanings of harvest, I carefully put them away (in my heart), pride entering (my) heart forcibly, O merciful Lord, searches them out (to show them to the people).

(We have only met with this word in the above-quoted passage, where the comm. explains it by H. जोखि वेत है it searches out.)

[Skr. ✓अञ्जोर, (अञ्+अञ्); caus. अञ्जोरयति, Pr. caus. ✓अञ्जोरे or अञ्जोरे (अञ्जोरे or अञ्जोरे), hence Gā. ✓अञ्जोरे or अञ्जोरे, whence by transposition of vowels and concurrent interchange of अ and ए, अञ्जोर or अञ्जोर, which latter forms appear to be peculiar to Bihār. For

another instance of the same changes see under ✓अञ्जोर H. and P. अञ्जोर tr. or अञ्जोर intr., M. अञ्जोर tr. and intr., S. अञ्जोर intr.]

अञ्जोर ajōr, अञ्जोर ajōr, Tbh., subst. m., uk. f. of अञ्जोरा ajōrā, q.v. In addition to the meanings there mentioned, it is also used in the sense of 'the light half of the month, both with and without the word पाक pākḥ (Ās. Gy.).

अञ्जोरा ajōrā, अञ्जोरा ajōrā, Mg. अञ्जोरा ajōrā (prop. str. f. of अञ्जोर ajōr, q.v., obl. अञ्जोरे; lg. f. अञ्जोरणा ajōr'ṇā, q.v.), Tbh., subst. m., 'con., light, flame, blaze; 'abs., splendour, brightness, brilliancy. Exam., 'Padm., ch. 441, 1, वरुणो वरुणो वरुणो अञ्जोरा The sea smiled (and) up rose a (flash of) light; ib., ch. 575, 5, सोरुण वरुण वरुणो अञ्जोरे, पतंग परुणि वरुणो वरुणो, Sixteen hundred thousand (warrior) princes are with me, (into whose power) they (i.e. the enemy) will fall like moths into the flame of a lamp. 'Padm., ch. 685, 5, रैन गरु दिन वरुणो अञ्जोरा, The night had gone, (and) the day had brought the light. See अञ्जारा ajāra, अञ्जारा ajāra, अञ्जाला ajālā, अञ्जाला ajālā, अञ्जिबारा ajijārā, अञ्जिबारा uchijārā, अञ्जिबाला ujijālā, अञ्जिबाला uchijālā.

[Skr. अञ्जोर: or (with pleon. अ) अञ्जोरः, Pr. अञ्जोरः. For further details see under ✓अञ्जोर. In अञ्जोरा there is a secondary change of अ to ए, for a similar instance of which see under ✓अञ्जोर.]

अञ्जोरी ajōri, अञ्जोरी ajōri, Tbh., subst. f., the same as अञ्जोरा ajōrā, q.v., of which it is the feminine. Exam., 'Padm., ch. 492, 2, वरुण वरुण वरुण वरुणो अञ्जोरी, तेदि नै वरुण देवै वेदि जोरी, (As) in the heavens the sun and moon give light, (so shone she), more than that what comparison can I give? ib., ch. 72, 5, पदुम पदुम वरुणो अञ्जोरी, वरुण वरुण वरुणो अञ्जोरी, A ruby (padum=Padmawat) and a jewel (i.e. Ratan Sēn) have been written (by fate) as an excellent match, like the (joined) light of the moon and the sun, (referring to the astrologer's prophecy regarding the marriage of Padmawat and Ratan Sēn).

अञ्जोरा ajōrā, अञ्जोरा ajōrā, अञ्जोला ajōlā, अञ्जोला ajōlā, Tbh., subst. m., used in a magnifying sense for अञ्जोरी ajōri, q.v.; the same as अञ्जोरा ajōrā, q.v.

[For derivation, see under अञ्जोरी.]

अञ्जोरी ajōri, अञ्जोरी ajōri (Bh.), अञ्जोली ajōlī, अञ्जोली ajōlī (Bw.), Tbh., subst. f., 'the same as अञ्जोरी ajōri, q.v.; ' (East. Āudh) the same as अञ्जोरी ajōri in its second sense, q.v., (Ell. vol. II, p. 3, Wil. p. 14.)

[For derivation see under अंजोरी. In its second sense the word is probably a corruption of अंजोरी, made by false analogy to अंजोरी in its first sense.]

अंजौला ajāula, अंजौला ajāula (Bw.), see अंजोरी, ajāurā.

अंजौली ajāuli, अंजौली ajāuli (Bw.), the same as अंजोरी ajāurī and अंजुरी ajurī, q.v. It has been esp. observed in Banāras in the fifth of the second set of meanings of अंजुरी ajurī, (Ell., vol. I, p. 193, Cr. p. 88, Wil. p. 14).

अञ्जु ajju, a dialectic and vulgar form for आञ्जु āju, q.v.

अञ्ज ajñ; for words commencing thus, see under अञ्ज agy. See General Intro., chap. 4.

✓ अञ्जुर ajhur, अञ्जुरा ajhurā (pr. pts अञ्जुरेत ajhurēt; अञ्जुर अञ्जुरा; अञ्जुरा अञ्जुरा; अञ्जुरे अञ्जुरा), Tbh., v. intr., (Mg. and Bh.) ¹ to be entangled, entwisted (as thread or hair, Ās. Gy.); hence met. ² to be complicated, perplexing; ³ to be ensnared, to be caught in a snare or net, etc.; hence fig. ⁴ to be entangled in a quarrel, to quarrel; or ⁵ to be inveigled or entangled in an unlawful connection, to be seduced, to live in illicit intercourse; ⁶ to be engaged in, to be occupied with (some business); hence met. ⁷ to be looked up, invested (used of capital). Phr., अञ्जुर आग्रह or अञ्जुराव आग्रह, v. intr., with the same meanings. Exam., ¹ Coll., (Bh.), ज वन सूता अञ्जुर गरह, All that thread is entangled. ² Ib., अञ्जुराग्रह बात मत करहै, Do not talk about complicated subjects. ³ Ib., बिरहै जाल में अञ्जुर गरह है, The bird has been caught in the net. ⁴ Ib., मोहनरा से मत अञ्जुराव, Do not quarrel with him. ⁵ Ib., मोहन के सेहराह नेहरने (नेहर+हि) में अञ्जुराव गरह रहे, Mōhan's wife was seduced in her very father's house. ⁶ Ib., वन काम में अञ्जुराग्रह बाजी, I am busily occupied with work. ⁷ Ib., वमार वन पूंजी ग्रहि में अञ्जुराग्रह गरह बाटे, All my capital has been looked up in this. See अञ्जु arujh (Mg. and Bh.), अञ्जुर ujhar (Mth.), अञ्जुर urajh (Bw.).

(The word is the opposite of अञ्जुर sujhar, q.v. With regard to the meanings, compare the nearly synonymous ✓ अञ्जु atak.)

[Skr. ✓ अञ्ज with अञ्, अञ्जुरति he entangles, Pr. ✓ अञ्जुर, अञ्जुर; hence Mth. ✓ अञ्जुर and, with transposition of consonants, Bw. and Br. अञ्ज, or, with transposition of vowels, Bh. and Mg. अञ्जुर and अञ्ज; Hindi has अञ्ज or usually, with further change of र to उ, अञ्ज, Br. अञ्ज or अञ्ज, with the rare change to इ, probably through the intermediate change of उ to अ, as in अंजौला, अंजोरी, अंजोरी, q.v. (see Gd. Gr. § 61); P. has अञ्ज.]

✓ अञ्जुरा ajhurā, (pr. pts. अञ्जुराव अञ्जुराव; अञ्जुराव अञ्जुराव; अञ्जुराव अञ्जुराव), Tbh., v. intr., (Mg. and Bh.), the same as ✓ अञ्जुर ajhur, under which see for examples. See अञ्जु arujhā (Mg. and Bh.), अञ्जुरा ujh'rā (Mth.), अञ्जुरा ur'jhā (Bw.).

[See remarks under ✓ अञ्जुर; derived from Pr. pleon. by-form अञ्जुराव or अञ्जुराव (with pleon. suff. अञ्जुर, see Gd. Gr. § 349); H. अञ्जुरा or अञ्जुरा, Br. अञ्जुरा or अञ्जुरा, P. अञ्जुरा.]

✓ अञ्जुराव ajhurāv, (pr. pts., Mg. and Bh. अञ्जुराव अञ्जुराव or अञ्जुराव अञ्जुराव, Mg. also अञ्जुराव अञ्जुराव; अञ्जुराव अञ्जुराव; अञ्जुराव अञ्जुराव, अञ्जुराव अञ्जुराव or अञ्जुराव अञ्जुराव), Tbh., v. tr., (Mg. and Bh.), causal of ✓ अञ्जुर ajhur, under which see for meanings and examples. See अञ्जु arujhā (Mg. and Bh.), अञ्जुराव ujh'rāv (Mth.), अञ्जुराव ur'jhāv (Bw.).

[See remarks under ✓ अञ्जुर; Skr. caus. अञ्जुरावति, Pr. अञ्जुराव or अञ्जुराव, Gd. अञ्जुराव. The opp. of this word is ✓ अञ्जुराव, q.v.]

अञ्जुर añchar (Bh.), see अञ्जुर añchal. See अञ्जुरा añch'rā and अञ्जुर añchar.

अञ्जल añchal, (Bh.) अञ्जुर añchar, Ts., subst. m., ¹ the hem or border of a garment, esp. of a woman's upper garment or veil; hence esp. ² (common in erotic poetry) the border of the veil or the cloth with which a woman covers her bosom; hence transferred to ³ the bosom, breasts; ⁴ a symbol of humble supplication or adoration (used by women only, and consisting in taking up the border of the veil and holding it out so as to be slightly hollowed in the shape of a pan or bowl in which the expected favours may, as it were, be received). Comp., अञ्जल-वात, subst. m., the wind caused by the borders of one's garment, an accidental or side puff. Phr., अञ्जल जोरव, v. tr., to join (the borders of the veil so as to make) an añchal, to form an añchal; अञ्जल पसारव, v. tr., to hold out (the border of the veil in the form of) an añchal; अञ्जल रोपव, v. tr., to set up or make an añchal; (these three phrases are synonymous; an equivalent gesture, for both men and women, is अञ्जलि जोरव, q.v.); अञ्जल भरव, v. tr., to take to one's bosom, to embrace, syn. अञ्जु भरव, q.v. Exam., ¹ Hb. iii, 19, अञ्जल भाँपि मदन से गेह, Covering (the infant Krish'n) with the border of her veil, (his mother Jasōdā) carried him into the house. ² Ukh. 3, 12, रस-नय पञ्ज अञ्जल गहि डेवा, राज बदन मोर अननत भेवा, My amorous bridegroom seized my bosom-cloth (to remove it), in modesty I bent my face; Padm., ch. 38, 6, कृष्ण कृष्ण आकषिँ वन सारे, अञ्जल दीव सुभाषिँ डारे, Their breasts under their bodice (the courtesans) treated (lit.

considered) as (two) counters of the game of chess, as in their (wanton) nature they drew aside their bosom-cloth. *Rām., Bā., ch. 357, 3, बुद्धि मत्तु अचरु मरि लेचो, The matrons in their joy took (the infant Rām and his brothers) to their bosom. *Rām., A., ch. 263, 5, विनवर्षि अञ्जलि अचरु जोरो, (The people of Awadh) humbly supplicated (the men) with folded hands, (the women) with folded veil; ib., Bā., chh. 34, 3, पुर-नारि सकल पवारि अचरु विविधि अचरु दुनावहो, All the women of the city, holding out the borders of their veils (in supplication), made prayer to the Creator; Git., Ut. 18, 4, विखोद साह विखोकि सब अचरु पवारि पवारि लागो अलोचन राम-जीतवि दुख-समाह निहारि, Seeing the swinging-room and observing all its comforts, all (the women) holding out the borders of their veils (in adoration), began to bless Rām and Sita; Rām., Ln., ch. 7, 4, चरन नार चिर अचरु रोपा "दुमल अचरु पिय परिचरि कोपा" (Mandōdari) bowing her head (to Rāban's) feet, put up the border of her veil (thus humbly supplicating): "hear my word, O beloved, (and) desist from your wrath' (against Rām)." (Cf. K. Rām., Ln. 27, where अचरु पवारि is used in relating the same incident.)

[Skr. अचरु; as above in all Gds.]

अञ्जा añchā, Tbh., subst. m. (Mg.), one who stirs a fire, only used in the Comp. चुल्ह-अञ्जा chulh-añchā, the man who stokes the fire in a sugar-boiling house (Grs. § 303). See अचनवाचा ãch'wāhā.

[For der. see under अचनवा ãch'nā. Perhaps a more probable der. is from Skr. आतचकः, one who throws in (fuel into the stove), from √आ-तच, Pr. आतचको, Gd.* ऐचा, whence shortened अचा; similarly Skr. आतचनम्, instrument for throwing in (fuel), a poker, Pr. आतचव or आतचवणे, Gd.* ऐचनवा or shortened अचनवा. See the remarks under अची añchi.]

अञ्जित añchit, Ts., adj., com. gen., distinguished, adorned. Exam., Mth. Rām., Ln. 162, 8, अञ्जित अञ्जि चरु प्रभु पाठ, अचनवाचिन (अचन-अञ्जित) चिर पर चीं पाठ, The Lord took away the power of the Sakti (arrow) in its course, and with (his own) arrow cut off (one of Rāban's) heads which was adorned with gold.

[Skr. अञ्जित, syn. पूजित: or अञ्जित:]

अञ्जी añchi, रची ñchi, ऐची ãchi (Mth.-Mg.), रची ñchi (Mg.), Tbh., subst. m., the sediment which accumulates in the stem of an opium pipe, and which is mixed with the smoking opium or ohandū, when it is intended to make the latter extra strong (Grs. § 1034).

[Skr.* आतचकः or * आतचिकः, Pr. आतचिको, Gd.* ऐची or B. ऐची, shortened अची and रची. The cognate Pr. word आतचव (Skr. आतचन) occurs repeatedly in

Jain works; see translation of the Uvāsagadasō in Bibliotheca Indica, note 238, p. 92.]

अचरु añchhar, Tbh., subst. m., a vulg. form for अचरु achchhar, q.v. It is sometimes also pronounced अनचरु an'chhar, and used in the sense of a magical word, a mysterious or cabbalistic saying (Hd. Dy.).

अञ्ज añj (Bw.), (pr. pts. अञ्जत añjat; अञ्जल añjal; अञ्जव añjab; अञ्जे añjat), Tbh., v. tr., the same as अञ्ज ãj, q.v. Exam., Krish. 47, चारो नेननि को अञ्जन के अपने जोषन अञ्जन है, He takes the collyrium from his darling's eyes, and anoints his own with it.

[Skr. √अञ्ज, VIIth cl. अनञ्जि, but Pā. 1st cl. अञ्जति, Pr. अञ्जर, Bw. अञ्जे; H. the same.]

अञ्जन añjan (1), Ts., subst. m., 1 abs. application of any ointment (esp. to eyes); hence 2 con., any ointment, esp. for the eyes; 3 a collyrium or ointment applied to the eyelashes or inner coat of the eyelids to darken and improve them, such as antimony, lampblack; hence 4 fig. dark eyes; 5 the elephant of the west or south-west quarter. Comp., अञ्जन-वेच, adj., com. gen., having hair black as collyrium, hence subst. m., fire. Exam., 1 Pur. ii, 13, (p. 77), द्वितीय चार अञ्जन हीं नेच पुनको नेचि, At the second application of the ointment there appeared the pupil of the eye. *Bin. 265, जावि अच अञ्जन कहे अच-वाचिनि वी को, (The world) thinking me blind prescribes an ointment (made) of tigress' butter (i.e., an impossibility); Padm., do., 549, 2, पिय आवधिं दिधि, नेचि अञ्जन नेच चरेच, If I applied that (dust) to my eyes as an ointment, I would get a sight of my beloved (cf. the following); Rām., Bā., ch. 2, 1, दुख-पद-रज विदु मञ्जुल अञ्जन, नचन-अमिच दिग-दोष विमञ्जुल, The dust of one's teacher's feet is a soft and charming ointment, (as) ambrosia to the eyes, removing every defect of vision. *Sudh. 25, जावक लोच लाह गाहन पर, अञ्जन अचरु लजाह, With the traces of red lac on his cheeks, and with collyrium marking the lips (the belated gallant returns home); see also under √अञ्ज añj; Bin. 142, अञ्जन-वेच-विद्या अचनी तरे जोषन दु-अच पठावो, If there is a young girl (dangerous) like the flame of fire, I (only t.o) easily cast my eyes there; *Hn. 5, 7 (also Ukh. iii, 1) विग-अञ्जन अञ्जन मरु मञ्जन जोषन वन निज कांती, Her eyes, equal in their own brilliancy, destroy the pride of the khañjan (or wagtail) and of the dark eye (lit. the collyrium) of the deer. See आञ्जक ãjan.

[Skr. अञ्जनम्; as above in all Gds.]

अञ्जन añjan (2), अञ्जनि añjanī, रञ्जन ñjan, रञ्जनि ñjanī, Any., subst. f. (P), an engine.

[Cor. of the English word.]

अञ्जना añjanā, Ts., subst. f., a kind of domestic lizard (the jēthī). Exam., Coll., (Mth.), दीवार पर अञ्जना के देखें, See the lizard on the wall.

[Skr. अञ्जना (noted in the shorter Skr. Dy. P.); B. अञ्जना; B. अञ्जिना or अञ्जनार.]

अञ्जनि añjani, the same as अञ्जनी añjani (2), q.v.

अञ्जनिका añjanikā, Ts., subst. f., the same as अञ्जनी añjani (1), q.v.

[Skr. अञ्जनिका.]

अञ्जनी añjani (1), Ts., subst. f., ' the same as अञ्जना añjanā, q.v.; ' a certain medicinal plant used as a sedative and laxative.

[Skr. अञ्जनिका, Pr. अञ्जनिवा, Gd अञ्जनी.]

अञ्जनी añjani (2), Ts., subst. f., a name of the mother of Hanumān, the wife of the monkey Kēsari. Hanumān was her son by Pavana (or the Wind). Exam., Han., 40, छोटे छोटे आचरन आचरत अपनासौ अञ्जनी-कुमार, चाथौ, राम-पानि पाक रीं, When I was living in very base ways, the son of Añjani (i.e., Hanumān) claimed me as his own; he set me on the right way, and by (the touch of) Rām's hand I am become pure.

[A prakritising modification (see Hēm. iii, 34) of the Skr. अञ्जना. The latter has not been met with in the vernacular, but only अञ्जनी.]

अञ्जवार añjabār, अञ्जुवार añjubār, रञ्जिवार iñjibār, Any., subst. m., the name of a creeping plant (Polygonum bistorta), introduced from Persia, now growing in the Panjāb Himalaya, from the pulverised rind of which astringent medicaments are prepared for external and internal use (for particulars see Watts, V, p. 224; also Shakespeare's Hd. Dy., s.v.).

[Prs. انجابار anjabār.]

अञ्जर añjar (Bh.), अञ्जल añjal (Bw.), see अञ्जलि añjali.

अञ्जलि añjali, अञ्जर añjar (Bh.), Ts., subst. m., see अञ्जलि añjali.

अञ्जल añjal (Bw.), अञ्जर añjar (Bh.), see अञ्जलि añjali.

अञ्जलि añjali, अञ्जल añjal (Bw.), अञ्जलि añjali, अञ्जर añjar (Bh.), (tadbh. str. f., अञ्जला ãj'lā, अञ्जरा ãj'rā, m., अञ्जली ãj'li, अञ्जरी ãj'ri, f., q.v.), Ts., subst. m., ' the two open hands placed side by side (of which there are two modes, consisting (a) in placing them edge by edge, palms turned up and hollowed slightly in the shape of a pan, or (b) in placing them palm to palm); ' a symbol of benediction or blessing (the first of the

above-mentioned two modes being used, with the hands held in front of the breast, only by brahman gurus towards their disciples or devotees); ' a symbol of reverential supplication or worship (the same mode being used and in the same way as in No. 2, only by suppliants or worshippers); ' a symbol of respectful salutation (also the first mode being used, but with the hands carried up to the forehead, only by inferiors towards superiors, or between equals); ' a symbol of respectful attention or contemplation (the second of the two modes being used, with the hands either held in front of the breast or raised to the forehead, only by inferiors towards superiors or by devotees towards objects of devotion); ' a libation; ' a double handful or as much as can be held in the cavity formed by joining the hands together in the shape of a bowl (Ell., vol. I, p. 196). Comp., अञ्जलि-गण, adj., com. gen., placed in the two hands (shaped like a pan or bowl); अञ्जलि-बन्ध, adj., com. gen., having the two hands joined (palm to palm); बद्धाञ्जलि (बद्ध + अञ्जलि), the same as अञ्जलि-बन्ध, q.v. Phr. अञ्जलि जोरव or ब० जोड़व, v. tr. to join (the two hands so as to make) an añjali, to form an añjali; अञ्जलि देव, v. tr., lit. to give a double-handful (of water), hence to make a libation. Exam., 'Rām., Bā., do. 3, 2, अञ्जलि-गण सुम सुमन किमि सम सुगन्ध कर दोष, Just as a fragrant flower, placed in the joined hands, (communicates) its sweet scent equally to both hands. 'Rām., A., ch. 263, 5, रमारमन-पद्मं बद्धि बहोरो विनवदिं अञ्जलि बधज जोरो, Worshipping the feet of Rām's (i.e., Lakṣmī's) lord they humbly prayed, (the men) with folded hands, (the women) with folded veil (i.e., the end of the veil folded into the shape of a bowl to receive, as it were, the god's favours into it). 'Mth. Rām., Su. 82, 15, दूरदि सो सम वैद्य प्रणाम अञ्जलि-बद्ध ठाढ़ तेषि ठाम, From a distance I made obeisance, standing in that place with folded hands; ibid., Ln. 149, 3, बद्धाञ्जलि राजस-रच-बीज, With joined hands and devoid of any feeling of passion; Hb. i, 10, अञ्जलि-बद्ध बोधान परि लेह, With joined hands they assumed the attitude of contemplation (before Bish'n, whom Brahmā and the other debs had gone to interview). 'Pur., iv, 35, (p. 194), ननच सोमक आधिक्य रीं अहम अञ्जलि दुबधं अथवाय माध नय दि बल-हेपन कयह, Then from the excess of his greediness he put both his hands (Skr. बहौ विवित्रौ) in the very midst of the vessel in order to take out the eighth double-handful of gold. See for synonyms under अञ्जरा ãjura and अञ्जरी ãjuri.

(The añjali with its fifth meaning is very frequently mentioned in Jain Prakrit works, where the gesture is thus minutely described (see Kalp. § 5, 12, 15, etc., Bhag. p. 298, Nāy. 823), कर-बद्ध-परिष्कृष्टं हृष-नर्ष चिरसा-ऽऽवर्तं ननए अञ्जलिं कहु, i.e., making the añjali

INDEX TO THE RĀMĀYAN.

Preliminary Note.

THIS Index is founded on the text of Rām Jasan's Banāras edition (1869),* as corrected by the emendations given at its close. We believe that it gives a reference to every occurrence of every word in the text thus emended. Every appearance of even such words as अति or अत्र has been noted and registered. We hope that the number of mistakes is few; and in order to render them as few as possible, we have tested the majority of entries after they have been set up in type. Any mistakes which do occur will not, we believe, cause serious inconvenience, as there is a double reference to each word—one to the page on which it is found, and the other to its situation according to chapter and verse of the poem.

Any purely Sanskrit passages in the Rāmāyan, such as the invocation at the commencement of Book I, are omitted from the Index; but passages partly Sanskrit and partly Hindī, several instances of which occur in the *Aranya Kāṇḍ* and elsewhere, have been included.

In Rām Jasan's edition all *dōhās*, *sor'ṭhās*, and *chhands* are numbered, each class consecutively in its own series. The *chappāis* have not been numbered. In referring, therefore, to *chappāis* in this Index, we have considered each as bearing the number of the set of *dōhās* immediately following it. Sometimes a set of *dōhās* is preceded by two or more sets of *chappāis* separated by a set of *sor'ṭhās* or by a set of *chhands*. In this case, the same system is adhered to, both sets of *chappāis* bearing the same number—that of the set of following *dōhās*, and the numbering of the lines of the two sets of *chappāis* running on as if it was only one set. Thus on page 8 of Rām Jasan's edition there is a set of 8 *chappāis* followed by a set of *sor'ṭhās* No. 3, consisting of two lines, and again by a set of 10 *chappāis*; then follows a set of *sor'ṭhās* No. 4, consisting of two lines; then again another set of 10 *chappāis*, and finally a set of *dōhās* No. 22. All these three sets of *chappāis* are considered for the purposes of this Index to consist of one set of *chappāis* No. 22, consisting of $8 + 10 + 10 = 28$ lines. The first set commences with line 1, the second with line 9, and the third with line 19.

In the Index is given, after the word itself, first the book or *kāṇḍ* in which it occurs. The Rāmāyan consists of seven books, for which the following contractions are used:—

Book I	...	...	<i>Bāl Kāṇḍ</i>	...	contraction	BA.
Book II	...	...	<i>Ajōdhyā Kāṇḍ</i>	...	„	A.
Book III	...	...	<i>Aranyā Kāṇḍ</i>	...	„	AR.
Book IV	...	...	<i>Kis'kindā Kāṇḍ</i>	...	„	KI.
Book V	...	...	<i>Sundar Kāṇḍ</i>	...	„	SU.
Book VI	...	...	<i>Laykā Kāṇḍ</i>	...	„	LN.
Book VII	...	...	<i>Uttar Kāṇḍ</i>	...	„	UT.

* Since the above was written, Paṇḍit Rām Jasan has brought out a new edition (Chandra Prabhā Press, Banāras, 1883), which is much better printed than the first. The text is practically the same in both cases, except that in the second some misprints have been corrected and a return has been made to the old Sanskrit system of spelling. The paging differs slightly in the two editions, but the numbering of the verses is the same except in the *Ajōdhyā Kāṇḍ*. In the *Ajōdhyā Kāṇḍ*, after *chappāis* No. 107, an extra set of *dōhās* and *chappāis* has been inserted. Hence when referring to the second edition, from and after *dōhā* No. 107, the numbers of the *dōhās* and *chappāis* given in the index must be increased by one. In this way no difficulty will be experienced in using this index with it also.

The references are given in order, book by book. Thus taking the word चर, first are given in order all the instances in which it occurs in the *Bāl Kāṇḍ*; then all in which it occurs in the *Ayōdhyā Kāṇḍ*, and so on.

Each reference consists of four parts. First a number (in sanserif type), showing the page in Rām Jasan's edition in which the word occurs : thus, 16.

Then is recorded the fact whether the word occurs in a set of *chānpāis*, *dōhās*, *soṛ' thās*, *chhands*, or *tōṭaks*, explained by the contractions ch., do., so., chh., or toṭ, respectively.

Then follows the number of the *chānpāi* or *dōhā*, &c., in ordinary Arabic numerals : thus, ch., 47.

Then follows the number of the line in the set in which it occurs : thus, 6. The entry concludes with a colon.

Taking, therefore, the first entry under चर, after noticing that it is one of those which belong to the *Bāl Kāṇḍ*, we find it to be 31, ch. 96, 8 : which means that it occurs on page 31, in *chānpāi* No. 96, line 8. If the word occurs more than once on the same page, the page number is not repeated ; if it occurs not only in the same page, but also in the same set of *chānpāis* or *dōhās*, &c., the *chānpāi* (or *dōhā*, &c., as the case may be) number is not repeated. Thus among the *Sundar Kāṇḍ* entries for चर we have 265, ch. 29, 2, 3, which means that the word occurs on page 265, in *chānpāi* No. 29, in lines 2 and 3. If the word occurs in two different sets of *chānpāis* in the same page, the word ch. is omitted the second time, and the entries are separated by a semicolon. Thus under चर we have the entries 10, ch. 25, 7 ; 26, 2 ; 27, 1 :— which mean that the word occurs on page 10, in *chānpāi* No. 25, line 7, and in *chānpāi* No. 26, line 2, and in *chānpāi* No. 27, line 1.

It is hoped that with the aid of the above instructions no difficulty will be felt in using the index.

INDEX

TO THE

RĀMĀYAN OF TULSĪ DAS.

॥ अ ॥

अंस, for words commencing thus, see under अन्व.

अकष्टक, BA., 31, ch. 96, 8; chh. 6, 1: A., 179, ch. 182, 5: 191, ch. 219, 5: 193, do. 226, 2.

अकथ, BA., 2, ch. 2, 13: 9, ch. 25, 2: 10, ch. 25, 7; 26, 2; 27, 1: A., 161, so. 4, 2: 194, ch. 229, 5: 218, ch. 306, 3: UT., 373, ch. 114, 1.

अकथनीय, BA., 23, ch. 70, 1.

✓ अकन, अंकन,—अकनि, BA., 117, ch. 349, 3: A., 136, ch. 44, 1.

अकनि, BA., 101, do. 309, 1.

अकम्पन, BA., 60, do. 185, 1: LN., 293, ch. 45, 10: 298, ch. 59, 29.

अकहन, BA., 93, ch. 283, 6.

अकल, BA., 20, do. 61, 1: 71, do. 217, 1: LN., 320, ch. 107, 6: UT., 370, ch. 108, 4.

अकलङ्गता, BA., 90, ch. 275, 3.

अकलङ्गा, BA., 26, ch. 82, 4: UT., 370, ch. 109, 2.

अकसर, AR., 233, do. 20, 2.

अकाज, BA., 3, ch. 5, 7: A., 127, ch. 14, 3: 129, ch. 23, 8: 211, do. 283, 2: 213, ch. 290, 9.

अकाजा, BA., 18, ch. 56, 8: 55, ch. 168, 10: 56, ch. 170, 1.

अकाजू, BA., 56, ch. 171, 5: A., 145, ch. 72, 7: 186, ch. 203, 1: 202, ch. 255, 1: 211, ch. 285, 1.

✓ अकाज,—अकाजे, A., 196, ch. 238, 6.

अकाम, BA., 25, do. 77, 1: 27, ch. 86, 2: 32, ch. 99, 3: AR., 224, ch. 3, 25: LN., 277, ch. 4, 3: UT., 340, ch. 31, 5: 373, ch. 114, 13: 380, chh. 12, 10. अकामि, AR., 237, chh. 9, 8.

अकासा, AR., 242, ch. 40, 7.

अकामिनां, AR., 222, chh. 1, 2.

अकारन, BA., 90, ch. 275, 2: A., 174, ch. 167, 2: UT., 343, ch. 40, 6.

अकारनचौ, UT., 365, ch. 99, 3.

अकाल, AR., 233, ch. 20, 8.

अकास, SU., 264, do. 25, 2: LN., 300, ch. 63, 6: 302, do. 69, 1; ch. 70, 5: 313, ch. 92, 6: 316, do. 98, 2. अकासी, BA., 58, ch. 177, 5.

अकाशा, BA., 58, ch. 178, 4: A., 220, ch. 313, 4: KI., 249, ch. 16, 9: SU., 274, ch. 57, 2: UT., 366, ch. 79, 8.

अकिञ्चन, BA., 54, ch. 166, 3: AR., 242, ch. 40, 7.

अकुण्ड, UT., 350, ch. 64, 1.

अकुण्डा, LN., 286, ch. 26, 8.

अकुल, BA., 28, ch. 89, 6.

✓ अकुला(य),—अकुला, A., 140, do. 56, 1: 144, do. 70, 1: 146, do. 74, 1: AR., 226, ch. 7, 19.

अकुलाट, BA., 58, ch. 178, 8: 85, ch. 260, 6: A., 153, ch. 99, 4: 159, ch. 117, 7: 205, ch. 266, 6: 213, ch. 290, 6: AR., 232, ch. 18, 1: KI., 244, ch. 3, 5: LN., 305, ch. 76, 7.

अकुलाण, LN., 296, do. 56, 1.

अकुलाणा, A., 152, ch. 97, 4: KI., 250, ch. 20: 2: LN., 278, ch. 6, 10.

अकुलादि, A., 146, do. 76, 2.

अकुलादी, BA., 22, ch. 68, 3 : 64, ch. 197, 12 : 70, ch. 213, 8 : 87, ch. 267, 5 : A., 135, ch. 41, 1 : 138, ch. 50, 14 : 140, ch. 57, 1 : 144, ch. 68, 6 : SU., 260, ch. 13, 2 : 267, ch. 36, 4.

अकुलाने, BA., 79, ch. 241, 7 : 85, ch. 261, 6 : KI., 251, ch. 24, 3 : SU., 275, ch. 58, 7 : LN., 295, ch. 51, 5.

अकुलादी, BA., 47, ch. 142, 2 : A., 146, ch. 74, 13 : 165, ch. 137, 8.

अकिल, BA., 53, ch. 161, 6 : 57, do. 174, 1 : AR., 230, so. 6, 2 : 233, ch. 19, 7 : 239, do. 32, 1 : LN., 292, do. 42, 1 : 310, do. 85, 2.

अकिलि, BA., 21, ch. 63, 8 : UT., 333, chh. 5, 19.

अकिली, AR., 236, ch. 26, 2.

अकिले, BA., 54, ch. 163, 3.

अकोविद, BA., 41, ch. 123, 1.

अखण्ड, BA., 22, ch. 68, 8 : 49, ch. 149, 4 : 70, do. 213, 1 : AR., 227, ch. 10, 12 : SU., 272, do. 49, 2 : LN., 298, ch. 59, 18 : 321, chh. 36, 15 : UT., 354, ch. 72, 4 : 356, ch. 78, 4 : 370, ch. 108, 4.

अखण्ड, UT., 368, chh. 11, 9.

अखण्ड, UT., 350, ch. 64, 1 : 374, ch. 115, 1.

अखण्डित, UT., 346, ch. 50, 7.

अखारा, LN., 279, ch. 11, 7 : 280, ch. 14, 4.

अखारेण, SU., 256, chh. 1, 8.

अखिल, BA., 67, do. 203, 2 : 69, ch. 209, 6 : 72, so. 23, 2 : SU., 269, ch. 42, 2 : 274, ch. 57, 5 : LN., 308, ch. 83, 9 : 319, chh. 34, 3 : UT., 340, ch. 30, 8 : 354, ch. 72, 4 : 359, ch. 87, 7 : 361, ch. 90, 2. अखण्ड, A., 201, do. 258, 1. अखण्डपति, KI., 243, do. 1, 2. अखिलेश्वर, BA., 19, ch. 59, 2.

अखिल, AR., 226, ch. 8, 12.

अग, AR., 237, chh. 9, 11 : LN., 296, ch. 54, 2 : UT., 333, chh. 5, 5 : 362, ch. 92, 7. अगनाथ LN., 289, ch. 35, 8 : 318, ch. 101, 13 : UT., 328, chh. 1, 3. अगनाथ BA., 65, ch. 197, 7 : UT., 349, ch. 61, 5.

अगाध, BA., 10, ch. 27, 1 : 56, ch. 171, 8 : A., 137, ch. 47, 7 : 142, ch. 61, 7 : AR., 240, do. 34, 3 : SU., 272, ch. 50, 6 : LN., 322, ch. 111, 3 : UT., 334, tot. 1, 10 : 361, ch. 90, 1.

अगाध, BA., 15, ch. 46, 2 : 22, ch. 68, 2 : KI., 249, ch. 17, 1.

अगाध, BA., 3, ch. 6, 6 : 15, ch. 45, 3 : A., 136, ch. 42, 7 : 184, ch. 197, 7 : 203, ch. 259, 6 : 215, ch. 298, 2.

अंगनाई, UT., 355, ch. 76, 3.

अगनित, BA., 16, ch. 49, 7 : 33, chh. 7, 3 : 40, ch. 122, 3 : 42, so. 13, 1 : 45, ch. 137, 2, 6 : 51, ch. 153, 3 : 70, ch. 214, 1 : 100, ch. 306, 5 ; 307, 6 : 112, ch. 335, 5 : 118, ch. 354, 2 : A., 188, ch. 213, 2 : 197, ch. 240, 7 : LN., 285, ch. 26, 3 : 289, ch. 35, 10 : UT., 357, ch. 80, 5, 6 : do. 81, 2. अगति, A., 125, ch. 7, 8. See अगितिव.

अगम, BA., 10, ch. 27, 5 : 16, do. 47, 2 : 51, ch. 154, 3, 4 : 53, ch. 161, 8 : 55, ch. 168, 3 : 56, ch. 168, 16 : 60, ch. 184, 6 : 116, ch. 348, 3 : A., 137, ch. 47, 7 : 141, ch. 61, 6 : 142, ch. 61, 7 : 144, ch. 71, 1 : 146, ch. 76, 5 : 152, ch. 96, 7 : 154, ch. 102, 5 : 156, ch. 108, 6 : 159, do. 116, 2 : 160, do. 119, 2 : 163, do. 131, 1 : 190, do. 217, 2 : 192, ch. 224, 2 : 194, ch. 232, 1 : 195, ch. 232, 5 : 197, ch. 241, 7 : 209, ch. 278, 1 : 210, ch. 283, 2 : 215, ch. 298, 6 : 220, chh. 13, 2 : AR., 237, chh. 9, 13 : 240, ch. 37, 1 : SU., 266, do. 33, 1 : UT., 345, ch. 46, 3 : 354, do. 73, 4.

अगर, — अक्षर, BA., 68, ch. 207, 5. अक्षर, BA., 5, ch. 14, 9.

✓ अंगव, — अंगवनिचारे, A., 130, ch. 26, 4.

अगवान, BA., 34, ch. 104, 1 : 102, do. 311, 2.

अगवान, BA., 102, ch. 312, 7.

अगवाना, BA., 34, ch. 103, 2 : 102, ch. 312, 8 : 103, ch. 316, 6.

अगस्ति, AR., 225, ch. 7, 1 : 227, ch. 9, 9 : KI., 249, ch. 16, 3 : SU., 274, ch. 57, 11 : UT., 351, do. 66, 2.

अगहन, — अक्षर, BA., 104, ch. 318, 13.

अगण्ड, A., 130, ch. 26, 1.

अंगार, SU., 260, do. 12, 2 : LN., 295, do. 52, 2.

अंगारा, A., 171, ch. 155, 5 : SU., 259, ch. 12, 8 : LN., 295, ch. 51, 1.

अगिनि, BA., 66, ch. 201, 6 : A., 208, ch. 274, 3 : AR., 225, ch. 6, 1 : SU., 259, ch. 12, 11 : 266, ch. 31, 7. अगनाथ, A., 179, ch. 180, 5. See अगिनि.

अगिनित, AR., 231, chh. 7, 10 : SU., 257, ch. 5, 5 : UT., 330, chh. 3, 4 : 342, ch. 38, 6. See अगिनित.

अगुआई, A., 183, ch. 195, 1.

अगुन, BA., 3, ch. 7, 1 : 9, ch. 23, 2 : 10, ch. 25, 8 ; 27, 1 : 15, ch. 46, 2 : 25, ch. 77, 8 : 39, ch. 116, 8 : 41, ch. 123, 5, 10 : 48, ch. 147, 10 : 49, ch. 149, 4 : 50, ch. 151, 5 : A., 188, ch. 211, 6 : AR., 226,

ch. 8, 19 : LN., 287, do. 31, 1 : 320, ch. 107, 6 : 323, chh. 39, 3 : UT., 354, ch. 72, 5 : 359 do. 85, 2 : 370, ch. 108, 3, 12.
अद्युवर्षि, BA., 41, ch. 123, 9.
अगेह, BA., 28, ch. 89, 6.
अनेहा, BA., 54, ch. 166, 4.
अगोचर, BA., 70, ch. 215, 5 : 108, chh. 43, 4 : A., 155, ch. 105, 4 : 159, ch. 119, 7.
अगोचरं, AR., 237, chh. 9, 5.
अग्नि, BA., 63, ch. 195, 10. *See अग्निनि.*
अग्न्य, BA., 20, ch. 62, 2 : 22, do. 67, 2 : 39, ch. 117, 2 : 41, ch. 123, 1 : LN., 308, do. 81, 2.
अग्न्यतामञ्जन, UT., 341, ch. 35, 6.
अग्न्या, BA., 61, ch. 187, 4 : KI., 252, do. 25, 1.
अग्न्याता, BA., 96, ch. 293, 6.
अग्न्यान, BA., 21, ch. 64, 1 : 72, do. 219, 1 : KI., 244, do. 2, 1 : UT., 354, ch. 73, 9 : 370, do. 108, 3.
अग्न्या, UT., 354, ch. 73, 7.
अग्न्याया, BA., 20, ch. 63, 4 : 38, ch. 116, 2 : 41, ch. 123, 15.
अग्न्याय, BA., 88, ch. 270, 4 : A., ch. 209, ch. 280, 2.
अग्न्यनी, BA., 41, ch. 124, 1.
अग्र, BA., 79, ch. 241, 8.
अघ, BA., 3, ch. 5, 9 ; 7, 1 : 12, ch. 34, 1 : 17, do. 50, 2 : 37, ch. 112, 7 : 42, ch. 126, 3 : 77, ch. 235, 5 : A., 129, do. 21, 2 : 136, ch. 43, 5 : 166, ch. 139, 5 : 173, ch. 161, 5, 6 : 175, ch. 168, 8 : 178, ch. 177, 8 : 186, ch. 203, 2 : 192, do. 224, 2 : 197, ch. 239, 2 : SU., 268, ch. 39, 7 : LN., 320, ch. 107, 4 : 325, ch. 117, 7 : UT., 337, ch. 22, 3 : 340, ch. 30, 8 ; 32, 4 : 341, ch. 34, 7 : 343, ch. 42, 4 : 367, do. 103, 4 : 370, ch. 109, 6, 7, 10 : 376, ch. 118, 6, 22 : 379, ch. 123, 3. **अद्युवर्षि**, BA., 3, ch. 5, 5. **अद्युवर्षि**, A., 183, ch. 194, 5. **अद्युवर्षि**, A., 197, ch. 240, 3. **अद्युवर्षिका**, AR., 241, ch. 37, 8. **अद्युवर्षिका**, KI., 254, so. 1, 2. **अद्युवर्षिका**, LN., 285, ch. 31, 4. **अद्युवर्षिका**, UT., 346, ch. 52, 3. **अद्युवर्षिका**, AR., 238, do. 31, 1. **अद्युवर्षिका**, A., 201, ch. 251, 6. **अद्युवर्षिका**, UT., 361, ch. 90, 2. **अद्युवर्षिका**, A., 186, ch. 204, 3. **अद्युवर्षिका**, SU., 275, ch. 60, 5 : UT., 378, ch. 121, 8. **अद्युवर्षिका**, BA., 59, do. 180, 2 : UT., 380, chh. 12, 3. **अद्युवर्षिका**, BA., 52, do. 157, 2. **अद्युवर्षिका**, KI., 243, so. 1, 1. **अद्युवर्षिका**, A., 212, ch. 287, 3. **अद्युवर्षिका**, BA., 65, chh. 22, 2 : AR., 227, ch. 10, 5 : 238, ch. 30, 3.
अघटित, BA., 41, ch. 123, 6 : A., 172, ch. 159, 6.

अघा(य),—**अघार**, A., 142, do. 62, 2 : 186, ch. 203, 1 : LN., 309, ch. 85, 9.
अघार, A., 176, ch. 173, 1.
अघार, A., 139, ch. 51, 8 : 198, ch. 242, 18 : 200, ch. 250, 1 : 212, ch. 289, 5.
अघार, LN., 296, ch. 56, 7.
अघार, UT., 359, ch. 88, 2.
अघारी, BA., 11, ch. 32, 3.
अघारि, A., 155, ch. 105, 1.
अघार, A., 185, do. 201, 2.
अघारि, LN., 319, do. 103, 1.
अघारो, A., 198, ch. 242, 5 : UT., 347, ch. 54, 1.
अघार, A., 185, ch. 201, 6.
अघात, SU., 271, ch. 49, 3 : LN., 321, do. 108, 2 : UT., 347, do. 53, 4.
अघाता, AR., 232, ch. 17, 3.
अघ, A., 176, ch. 171, 7 : 181, ch. 187, 4 : LN., 286, ch. 29, 1 : 294, ch. 48, 7 : 299, ch. 60, 7 : UT., 355, ch. 76, 7.
अघ, BA., 35, ch. 105, 8 : A., 194, ch. 229, 3 : 196, ch. 236, 3.
अघित, A., 215, ch. 296, 4.
अघुर, BA., 117, ch. 351, 5 : A., 130, ch. 24, 6 : 155, ch. 104, 2 : 175, chh. 7, 2 : 197, do. 241, 2.
अघुर, A., 197, ch. 241, 2.
अघुर, **अघुर**,—**अघुर**, BA., 45, ch. 136, 4.
अघुर, LN., 313, chh. 21, 4.
अघुर, UT., 377, ch. 119, 4.
अघुस, BA., 69, ch. 211, 3 : 87, do. 266, 2 : AR., 233, ch. 20, 7 : UT., 333, chh. 5, 15.
अघ, BA., 4, ch. 12, 6 : 76, do. 232, 2 : 79, ch. 243, 4 : 81, so. 24, 2 : 84, ch. 258, 3 : 89, do. 272, 2 : 102, ch. 314, 7 : 104, ch. 318, 4, 7 : 106, ch. 324, 3 : 111, chh. 56, 1 : A., 125, ch. 8, 4 : 156, ch. 108, 4 : 158, ch. 114, 6 : 181, ch. 190, 1 : 190, ch. 217, 4 : 193, ch. 226, 8 : 208, ch. 274, 5 : 212, ch. 289, 5 : 217, do. 303, 2 : AR., 234, ch. 23, 3 : 237, chh. 9, 12 : SU., 263, ch. 24, 9 : 267, ch. 35, 6 : 272, ch. 52, 3 : LN., 281, do. 15, 2 ; ch. 16, 1 : 317, chh. 31, 4 : UT., 332, ch. 12, 8 ; do. 12, 2 : 333, chh. 4, 7 : 355, ch. 76, 5. **अघुरागी**, BA., 84, ch. 257, 2.
अघ, BA., 96, ch. 293, 4 : 105, ch. 322, 1 : A., 135, ch. 40, 1 : SU., 262, ch. 19, 6.
अघद, KI., 247, do. 11, 2 ; chh. 1, 8 : 248, ch. 12, 9 : 251, do. 22, 2 ; ch. 23, 1 : 252, ch. 26, 3, 6, 7 : 253, ch. 27, 8 : 254, ch. 30, 1 : SU., 265, ch. 28, 7 : 270, do. 44, 2 : 273, do. 54, 1 : LN., 230,

ch. 12, 7 : 282, ch. 18, 5, 9, 13; so. 3, 1 : 283, ch. 19, 4 ; 21, 3, 4, 5, 7 : 284, ch. 23, 1 : 285, ch. 24, 3 ; 26, 1 : 286, ch. 29, 5 : 287, ch. 32, 6 : 288, do. 32, 4 : 290, ch. 36, 4 : 292, ch. 42, 2 ; do. 42, 1 : 293, ch. 44, 7 ; 45, 3 ; 46, 1, 6 : 294, ch. 49, 2 : 302, ch. 70, 8 : 303, do. 72, 2 : 304, ch. 73, 6 ; do. 73, 2 : 306, do. 77, 5 ; ch. 79, 6 : 308, ch. 82, 4, 8 : 313, ch. 94, 8 ; chh. 21, 3 : 318, ch. 103, 2 : 324, do. 115, 3 : 325, ch. 116, 10 : UT., 329, ch. 5, 2 : 331, ch. 9, 1 : 335, ch. 18, 8 ; do. 18, 3 : 336, ch. 20, 2, 10. ^२दुष, KI., 252, ch. 26, 11. ^२पन, LN., 289, ch. 34, 13. ^२पन, UT., 336, do. 19, 1. चक्रवादि, BA., 8, ch. 22, 19 : KI., 250, do. 20, 1 : LN., 295, do. 51, 1 : 299, do. 62, 1 : 303, ch. 72, 6.

चक्रवादि, LN., 290, ch. 37, 3.

अङ्गन, LN., 309, chh. 13, 4 : 317, chh. 31, 4 : UT., 333, chh. 4, 7.

अङ्गीकार, BA., 63, do. 193, 1.

चङ्गीकार, BA., 32, ch. 98, 4 : AR., 240, ch. 36, 6.

अङ्गुलि, UT., 356, do. 79, 2.

अङ्गुलि, BA., 41, ch. 124, 3.

✓ अंच, — अंचे, BA., 120, ch. 361, 2.

अचञ्चल, BA., 79, ch. 242, 4.

अचम्ब, LN., 301, ch. 68, 8.

अचर, BA., 30, do. 94, 1 : 38, ch. 115, 8 : 66, do. 202, 2 : A., 164, ch. 134, 2 : 194, ch. 229, 8 : 219, ch. 309, 6.

अचरज, BA., 39, do. 118, 1 : 43, ch. 131, 8 : 44, ch. 134, 4 : 58, ch. 176, 2 : A., 134, ch. 38, 1 : 181, ch. 188, 1 : 185, ch. 200, 2 : 189, ch. 215, 8.

अचल, BA., 2, ch. 2, 11 : 11, ch. 30, 5 : 13, ch. 39, 10 : 25, ch. 77, 4 : 31, do. 95, 2 : 52, ch. 157, 6 : A., 132, ch. 29, 9 : 144, ch. 68, 8 : 162, ch. 128, 4 : 207, ch. 271, 6 : 208, ch. 274, 6 : 220, ch. 313, 6 : AR., 225, ch. 7, 15 : 242, ch. 40, 7 : KI., 247, ch. 10, 2 : 248, ch. 14, 8 : SU., 263, ch. 23, 1 : LN., 279, do. 8, 2 : 306, ch. 77, 9 ; ch. 79, 4 : UT., 330, ch. 8, 2 : 354, ch. 73, 5 : 359, do. 85, 4 : 361, ch. 90, 3.

✓ अंचव, — अंचव A., 157, ch. 111, 1.

अंचव, A., 192, ch. 222, 7.

✓ अंचवाव, — अंचवाव, BA., 36, chh. 13, 4.

अचारा, BA., 64, chh. 18, 3 : UT., 359, ch. 87, 1 : 364, ch. 97, 10 : 373, ch. 114, 10. Cf. चापार. चापार, BA., 108, ch. 329, 8.

अचेत, BA., 13, do. 37, 2 : 53, do. 161, 2 : 61, do. 187, 1 : A., 147, do. 77, 2 : LN., 316, chh. 26, 10. चचेता, A., 218, ch. 308, 7.

अच्छ, LN., 289, ch. 35, 5. ^२कुमार, SU., 262, ch. 18, 7.

अच्छत, BA., 99, ch. 303, 16 : 117, ch. 351, 5. Cf. चचत.

अच्छर, BA., 49, do. 148, 1.

अच्छत, BA., 2, do. 2, 2 : 10, ch. 27, 7 : 92, ch. 282, 5 : 94, do. 287, 2 : A., 123, do. 2, 2 : 124, ch. 5, 3 : 204, do. 263, 2 : UT., 360, ch. 88, 17. Cf. चचत.

अच्छय, BA., 18, ch. 55, 5. ^२चट, A., 154, ch. 102, 7 :

अच्छोभा, BA., 93, ch. 282, 8.

अज, BA., 6, ch. 18, 3 : 20 do. 61, 1 : 32, ch. 99, 3 ; 100, 7 : 39, ch. 116, 8 : 41, ch. 123, 10 : 48, ch. 147, 10 : 65, do. 197, 2 : 69, do. 210, 2 : 71, do. 217, 1 : 73, chh. 31, 2 : AR., 224, ch. 3, 24 : 236, ch. 62, 17 : 237, chh. 9, 9 : KI., 252, do. 25, 2 ; ch. 26, 12 : SU., 263, ch. 23, 8 : 268, ch. 36, 10 ; 39, 2 : LN., 281, do. 16, 1 : 318, ch. 102, 2 : 320, ch. 107, 6 : 321, chh. 36, 7 : UT., 329, ch. 6, 6 : 333, chh. 5, 13 : 335, ch. 16, 9 : 338, do. 26, 1 : 340, ch. 31, 9 : 341, ch. 35, 4 : 342, ch. 36, 7 : 354, ch. 72, 3 : 359, do. 85, 2 : 366, ch. 103, 4 : 367, ch. 104, 7 : 370, ch. 108, 3 : 377 ch. 119, 12. ^२चाना, LN., 281, ch. 16, 1. चचादि, BA., 21, do. 64, 2. चचादिदेवदेवितं AR., 222, chh. 1, 9.

अज, AR., 237, chh. 9, 5 : LN., 321, chh. 36, 9 : UT., 368, chh. 11, 9. चजजदेवतदुपपगम्य, UT., 334, chh. 5, 21.

अजदि, UT., 377, do. 119, 3.

अजा, BA., 35, ch. 106, 3.

अजगव, BA., 93, do. 283, 2.

अजगर, UT., 367, ch. 104, 7.

अजय, BA., 57, ch. 174, 5 : 62, ch. 191, 2 : 76, ch. 233, 4 : SU., 260, ch. 13, 3 : LN., 303, ch. 72, 2 : 304, ch. 73, 14 : 306, do. 77, 1 : 321, ch. 109, 3. चजे, UT., 334, tot. 1, 17.

अजर, BA., 29, ch. 92, 7 : SU., 261, ch. 17, 3 : LN., 310, ch. 86, 4.

अजस, BA., 84, ch. 257, 3 : A., 133, ch. 33, 6 ; do. 33, 2 : 136, ch. 43, 5 ; 45, 1 : 188, do. 210, 2 : 175, ch. 168, 8 : UT., 370, ch. 109, 7. ^२चभाजव, A., 166, ch. 139, 5. ^२पिगरी, A., 127, do. 13, 2.

अजसी, LN., 287, ch. 31, 2.

अजहिं, see अज.

अजऊ, अजऊं, अजहं, see अज.

अजाचक, UT., 332, ch. 13, 7.

अजान, BA., 91, do. 277, 2 : A., 185, ch. 199, 7.

अजाना, BA., 93, ch. 285, 2 : UT., 359, ch. 87, 5.

अजानी, BA., 42, ch. 127, 4 : A., 185, ch. 199, 6.

अजामिल, BA., 11, ch. 30, 7 : UT., 380, chh. 12, 2.

अजित, KI., 252, ch. 26, 12 : SU., 268, ch. 39, 2 :
LN., 296, ch. 54, 5 : 320, ch. 107, 6.

अजिन, —^२अज, A., 186, do. 203, 1.

अजिर, BA., 38, ch. 113, 6 : 70, ch. 215, 5 : UT., 339,
chh. 6, 3 : 355, do. 75, 2 ; ch. 76, 4.

अजीता, UT., 354, ch. 72, 5.

अजे, see अज.

अजोधा, UT., 339, ch. 28, 2.

अज्ञ, for words commencing thus, see under
अज्ञ.

अञ्जल, BA., 104, chh. 34, 3 : 119, ch. 357, 3 :
A., 204, ch. 263, 5 : LN., 278, ch. 7, 4. ^२अज्ञ,
UT., 374, ch. 115, 8.

अञ्जन, BA., 2, ch. 2, 1.

अञ्जलि, BA., 110, chh. 52, 4 : A., 204, ch. 263, 5.
^२अज्ञ, BA., 3, do. 3, 2.

✓ अटक, —अटक, A., 165, ch. 138, 6.

अटन, A., 206, ch. 269, 7 : 216, ch. 299, 3.

अटह, see अटा.

अटपट, —अटपटि, BA., 46, ch. 141, 6.

अटपटे, A., 153, so. 4, 1.

अटा, —अटह, BA., 117, ch. 352, 4.

अटारी, BA., 74, ch. 225, 2 : UT., 339, ch. 28, 3.

अटारि, BA., 101, ch. 308, 4.

अटारिह, UT., 329, do. 4, 3 : 331, do. 9, 4.

अट्टहास, SU., 264, do. 25, 2 : LN., 291, ch. 39, 4 :
302, do. 69, 2.

अट्टारि, A., 206, ch. 267, 6 : 216, ch. 300, 8.

अट्टह, A., 169, ch. 150, 1 : 208, ch. 276, 3. ^२अट्टह,
UT., 357, do. 80, 4 : 362, ch. 92, 8. ^२अट्टह,

SU., 262, ch. 21, 6 : UT., 357, ch. 81, 5. ^२अट्टह,
UT., 356, ch. 80, 3.

अट्टह, A., 125, ch. 8, 8.

अतनु, BA., 84, ch. 257, 5.

अतर्का, BA., 42, ch. 128, 3.

अति, BA., 2, do. 2, 1 : 3, ch. 6, 2 : 4, ch. 12, 7 : 5,
ch. 12, 11 ; 14, 1 : 6, do. 14, 1 ; 15, 1 ; 16, 2 ;
ch. 17, 6, 12 : 7, do. 18, 1 ; 19, 3 : 8, ch. 22, 1 : 12,
ch. 34, 1 : 13, do. 37, 2 : 14, ch. 44, 2 : 16,
ch. 47, 3, 6, 8 ; do. 47, 2 : 17, ch. 55, 1 : 18,
ch. 55, 6 ; 56, 5, 6 ; 58, 4 : 19, do. 60, 1 ; ch. 61,
1 ; so. 5, 1 : 20, ch. 62, 9 ; 63, 2 : 21, do. 63, 1 ;
ch. 64, 2 ; 65, 5 : 23, ch. 70, 7 : 24, ch. 73, 8 : 27,
ch. 84, 2 ; 86, 8 : 28, ch. 88, 5 ; ch. 90, 2 : 30,
ch. 93, 7, 8 : 31, ch. 96, 2 ; chh. 6, 3 : 32,
ch. 98, 2 : 33, ch. 102, 4, 8, 10 ; chh. 7, 1 ;
so. 9, 2 : 34, ch. 103, 3 ; 104, 5 : 35, ch. 107,
2 ; chh. 13, 2 : 36, ch. 108, 3 : 37, ch. 110, 6 ;
do. 110, 1 ; 111, 2 ; ch. 112, 1 : 38, ch. 113, 3 ;
114, 4 ; 115, 3 : 39, do. 116, 2 ; ch. 117, 3 ;
118, 3 ; 119, 3 : 40, ch. 122, 5 : 42, ch. 126,
5 : 44, ch. 132, 1, 2 : 7 ; 133, 1 ; 134, 6 :
45, ch. 135, 8 : 46, ch. 139, 1, 5 ; 140, 6 ; 141, 5 :
47, ch. 142, 5, 8 ; 143, 6 ; 144, 3 : 48, ch. 145,
2 ; 146, 2 : 49, ch. 148, 10 ; do. 148, 2 : 51,
do. 153, 1 ; ch. 154, 4 ; 155, 4 : 52, ch. 156,
1 ; do. 157, 2 ; 53, ch. 161, 6, 8 ; 162, 3 ;
54, ch. 163, 4 : 55, ch. 167, 4, 8 ; 168, 4 ;
so. 20, 2 : 56, ch. 170, 8 ; ch. 171, 2 : 57,
ch. 173, 1 ; ch. 174, 2, 4, 5 : 58, ch. 175, 6 ;
176, 2 ; 178, 4 : 59, do. 178, 2 : 60, ch. 182, 5,
8 ; do. 182, 1 : 61, do. 188, 1 : 62, do. 191,
2 ; ch. 192, 1 : 63, ch. 193, 9 : 64, so. 21, 2 : 65,
chh. 21, 3 : 66, ch. 201, 7 ; 203, 2 : 67, chh. 27,
2 : 68, ch. 207, 7 ; 208, 3 : 69, ch. 211, 5, 7, 9 :
70, ch. 214, 3 ; 215, 1 : 71, ch. 216, 1, 7 ; 218,
3 : 72, ch. 219, 3, 4 ; do. 219, 2 ; ch. 220, 1, 6,
9 : 73, chh. 28, 3 ; 29, 2 ; 30, 1 ; 31, 4 : 74,
ch. 225, 7 : 75, ch. 228, 5 : 76, ch. 231, 2, 5 :
77, ch. 234, 8 ; 235, 1 ; 236, 2 ; do. 236, 2 : 78,
do. 237, 1 : 79, ch. 241, 3, 7 : 80, ch. 246, 4 : 84,
ch. 257, 5 : 86, do. 261, 1 ; ch. 264, 5 : 87,
ch. 267, 3, 8 : 88, ch. 268, 8, 271, 5 : 89, ch. 272,
3 : 90, ch. 273, 8 : 91, do. 277, 1 ; ch. 278, 3,
5 : 92, ch. 280, 6 ; do. 280, 2 : 94, ch. 286, 3, 5 ;
287, 1 : 95, ch. 291, 2, 7 : 96, ch. 293, 3 ; 294,
1 : 97, do. 295, 2 ; ch. 298, 8 : 98, ch. 302, 1 :
99, ch. 303, 4, 5 ; 304, 8 : 101, ch. 308, 5, 8 :
102, ch. 313, 2, 7 ; 314, 4 : 104, ch. 319, 6 : 105,
ch. 323, 2 ; chh. 35, 1 : 106, chh. 36, 1 : 107,
ch. 326, 1 ; 327, 7 : 108, do. 329, 1 : 111, chh. 57,

2 : 112, ch. 335, 1 : 114, ch. 342, 1, 3, 8 : 116, do. 345, 2 : 117, ch. 351, 2 : 119, ch. 359, 1 : A., 124, do. 3, 2 ; ch. 5, 6 : 125, ch. 8, 6 ; 9, 3 : 127, ch. 15, 3 : 130, ch. 25, 7 : 132, do. 30, 2 ; ch. 30, 8 : 133, ch. 33, 4 : 135, ch. 41, 1 : 136, ch. 45, 7 : 138, ch. 50, 15 : 139, do. 51, 1 ; 52, 3, 5 : 140, ch. 57, 1, 8 : 142, ch. 62, 2 : 144, do. 68, 2 ; ch. 69, 2 : 146, ch. 75, 2 ; do. 75, 2 ; ch. 76, 3 : 147, ch. 79, 3, 4 : 148, do. 80, 1 : 149, ch. 84, 1 : 150, ch. 88, 3 : 151, ch. 92, 5 ; 97, 4 : 153, ch. 98, 15 : 154, ch. 102 : 4 : 155, ch. 103, 4 ; do. 103, 1 ; ch. 104, 3 : 156, ch. 107, 3 : 157, ch. 110, 4 ; 111, 2 ; 112, 4 : 158, ch. 113, 6 ; do. 113, 1 ; ch. 115, 1 : 159, ch. 118, 3 : 163, ch. 30, 5 : 165, ch. 136, 2 : 167, ch. 143, 1 : 169, do. 147, 1 : 171, ch. 153, 7 : 172, ch. 159, 1 : 180, ch. 184, 6 ; 187, 1 : 182, do. 191, 2 ; 193, 2 : 185, do. 199, 1 ; ch. 200, 4 ; 201, 3 : 190, ch. 218, 11 : 191, do. 221, 1 : 192, ch. 224, 3 : 193, do. 227, 1 : 196, ch. 236, 3, 5 ; do. 237, 1 ; ch. 238, 4, 6 : 197, ch. 241, 7 ; 242, 3 : 198, ch. 242, 9 : 201, ch. 253, 1 : 202, do. 256, 1 : 206, ch. 268, 3 : 207, ch. 271, 1 : 208, do. 274, 1 : 209, ch. 279, 7 : 210, ch. 283, 2 : 211, ch. 286, 6 ; 212, ch. 289, 8 : 214, ch. 294, 6 : 215, ch. 297, 4 : 298, 6, 7 : 217, ch. 302, 6 : AR., 221, do. 1, 1 ; ch. 1, 2 : 222, ch. 2, 14 : 223, ch. 3, 8 : 224, ch. 4, 2 ; do. 4, 2 : 225, ch. 6, 6 : 226, ch. 8, 14 : 227 ; ch. 9, 10 : 228, ch. 11, 2, 5 ; ch. 13, 6 : 229, ch. 13, 8, 9 ; ch. 14, 1 ; do. 14, 1 : 230, ch. 15, 8, 23 : 231, chh. 7, 13, 15 : 232, do. 18, 2 : 233, ch. 20, 6 ; do. 20, 2 ; ch. 21, 8 ; 22, 8 : 234, ch. 23, 2, 4 ; 24, 3 : 235, ch. 25, 17 : 236, ch. 26, 16 ; 27, 2 : 237, ch. 28, 1 : 238, do. 29, 1 ; ch. 30, 1, 3 : 239, do. 33, 1 : 240, do. 34, 3 ; ch. 36, 1 : 241, do. 37, 4 ; ch. 38, 1 ; do. 38, 2 : KI., 243, ch. 1, 3 : 245, ch. 5, 6 ; 6, 11 : 246, ch. 8, 2 : 247, ch. 10, 1 ; 11, 4 ; ch. 1, 3 : 248, ch. 12, 4 ; 13, 1, 6 : 249, ch. 17, 5 : 250, ch. 20, 2 ; 21, 3 : 252, ch. 16, 13 : 253, ch. 28, 4 ; 29, 3, 5 : SU., 255, ch. 1, 1 : 256, ch. 2, 10 ; 3, 10, 11 ; chh. 1, 1, 7 : 257, do. 3, 2 ; ch. 5, 4, 6 : 258, ch. 6, 7 : 259, do. 9, 2 : 260, ch. 13, 1 ; 14, 1 : 261, ch. 16, 6, 8 : 262, ch. 19, 5 ; 20, 6 ; 21, 2 : 263, ch. 22, 9 ; 24, 1 : 265, ch. 28, 5 ; 29, 3 ; 30, 7 : 266, ch. 31, 9 ; 32, 8 ; 33, 3, 5 ; 34, 3 : 267, ch. 36, 6 : 268, ch. 37, 2 : 269, ch. 40, 1 : 270, ch. 45, 6 : 271, ch. 47, 7 ; do. 47, 1 : 272, ch. 50, 6 ; 51, 2 ; 52, 1 : 273, ch. 53, 4, 8 : 274, ch. 57, 5 ; ch. 58, 3 : 275, do. 59, 1 : LN., 276, ch. 1, 4 : 277, do. 2, 1 ; ch. 3, 2 ; ch. 5, 1 : 278, do. 5, 1 ; ch. 7, 3 : 279, do. 9, 2 ; ch. 10, 7 : 280, ch. 12, 1, 2 ; 13, 9 : 281, ch. 17, 4 : 282, ch. 18, 9 : 283, ch. 19, 7 : 284, ch. 23, 3, 4, 9 : 285, do. 24, 1 : 286, ch. 27, 6 ;

do. 28, 2 : 287, ch. 31, 2 ; 32, 5, 8 : 289, ch. 34, 3 : 290, ch. 36, 4 ; 37, 2, 4, 5 : 291, ch. 38, 9 ; 39, 1 ; 40, 4, 6 ; chh. 1, 3 : 292, ch. 42, 5 : 293, ch. 45, 11 ; 47, 5, 6 : 294, ch. 49, 6 ; 50, 2 : 295, ch. 53, 2 : 296, ch. 54, 6 ; do. 55, 1 : 297, do. 57, 1 ; ch. 58, 2 : 298, ch. 59, 9, 19, 26 : 299, ch. 62, 10 : 300, ch. 63, 7 ; 66, 2, 5 : 301, do. 67, 1 : 302, ch. 69, 2, 10 : 303, ch. 71, 4 ; 72, 1, 8 : 305, ch. 76, 5 ; chh. 4, 3 : 306, ch. 79, 4, 5 : 307, ch. 81, 8 : 308, do. 81, 2 ; ch. 83, 1 : 309, ch. 84, 1 : 310, ch. 86, 1 ; do. 86, 2 ; chh. 14, 1 : 311, ch. 89, 2, 13 ; chh. 16, 2 : 312, ch. 91, 1 ; chh. 19, 3 : 313, chh. 21, 3 : 314, do. 95, 2 : 315, ch. 97, 2, 5 ; chh. 24, 3 ; 25, 2 : 316, ch. 99, 9 ; chh. 28, 1, 2 : 317, chh. 31, 5, 7 : 319, chh. 34, 1 : 320, ch. 107, 9 ; chh. 35, 2, 7 : 321, do. 108, 1 : ch. 109, 1, 4 : 322, ch. 111, 3 ; chh. 37, 9, 11 : 324, ch. 116, 4, 6 : 325, ch. 117, 9 : UT., 327, do. 1, 1, 8 ; ch. 2, 6 : 328, ch. 3, 1 ; chh. 1, 2 : 329, do. 4, 2 ; ch. 4, 9 ; do. 5, 4 ; ch. 5, 7 ; ch. 6 ; 3 : 330, ch. 8, 1 ; chh. 2, 2 ; 3, 3 : 331, ch. 8, 8 ; 9, 3 : 332, ch. 11, 6 ; 12, 1 : 333, do. 13, 5 : 334, tot. 1, 11 : 335, ch. 17, 2, 4, 5 ; 18, 2 ; do. 18, 4 ; 336, ch. 20, 6 ; do. 20, 5 : 338, ch. 24, 10 ; 26, 17 ; 27, 6 : 339, ch. 28, 4 : 340, ch. 32, 1 : 341, ch. 35, 3 ; 36, 1 : 342, do. 36, 2 : 343, ch. 40, 3 ; 41, 4 : 344, ch. 43, 2 : 345, ch. 49, 2 : 346, ch. 49, 6 ; 51, 1 : 347, ch. 53, 8 ; do. 54, 1 : 348, ch. 56, 2 ; ch. 57, 3, 5 : 349, ch. 60, 4 : 350, ch. 62, 8 : 351, ch. 64, 7 ; 65, 3, 17 : 352, ch. 69, 9 ; so. 2, 3 : 353, ch. 69, 11, 12, 13 ; do. 69, 2, 4 : 354, do. 73, 3 ; ch. 74, 7 : 357, ch. 80, 4 ; do. 81, 1 : 358, ch. 83, 6 ; do. 83, 3 ; ch. 85, 5 : 359, ch. 86, 10 ; 88, 2 : 360, ch. 88, 6 : 361, do. 89, 3 ; ch. 91, 2 ; chh. 9, 2 : 362, ch. 93, 2 ; so. 8, 1 ; 9, 2 : 366, ch. 101, 7 ; so. 11, 2 : 367, ch. 103, 8 ; do. 103, 4 ; 104, 2 : 369, ch. 107, 13 ; do. 107, 4 : 370, ch. 108, 16 : 371, ch. 110, 5, 8 : 372, ch. 111, 16 : 373, ch. 113, 5 : 374, do. 115, 2 ; ch. 116, 3 : 376, ch. 118, 8 ; ch. 118, 35, 36 : 377, ch. 120, 4 : 378, ch. 120, 5 ; do. 120, 1 : 379, ch. 125, 6 : 380, ch. 128, 7 ; chh. 12, 6. ^०चरुताने, A., 149, ch. 86, 3. ^०कल्पितगाथा, LN., 312, ch. 92, 3. ^०कारो, LN., 281, ch. 14, 5. ^०द्विपाद, UT., 361, chh. 9, 4 : 367, ch. 104, 2. ^०नदी, LN., 305, chh. 4, 1. ^०चौरा, LN., 279, ch. 11, 4. ^०दुसरं, UT., 377, slo. 5, 2. ^०नवलिपुत्र, SU., 271, ch. 46, 6. ^०निवृत्त-द्विपादो, UT., 348, ch. 56, 3. ^०नौतिनिवेता, UT., 366, ch. 102, 5. ^०पावत, UT., 339, ch. 29, 5. ^०पावत-पावत, A., 164, ch. 134, 3. ^०प्रिय, UT., 359, ch. 86, 6. ^०प्रोतो, LN., 279, ch. 10, 10. ^०पुत्र, SU., 257, ch. 4, 8. ^०पुत्र, BA., 60, ch. 185, 3 : SU., 256, chh. 1, 4. LN., 278, ch. 7, 7 : 322, chh. 37, 7. ^०विचित्र, LN., 279, ch. II, 7. ^०रुचिरे, KI., 245,

- ch. 7, 11. ^२चप्रेत, LN., 320, do. 107, 2. ^३चनेचपच, BA., 114, ch. 340, 6. ^४चरिद्रपा, see चतिचरिद्रिपा. ^५चरिद्रिपा, UT., 380 ch. 126, 4.
- चतिचि, A., 123, ch. 3, 2.
- अतिकाय, BA., 60, do. 185, 1 : LN., 298, ch. 59, 29. चतिकाया, LN., 293, ch. 45, 10.
- अतिथि, BA., 13, ch. 40, 8 : A., 160, ch. 121, 3 : A., 186, ch. 206, 2 : 186, do. 204, 1 : 206, do. 268, 2. ^१चिचमस, A., 174, ch. 166, 5.
- अतिसय, BA., 9, ch. 22, 25 : 64, ch. 197, 12 : 73, chh. 28, 4 : 79, ch. 243, 6 : 85, ch. 260, 5 : A., 213, ch. 290, 12 : AR., 224, ch. 3, 27 : 225, ch. 7, 14 : 228, ch. 12, 5 : 238, ch. 31, 7 : KI., 244, ch. 4, 6 : 247, ch. 9, 9 : 250, ch. 21, 2 : 251, ch. 24, 3 : SU., 261, ch. 17, 7 : 271, ch. 49, 1 : LN., 294, ch. 49, 4 : 303, ch. 72, 6 : 308, ch. 83, 6 : 324, ch. 116, 1 : UT., 344, ch. 43, 6 : 355, do. 75, 3.
- अतीवा, A., 194, ch. 229, 5.
- अतुल, BA., 52, ch. 157, 6 : KI., 289, ch. 35, 10 : 290, ch. 37, 6 : UT., 341, ch. 34, 2. ^१चल, BA., 60 do. 183, 2 : 98, ch. 301, 3 : SU., 267, do. 34, 2 : KI., 282, ch. 18, 4 : LN., 289, ch. 35, 8 : 301, chh. 3, 1 : 307, chh. 8, 2. ^२चलसीर्ष, KI., 243, ch. 1, 2.
- अतुलित, BA., 84, ch. 258, 2 : A., 186, ch. 206, 2 : SU., 262, ch. 19, 3 : LN., 322, chh. 38, 3. ^१चल, BA., 66, ch. 200, 3 : 72, ch. 227, 8 : AR., 222, ch. 2, 12 : 239, ch. 32, 1 : SU., 273, ch. 55, 2. ^२चल, LN., 322, chh. 38, 3. ^३चलप्रताप, AR., 232, ch. 18, 7 : UT., 378, ch. 121, 2. ^४चलसाही, SU., 262, ch. 21, 9. ^५चलसी, LN., 304, ch. 75, 8. ^६चलप्रताप, AR., 226, ch. 8, 15.
- अचि, A., 162, ch. 127, 7 : 215, do. 297, 1 ; ch. 298, 3 ; do. 298, 2 : AR., 222, ch. 2, 18, 19 : UT., 351, ch. 66, 8. ^१चलुवाचन, A., 215, ch. 298, 1. ^२चाचल, A., 215, ch. 296, 5. ^३चुरवाचन, A., 216, ch. 299, 2. ^४चौच, A., 162, ch. 127, 5. ^५चुचि, A., 215, ch. 298, 2.
- ✓ अंधव,—चचरि, A., 185, ch. 201, 2.
- अंधवेच, A., 169, ch. 150, 6.
- अंधवे, A., 169, ch. 148, 3.
- अंधव, A., 214, ch. 298, 7.
- अथवा, BA., 5, ch. 12, 11 : 56, ch. 170, 3 : UT., 379, do. 125, 1.
- अथाई, A., 126, ch. 12, 3.
- अदभुत, LN., 293, ch. 46, 7. See चदुत.

- अदर्भ, UT., 354, ch. 72, 5.
- अदाया, LN., 281, ch. 17, 3.
- अदिति, BA., 13, ch. 39, 14 : 43, ch. 130, 3 : 65, ch. 199, 3.
- अदिन, A., 177, ch. 174, 7.
- अद्रस्य, see चद्रिस.
- अदेय, BA., 51, ch. 154, 8 : AR., 241, ch. 37, 5.
- अदोखा, A., 220, ch. 313, 6.
- अद्रुत, BA., 17, ch. 52, 2 : 67, chh. 20, 3 : 70, do. 213, 1 : A., 210, ch. 283, 3 : AR., 235, ch. 25, 22 : UT., 357, do. 80, 2. ^१चदुती, BA., 65, chh. 20, 3. ^२चदु, BA., 67, chh. 24, 2. See चदुत.
- अद्रिस्य, BA., 66, do. 201, 1.
- अद्वैत, UT., 334, chh. 5, 21 : 370, ch. 108, 3.
- अघ,—^१चो, LN., 281, ch. 16, 8. ^२चलि, UT., 367, ch. 104, 8.
- अघन, BA., 54, ch. 166, 4.
- अघम, BA., 9, ch. 22, 20 : 40, do. 122, 1 : 43, ch. 128, 6 : A., 166, ch. 139, 4 : 176, do. 171, 2 : 185, ch. 199, 7 : 191, do. 219, 2 : AR., 223, ch. 3, 15 : 235, ch. 25, 8 : 237, ch. 28, 2 : 238, ch. 30, 2, 3 : KI., 247, ch. 9, 10 : 11, 4 : SU., 258, do. 7, 1 : ch. 9, 9 : 263, ch. 24, 8 : LN., 285, ch. 24, 11 : 26, 1 : 287, ch. 30, 6 : 31, 7 : 288, so. 4, 4 : 302, do. 68, 1 : 303, ch. 71, 5 : 315, ch. 97, 8 : 320, ch. 107, 10 : 326, chh. 40, 5 : UT., 327, ch. 2, 8 : 343, do. 41, 1 : 366, ch. 103, 6 : 367, ch. 103, 13 : 104, 1 : 376, ch. 118, 20. ^३चभाच, SU., 271, ch. 47, 7. चचनाचन, UT., 367, ch. 104, 8.
- अघमाई, A., 186, ch. 203, 2 : UT., 343, ch. 42, 1.
- अघमारे, SU., 261, ch. 18, 6.
- अघमौ, AR., 236, ch. 27, 6.
- अघर, BA., 47, ch. 143, 2 : 50, ch. 152, 2 : 69, ch. 211, 8 : 83, ch. 254, 4 : A., 135, ch. 40, 1 : 166, ch. 140, 4 : LN., 281, ch. 16, 5 : 287, ch. 81, 6 : UT., 355, ch. 77, 3. ^१चचि, A., 128, do. 17, 1.
- अघर्म, AR., 238, chh. 10, 3 : UT., 366, ch. 101, 6, ^२चर, UT., 363, do. 93, 4.
- अघार, A., 167, ch. 144, 1 : 217, ch. 304, 2 : LN., 326, do. 118, 4 : UT., 365, ch. 100, 5 : 373, ch. 114, 15.

अधारा BA., 10, ch. 26, 7 : A., 130, ch. 24, 2 :
SU., 272, ch. 51, 4 : LN., 298, ch. 59, 14 : UT., 327,
ch. 2, 1.

अधिकाारी, see अधिधारा.

अधिक, BA., 6, ch. 17, 8 : 22, do. 66, 2 ; 68, 1 : 34,
ch. 104, 7 : 38, ch. 115, 5 : 45, do. 136, 2 : 55,
ch. 166, 7 : 60, ch. 182, 8 ; do. 184, 2 ; ch. 185,
6 : 69, ch. 210, 6 : 75, ch. 229, 5 : 78, ch. 240,
6 : 80, ch. 244, 6 : 85, do. 260, 2 : 95, ch. 292,
1 : 97, ch. 299, 1 : 98, ch. 302, 6 : 121, ch. 365,
8 ; do. 365, 2 : A., 127, ch. 16, 8 : 141, ch. 60,
5 : 161, ch. 124, 8 : 185, ch. 200, 7 ; 201, 8 :
195, do. 234, 1 : 199, ch. 245, 5 ; 246, 8 : 200,
ch. 250, 4 : 201, ch. 254, 7 : 206, ch. 268, 4 :
AR., 238, ch. 31, 3 ; 241, ch. 37, 7 : 242,
ch. 41, 1 : KI., 254, so. 1, 1 : SU., 267, ch. 36, 4 :
LN., 305, ch. 77, 2 : UT., 331, ch. 9, 8 : 335,
ch. 17, 8 : 357, ch. 80, 4 : 358, ch. 84, 3 : 359,
86, 4 : 373, ch. 114, 6 : 375, ch. 117, 16. २र,
BA., 53, ch. 161, 1.

अधिका, AR., 241, ch. 37, 8.

अधिकाइ, BA., 34, do. 102, 2.

अधिकार, BA., 6, ch. 16, 2 : 22, ch. 68, 4 : 34,
ch. 103, 1 : 45, ch. 136, 7 : 46, ch. 141, 1 : 53,
ch. 160, 7 : 57, ch. 174, 2 : 60, ch. 185, 2 : 100,
ch. 306, 7 : 113, ch. 338, 3 : A., 182, ch. 192, 2 :
188, ch. 211, 2 : 212, ch. 289, 5 : 213, ch. 291, 8 :
KI., 251, ch. 22, 4 : SU., 256, ch. 3, 9 : 268, ch. 37,
LN., 296, ch. 56, 6 : UT., 338, ch. 26, 1 : 341,
ch. 34, 1 : 342, ch. 38, 3 : 362, ch. 93, 7 : 366,
ch. 102, 8 : 369, ch. 107, 16 : 379, ch. 125, 2.

अधिका(य),—अधिकारि, BA., 121, do. 365, 2.

अधिकार, A., 138, do. 50, 2.

अधिकार, BA., 23, ch. 70, 7.

अधिकारी, BA., 12, ch. 37, 4 : 15, ch. 47, 2 : 19,
ch. 59, 4 : 39, ch. 118, 1, 2 : 63, ch. 195, 10 :
122, chh. 62, 1 : A., 144, ch. 70, 6 ; 71, 2 : 161,
ch. 122, 13 : 164, ch. 134, 2 : SU., 275, ch. 59, 6 :
LN., 320, ch. 107, 11 : UT., 337, ch. 22, 4 : 344,
ch. 43, 8 : 370, ch. 108, 2 : 379, ch. 125, 6, 7.

अधिप, BA., 43, ch. 130, 7.

अधियारा,—अधिधारी, AR., 241, ch. 39, 7.

अधिधारे, A., 167, ch. 142, 5.

अधिधारा, BA., 54, ch. 163, 8 : LN., 293, ch. 45,
11 : 295, ch. 51, 4.

अधिधारी, BA., 68, ch. 207, 5 : A., 148, ch. 81, 5 :
SU., 271, ch. 47, 3.

अधीन, A., 201, ch. 253, 5. Cf. अधीन.

अधीन, BA., 52, ch. 156, 6.

अधीनी, BA., 96, ch. 294, 7.

अधीर, A., 180, do. 184, 2 : UT., 355, do. 74, 1.

अधीर, BA., 73, chh. 28, 3 : A., 144, ch. 69, 2 :
194, ch. 231, 8 : LN., 305, ch. 77, 1.

अनअधिकारी, BA., 39, ch. 118, 1.

अनअहिवात, A., 130, ch. 26, 7.

अनइच्छित, UT., 374, ch. 116, 4.

अनइस, A., 171, ch. 157, 6.

अनइतुहिं, see अनइतुहिं.

अनख, BA., 11, ch. 32, 1 : 61, ch. 187, 11 :
AR., 236, ch. 26, 15.

अनघ, BA., 10, ch. 26, 6 : 42, so. 12, 2 : AR., 242,
ch. 40, 7 : LN., 320, ch. 107, 6 : UT., 341, ch. 35,
2 : 345, ch. 47, 6.

अनङ्ग, BA., 31, do. 96, 1 : AR., 237, chh. 9, 12 :
LN., 317, chh. 31, 4 : UT., 332, ch. 12, 8.
अरानी, BA., 39, ch. 116, 7.

अनजानत, BA., 95, ch. 290, 4.

अनट, A., 203, do. 259, 2.

अनत, BA., 6, ch. 16, 3 : 91, ch. 278, 2 : A., 192,
ch. 224, 8 : UT., 350, ch. 61, 7. अनमनरजन,
AR., 237, chh. 9, 7.

अनन्त, BA., 14, do. 42, 1 : 40, ch. 122, 4 : 48,
ch. 147, 5 : 49, ch. 149, 4 : LN., 302, ch. 70, 11 :
303, do. 72, 1 : 304, ch. 73, 7 ; 74, 4 : 319,
do. 104, 2 : UT., 334, tot. 1, 12 : 341, ch. 35, 2 :
347, ch. 53, 3 : 361, ch. 89, 3. अर, LN., 307,
chh. 8, 1.

अनन्ता, BA., 48, ch. 147, 5 : 67 chh. 25, 1 :
AR., 227, ch. 10, 12 : SU., 268, ch. 39, 2 :
LN., 295, ch. 53, 4 : UT., 354, ch. 72, 4.

अनन्द, BA., 35, chh. 13, 3 : 70, ch. 215, 1 : 101,
ch. 308, 5 : 113, ch. 338, 4 : 118, do. 355, 1 :
A., 131, ch. 27, 2 : 155, do. 103, 1 : 160, do. 119,
2 : 189, ch. 215, 8 : UT., 327, do. 1, 5. अधार,
BA., 16, ch. 49, 8. अधारे, BA., 119, ch. 357, 6.
अरी, BA., 73, chh. 31, 4. Cf. अनन्त.

अनन्ता, BA., 18, ch. 56, 2 : 113, ch. 337, 5 :
LN., 295, ch. 52, 8 : UT., 337, ch. 24, 3.

अनन्द, A., 159, ch. 118, 1.

अनन्दे, BA., 35, ch. 107, 1 : 74, ch. 227, 2 : A., 195,
ch. 233, 2.

अनन्दित, AR., 228, ch. 11, 3.

अनन्य, KI., 244, do. 3, 1. अनन्ति, KI., 244, ch. 3, 8.

अनपायनी, UT., 334, do. 15, 2 : 341, do. 35, 2 : 347, ch. 53, 5.

अनपायिनी, KI., 252, ch. 25, 8 : SU., 266, ch. 34, 3.

अनवद्य, BA., 32, ch. 99, 3 : LN., 321, chh. 36, 15 : UT., 354, ch. 72, 5.

अनवद्यं, AR., 226, ch. 8, 12.

अनभयउ, BA., 58, ch. 176, 2.

अनभल, BA., 3, ch. 6, 7 : A., 128, ch. 17, 7 : 129, do. 21, 1 : ch. 22, 5 : 177, ch. 176, 3, 6 : 202, ch. 257, 7.

अनमन,—**अनमनि**, A., 127, ch. 14, 5.

अनमिल, BA., 8, ch. 21, 6.

अनयन, BA., 79, ch. 241, 2.

अनयासा, BA., 10, ch. 28, 2 : 52, ch. 156, 16. Cf. **अनायास**.

अनरथ, A., 145, ch. 72, 7 : 170, ch. 151, 5 : 172, ch. 158, 7 : 176, ch. 172, 5 : 201, ch. 252, 3. **अरथा**, A., 185, ch. 199, 5.

अनरितुहिं, LN., 278, ch. 6, 5.

अनरूप, BA., 6, ch. 17, 9.

अनल, BA., 3, ch. 6, 8 : 4 ch. 8, 12 : 14, do. 40, 2 ; ch. 44, 8 : 32, ch. 99, 7 : 54, ch. 165, 7 : 55, do. 166, 2 : 66, ch. 201, 7 : 108, do. 329, 1 : A., 133, ch. 33, 4 : 171, ch. 157, 3 : 217, ch. 305, 7 : AR., 222, ch. 2, 8 : 233, ch. 20, 3 : 241, ch. 38, 6 : SU., 257, ch. 5, 2 : 259, ch. 10, 5 ; 12, 3, 6, 11 : 264, ch. 26, 7 : 272, do. 49, 1 : 275, ch. 59, 2 : LN., 281, ch. 16, 6 : 283, ch. 21, 5 : 285, ch. 26, 2 : 286, do. 28, 2 : 308, ch. 83, 4 : 319, ch. 105, 14 ; 323, chh. 39, 2 : UT., 342, do. 38, 2 : 370, ch. 108, 16 : 373, ch. 114, 13 : 377, ch. 119, 19. **अनल**, A., 137, do. 48, 1. **अनल**, BA., 31, chh. 5, 2. **अनल**, UT., 367, ch. 103, 10.

अनहित, BA., 3, do. 3, 1 : A., 128, ch. 20, 2 : 131, ch. 26, 9 : 150, ch. 90, 5 : 201, do. 252, 1 : ch. 254, 4 : 214, ch. 293, 2 : KI., 245, ch. 7, 7 : SU., 269, ch. 40, 7 : 270, do. 43, 1 : UT., 343, ch. 40, 6 : 374, ch. 115, 9.

अनाजु, A., 206, ch. 267, 7.

अनाथ, A., 140, ch. 56, 4 : 151, ch. 93, 1 : 203, do. 260, 2 : SU., 264, ch. 26, 5 : LN., 317, ch. 101, 8 : UT., 380, chh. 12, 9. **अनाथ**, BA., 50, ch. 151, 3.

अनाथि, UT., 334, tot. 1, 8.

अनाथा, A., 144, ch. 70, 3 : 148, ch. 81, 3 : SU., 258, ch. 7, 2.

अनादि, BA., 9, ch. 25, 2 : 10, ch. 27, 1 : 35, ch. 106, 3 : 36, do. 108, 2 : 41, ch. 124, 6 : A., 151, ch. 91, 7 : 215, ch. 298, 4 : SU., 268, ch. 39, 2 : UT., 341, ch. 35, 4 : 359, do. 85, 2 : 361, ch. 91, 3.

अनादिं, AR., 237, chh. 9, 5.

अनादी, BA., 39, ch. 116, 5 : 49, ch. 149, 4 : A., 207, ch. 271, 6.

अनाम, UT., 341, ch. 35, 6 : 370, ch. 108, 4.

अनामा, BA., 6, ch. 18, 3.

अनामय, BA., 10, ch. 26, 2 : LN., 320, ch. 107, 6 : UT., 341, ch. 35, 2.

अनायास, A., 211, ch. 286, 4 : UT., 369, do. 106, 5. Cf. **अनायास**.

अनारम्भ, UT., 345, ch. 47, 6.

अनिकेत, UT., 345, ch. 47, 6.

अनिप, LN., 293, ch. 45, 10.

अनिमा,—**अनिमादि**, BA., 10, ch. 28, 4 : A., 186, ch. 205, 8 : UT., 340, do. 30, 2 : 358, do. 83, 4.

अनिर्वाच्य, SU., 258, ch. 8, 2.

अनिल, BA., 4, ch. 8, 12.

अनी, A., 189, ch. 214, 3 : LN., 290, ch. 38, 4 : 293 ; ch. 47, 1 : 296, ch. 54, 4 : 302, ch. 69, 1 : 305, ch. 76, 1 : 309, ch. 84, 1 : 310 chh. 14, 4 : UT., 334, tot. 1, 6.

अनीक, BA., 66, ch. 200, 5 : LN., 300, ch. 64, 8 : UT., 339, ch. 28, 5. **अनीक**, A., 154, ch. 102, 6.

अनीति, BA., 43, ch. 128, 7 : 64, so. 21, 1 : 98, ch. 301, 8 : UT., 344, ch. 44, 4, 6 : 364, ch. 97, 10.

अनीतो, BA., 21, ch. 66, 8 : SU., 271, ch. 46, 6 : LN., 295, ch. 53, 3.

अनीस,—**अनीसिं**, BA., 26, ch. 80, 2.

अनीह, BA., 6, ch. 18, 3 : 20, do. 61, 1 : 39, ch. 117, 1 : 71, do. 217, 1 : AR., 242, ch. 40, 8 : UT., 370, ch. 108, 4.

अनृत, see **अनित**.

अनुकथन, BA., 17, ch. 50, 3.

अनुकूल, BA., 66, do. 200, 2 ; 202, 1 : 81, so. 24, 1 : 104, do. 318, 2 : 116, do. 346, 2 : A., 142,

do. 61, 2 : 184, do. 197, 1 : 200, ch. 250, -1 :
AR., 224, do. 3, 2 : SU., 266, do. 88, 1 : UT., 338,
ch. 25, 3 : 378, do. 121, 2.

बहुधा, BA., 8, ch. 21, 7 : 50, ch. 153, 2 : 94,
ch. 288, 4 : 102, ch. 311, 8 : 106, ch. 325, 6 :
A., 133, ch. 32, 8 ; 34, 4 : 139, ch. 52, 8 : 154,
ch. 101, 1 : 197, ch. 240, 2 : 200, ch. 249, 3 : 202,
ch. 257, 2 : 206, ch. 268, 3 : 212, ch. 289, 3 :
AR., 228, ch. 13, 4 : 239, ch. 34, 4 : KI., 244, ch. 4,
1 : SU., 266, ch. 34, 2 : 271, ch. 47, 6 : LN., 297,
ch. 58, 7.

अनुगामी, BA., 9, ch. 25, 1 : 95, ch. 289, 8 : 116,
ch. 348, 5 : A., 191, ch. 218, 16 : 210, ch. 282, 4 :
217, ch. 302, 7.

अनुग्रह, BA., 1, so. 1, 2 : 7, ch. 19, 12 : 48,
ch. 146, 4 : 51, ch. 156, 3 : 65, chh. 20, 4 : 73,
chh. 30, 1 : A., 124, ch. 4, 7 : 139, ch. 52, 8 : 154,
ch. 99, 7 : 168, ch. 146, 8 ; chh. 5, 1 : 181, ch. 188,
8 : 184, ch. 197, 2 : 202, do. 256, 1 : 212, ch. 289,
5 : SU., 258, ch. 7, 5 : UT., 344, ch. 45, 7 : 352,
ch. 69, 10 : 368, do. 105, 8 ; ch. 106, 10.

अनुषर, BA., 94, ch. 286, 1 : A., 198, ch. 243, 5 :
AR., 232, ch. 19, 1 : LN., 290, ch. 36, 4.

बहुषर, UT., 348, ch. 57, 4.

अनुषरी, SU., 258, ch. 9, 5.

अनुषित, BA., 23, ch. 72, 1 : 81, ch. 249, 3 : 86,
ch. 263, 2 : 87, ch. 268, 3 : 92, do. 281, 1 : 93,
ch. 284, 8 ; 285, 3 : 94, do. 285, 2 ; ch. 286, 4 :
96, ch. 293, 6 : A., 126, ch. 11, 7 : 136, ch. 45, 6 :
152, ch. 94, 4 ; 95, 8 ; 175, do. 168, 1 : ch. 169,
5 : 176, ch. 170, 12 : 177, ch. 173, 7 : 191, ch. 220,
7 : 192, ch. 222, 3 : 207, ch. 272, 7 : 211, ch. 286,
6 : 214, ch. 294, 7 : LN., 318, ch. 101, 12.

अनुष, BA., 71, ch. 217, 4 : 72, ch. 219, 10 : 73,
ch. 222, 5 : 74, ch. 224, 2, 6 : 79, do. 242, 2 ; 243,
1 : 94, ch. 287, 7 : A., 151, ch. 92, 4 : 154, do. 101,
2 : 219, ch. 309, 4 : AR., 224, ch. 4, 2, 8 : 225,
do. 5, 1 ; ch. 7, 5 : 226, ch. 7, 20 ; 8, 18 : 227,
do. 8, 1 ; ch. 9, 8 ; 10, 10 : 229, ch. 14, 20 : 230,
ch. 15, 10 : 232, ch. 18, 10 : 234, chh. 8, 2 : 236,
ch. 26, 4, 5 : 240, ch. 36, 2, 4 : KI., 244, ch. 4, 7 :
248, ch. 13, 3, 7 : SU., 260, ch. 14, 3, 9 : 265, ch. 31,
3 : 269, ch. 40, 2 ; 41, 6 : 270, ch. 46, 3 : 273,
ch. 54, 2 : 274, do. 56, 3 : LN., 284, ch. 23, 2, 3 :
296, ch. 54, 6 : 297, ch. 58, 9 ; 59, 2 : 299, ch. 61,
4 : 300, do. 64, 1 : 310, ch. 86, 8 : 318, ch. 103, 1,
4 : 319, ch. 104, 6 : 321, ch. 109, 2 ; do. 109, 1 :
322, chh. 37, 15 : 323, chh. 39, 3 : 324, ch. 114,
8 : UT., 328, ch. 3, 5 : 329, do. 4, 1 ; ch. 6, 3 : 330,
ch. 7, 1, 2 : 333, chh. 4, 3 : 335, ch. 17, 6 : 336,
ch. 20, 1 : 356, ch. 79, 5. ^२जिज्ञा, KI., 253, ch. 28

1. ^२बुन, UT., 327, do. 1, 6. ^३जोति, LN., 323,
do. 113, 6. ^४बु, KI., 247, ch. 9, 7. ^५बु, BA., 75,
ch. 230, 3.

बहुधा, UT., 338, ch. 27, 3.

बहुधा, BA., 71, ch. 217, 6 : 77, ch. 237, 3 :
A., 149, ch. 85, 6 : 165, ch. 137, 1 : KI., 250,
do. 18, 1 : UT., 330, chh. 2, 3.

बहुधा, A., 155, ch. 103, 3 : AR., 236, ch. 26, 1 :
KI., 247, ch. 11, 9 : LN., 318, ch. 102, 5 : UT., 330,
chh. 2, 2.

बहुधा, UT., 365, 99, 5.

अनुदिन, A., 184, ch. 197, 2.

अनुपम, BA., 16, do. 48, 2 : 62, do. 192, 1 : 67,
ch. 205, 8 : 122, chh. 62, 2 : AR., 224, chh. 2,
3 : 228, ch. 13, 4 : UT., 341, ch. 35, 4. See अनुपम.

अनुभव, A., 239, ch. 34, 5 : UT., 360, ch. 88, 13.
^१गम, AR., 227, ch. 10, 12 : UT., 334, chh. 5, 21 :
370, ch. 108, 4.

✓ अनुभव,—बहुधा, BA., 83, ch. 253, 7.

बहुधा, BA., 10, ch. 26, 2.

बहुधा, A., 155, ch. 105, 4.

अनुमान, BA., 22, do. 67, 1 : KI., 245, ch. 7, 5 :
UT., 358, ch. 84, 3 : 370, do. 108, 2.

बहुमान, BA., 43, ch. 128, 4 : AR., 235, ch. 25, 12 :
KI., 251, ch. 24, 4.

✓ अनुमान,—बहुमान, BA., 20, ch. 62, 13 : 64,
chh. 19, 3 : A., 149, ch. 87, 4 : 202, ch. 256, 6 :
AR., 222, ch. 2, 16 : 233, ch. 22, 3 : LN., 283,
ch. 19, 6 : 294, ch. 48, 4 : 295, ch. 53, 6.

बहुमान, BA., 51, do. 153, 2 : A., 171, ch. 155,
4 : 176, ch. 171, 2 : SU., 270, do. 43, 1 :
LN., 297, do. 57, 1.

बहुमान, BA., 38, ch. 115, 5 : 53, ch. 162, 3 : 58,
ch. 176, 3 : 60, ch. 184, 6 : 68, ch. 207, 4 : 116,
ch. 346, 7 : 121, ch. 365, 2 : A., 136, ch. 45, 4 :
186, ch. 206, 1.

बहुमान, BA., 25, ch. 79, 3.

अनुमोदन, UT., 380, ch. 126, 6.

अनुराग, BA., 2, do. 2, 1 : 4, ch. 7, 9 : 6, do. 16, 2 :
49, do. 148, 1 : 53, do. 159, 2 : 122, chh. 62, 3 ;
so. 31, 1 : A., 183, do. 195, 2 : 184, ch. 197, 7 :
187, ch. 208, 7 : 196, ch. 236, 5 ; do. 237, 1 : 199,
do. 245, 2 : 200, ch. 249, 1 : 202, do. 255, 2 :
206, do. 269, 2 : LN., 298, ch. 59, 5 : UT., 350,
do. 62, 2 : 351, ch. 65, 7 : 353, do. 69, 1 :
359, do. 85, 4 : 362, do. 92, 2 : 369, do. 107, 2.
^२बुव, A., 198, chh. 10, 1.

चहुराग, BA., 7, ch. 1, 1 : 3, ch. 6, 2 : 17, ch. 55, 1 : 24, ch. 75, 5 : 24, ch. 76, 2 : 27, ch. 84, 3 : 31, ch. 95, 16 : 44, ch. 132, 3 : 55, ch. 168, 4 : 73, chh. 30, 4 : 75, ch. 228, 5 : 78, ch. 240, 6 : 87, ch. 265, 4 : 113, ch. 338, 2 : A., 146, ch. 75, 2 : 76, 5 : 181, ch. 91, 5 : 153, ch. 98, 15 : 155, ch. 103, 4 : 158, ch. 116, 5 : 164, ch. 135, 4 : 180, ch. 186, 7 : 185, ch. 200, 5 : 202, 8 : 195, ch. 233, 3 : 235, 5 : 206, ch. 268, 2 : 217, ch. 305, 5 : AR., 226, ch. 7, 7 : 228, ch. 18, 7 : UT., 332, ch. 13, 1 : 348, ch. 58, 4 : 350, ch. 63, 1 : 351, ch. 64, 8 : 362, ch. 93, 1.

चहुराग, BA., 59, do. 181, 2 : UT., 368 do. 105, 1.
चहुराग, A., 181, ch. 190, 2 : 187, ch. 208, 5 : 200, ch. 249, 6 : 208, ch. 275, 6 : 212, ch. 289, 4.

चहुरागे, BA., 84, ch. 256, 7 : 98, ch. 301, 7 : 99, ch. 303, 4 : 102, ch. 313, 2 : 105, ch. 320, 4 : 323, 2 : 107, ch. 326, 4 : 109, ch. 330, 8 : 112, ch. 335, 1 : 118, ch. 353, 3 : 119, ch. 359, 1 : 121, ch. 365, 4 : 366, 5 : A., 157, ch. 110, 7 : 163, ch. 130, 5 : 173, ch. 162, 5 : 176, ch. 173, 1 : 179, ch. 181, 8 : 194, ch. 229, 7 : 230, 4 : 195, ch. 234, 3 : 198, ch. 242, 8 : 204, ch. 264, 7 : 205, ch. 265, 6 : 206, ch. 268, 7 : 210, ch. 281, 1 : 215, ch. 297, 5 : UT., 335, do. 18, 2.

✓ चहुराग, — चहुरागके, KI., 247, chh. 1, 6. Cf. चहुरागके.

चहुरागके, UT., 334, chh. 5, 24.
चहुरागके, AR., 238, chh. 10, 4.
चहुरागके, BA., 117, ch. 351, 2 : A., 125, ch. 9, 2.
चहुरागके, UT., 358, ch. 84, 3. Cf. चहुरागके.

चहुरागी, BA., 8, ch. 21, 11 : 40, ch. 120, 8 : 43, ch. 130, 2 : 65, chh. 21, 3 : 76, ch. 232, 4 : 84, ch. 257, 2 : 114, ch. 342, 1 : 118, ch. 354, 8 : A., 200, ch. 249, 5 : 220, ch. 312, 8 : AR., 237, ch. 28, 3 : KI., 251, ch. 23, 7 : 252, ch. 26, 13 : SU., 258, ch. 6, 8 : UT., 327, ch. 2, 3 : 346, ch. 51, 8 : 366, ch. 103, 4.

चहुराप, BA., 21, do. 64, 2 : 78, ch. 240, 6 : 83, do. 252, 1 : 110, chh. 51, 1 : 119, ch. 359, 6 : AR., 221, ch. 1, 1 : 229, ch. 14, 9 : SU., 268, ch. 38, 4 : LN., 316, do. 98, 2 : UT., 354, do. 72, 2.

चहुरा, BA., 26, ch. 81, 3 : 33, ch. 101, 8 : 68, ch. 209, 4 : UT., 377, ch. 120, 1.

चहुरोध, — चहुरोध, A., 139, ch. 54, 4.

✓ चहुरा, — चहुरा, A., 165, ch. 136, 6.
चहुरा, BA., 57, ch. 172, 6 : A., 174, ch. 166, 8 : 195, ch. 232, 3 : UT., 338, ch. 25, 6.
चहुराके, UT., 369, ch. 107, 1.
चहुराके, BA., 3, ch. 3, 10 : 71, ch. 217, 4.
चहुरा, A., 175, ch. 170, 6.

चहुरे, BA., 114, ch. 340, 5 : UT., 336, ch. 21, 2.
चहुरे, LN., 320, ch. 107, 12.

चहुरा, BA., 10, do. 27, 2 : 42, do. 13, 2 : A., 215, ch. 297, 5.

चहुरा, BA., 19, ch. 89, 1 : 49, ch. 147, 14 : A., 188, ch. 211, 5 : 214, ch. 293, 4 : LN., 282, ch. 8, 4.

चहुरा, A., 128, ch. 17, 8 : 136, ch. 45, 5 : 198, ch. 244, 4 : LN., 297, ch. 59, 1 : 318, ch. 103, 6 : UT., 341, ch. 35, 1 : 352, ch. 69, 9 : 359, ch. 86, 5.

चहुरासन, BA., 33, ch. 102, 5 : 52, ch. 156, 8 : 77, ch. 237, 4 : 86, ch. 263, 4 : 109, ch. 331, 10 : 119, ch. 358, 1 : A., 182, do. 180, 1 : 199, ch. 247, 6 : 215, do. 295, 1 : ch. 298, 1 : SU., 268, ch. 38, 3 : LN., 303, ch. 72, 11 : 320, ch. 107, 1 : UT., 332, ch. 11, 5 : 12, 7 : 344, ch. 44, 5.

चहुरासुयो, AR., 223, ch. 3, 1.

✓ चहुरा, — चहुरा, A., 195, ch. 332, 4.

चहुरा, BA., 7, ch. 19, 12.

चहुरा, BA., 76, ch. 231, 4 : A., 149, do. 85, 2 : 176, ch. 170, 15.

✓ चहुरा, — चहुरा, BA., 33, ch. 102, 1.

चहुरा, BA., 19, do. 58, 1 : 79, do. 242, 2 : 82, do. 251, 2.

चहुरा, BA., 15, ch. 45, 2 : 77, ch. 236, 7 : 104, ch. 318, 6 : A., 146, ch. 75, 7 : 169, ch. 148, 4 : 190, ch. 218, 6 : 193, ch. 226, 4 : 199, ch. 247, 7 : 204, ch. 264, 3.

चहुरा, BA., 15, ch. 46, 6 : 21, do. 64, 1 : 48, ch. 147, 4 : 59, do. 180, 1 : 71, do. 217, 2 : 74, ch. 225, 7 : 226, 5 : 83, do. 252, 2 : 84, ch. 256, 15 : A., 157, ch. 111, 4 : 215, do. 297, 2 : 218, do. 305, 1 : AR., 221, ch. 1, 1 : 237, chh. 9, 1 : LN., 321, chh. 36, 3 : UT., 333, chh. 5, 1 : 335, ch. 18, 5 : 340, chh. 8, 1 : चहुरा, AR., 223, chh. 1, 21.

चहुरा, BA., 10, ch. 26, 2 : 27, 1 : 26, ch. 81, 3 : 33, ch. 101, 8 : 48, ch. 147, 10 : 49, ch. 148, 1 : 149, 5 : 51, ch. 153, 6 : 58, ch. 176, 1 : 67, chh. 27, 2 : 68, ch. 209, 4 : 104, ch. 318, 7 : 109, ch. 331, 4 : 112, ch. 334, 2 : A., 151, ch. 91, 7 : 185, ch. 202, 1 : AR., 227, ch. 9, 5 : 230, ch. 15, 18 : 236, ch. 27a, 1 : 238, ch. 31, 9 : KI., 248, ch. 18, 3 : 249, ch. 17, 3 : LN., 261, ch. 14, 7 : 310, ch. 86, 8 : UT., 351, ch. 67, 3 : 357, ch. 81, 5 : 370, ch. 108, 4, 12 : 373, ch. 113, 2 : 377, ch. 120, 1.

अनपम, BA., 9, ch. 23, 2 : 11, ch. 30, 5 : 17, ch. 51,
7 : UT., 361, ch. 91, 8. See चतुष्टय.

अनपान, UT., 377, ch. 119, 7.

अनेक, BA., 5, ch. 13, 9 : 11, ch. 29, 2 : 14, ch. 42,
7 : 15, ch. 46, 15 : 21, ch. 65, 2 : 23, ch. 72, 7 :
26, ch. 80, 6 : 27, ch. 85, 1 : 29, ch. 91, 4 : 35,
ch. 107, 4 : 42, ch. 126, 8 : 52, ch. 158, 6 : 68,
ch. 209, 4 : 92, ch. 282, 6 : 97, ch. 296, 7 ; 297, 2 :
100, ch. 307, 3 : 102, ch. 312, 1, 3 : 106, do. 323,
1 : 110, ch. 332, 5 : 112, ch. 335, 2 : 113, ch. 339,
5 : 118, ch. 355, 5 : 120, do. 360, 2 ; ch. 363, 1 :
A., 144, do. 68, 1 : 151, ch. 91, 2 : 152, ch. 97, 9 :
156, do. 107, 1 ; ch. 108, 3 : 169, ch. 150, 1, 4 :
do. 150, 1 : 172, ch. 161, 2 : 174, ch. 164, 3 : 201,
ch. 253, 3 : 206, do. 267, 1 : AR., 227, ch. 10, 6 :
231, chh. 6, 1 : 237, chh. 9, 10 : 239, ch. 32, 2 :
LN., 284, do. 23, 12 : 286, ch. 28, 2 : 287, do. 31,
3 : 299, do. 60, 2 : 311, chh. 17, 1 : 315, chh. 24,
2 : 316, chh. 27, 2, 7 : 321, chh. 36, 8 : 322,
chh. 38, 2 : 324, do. 114, 2 : UT., 332, do. 11, 2 :
333, chh. 5, 18 : 337, ch. 23, 2 : 338, ch. 25, 1 :
339, chh. 7, 8 : 340, chh. 8, 8 : 341, ch. 35, 2, 6 :
344, do. 42, 1 : 349, ch. 58, 7 : 354, do. 72, 3 :
356, ch. 78, 7 : 357, do. 80, 4 ; ch. 81, 5 : 364,
do. 97, 4 : 374, ch. 115, 6 : do. 115, 4.

अनेका, BA., 17, ch. 50, 2 : 21, ch. 64, 7 : 39, ch. 119,
3 : 41, ch. 123, 5 : 43, ch. 129, 2 : 55, ch. 168, 5 :
59, ch. 180, 7 : 98, ch. 300, 4 : A., 125, ch. 7,
4 : 206, ch. 267, 3 : AR., 241, ch. 37, 7 : KI., 248,
ch. 13, 7 : 15, 2 : LN., 313, ch. 93, 1 : UT., 332,
ch. 11, 7 : 340, ch. 32, 8 : 345, ch. 46, 3 : 346,
ch. 50, 3 : 348, ch. 58, 2 : 352, ch. 69, 6 : 357,
ch. 80, 4 : 82, 1 : 376, ch. 118, 37.

अनेसे, BA., 94, ch. 287, 7.

अन्त, BA., 4, ch. 8, 6 : 41, ch. 125, 4 : 71, ch. 215,
8 : A., 129, ch. 23, 3 : 134, ch. 36, 8 : 171,
ch. 155, 3 : KI., 247, do. 9, 2 : ch. 10, 3 :
LN., 293, do. 44, 1 : 302, ch. 69, 1 : UT., 330,
chh. 3, 2 : 344, ch. 45, 1. ^२काच, UT., 335,
ch. 16, 4.

अन्त, BA., 85, ch. 259, 5 : A., 133, ch. 35, 4 :
140, ch. 55, 4 : 166, ch. 139, 4.

अन्त, A., 177, ch. 175, 4 : 185, ch. 199, 6.

अन्त UT., 345, ch. 46, 6 : 361, ch. 89, 5.

अन्तर, BA., 26, ch. 80, 2 : 51, ch. 155, 6 : A., 199,
do. 247, 1 : AR., 234, ch. 23, 17 : SU., 274, ch. 58,
6 : LN., 278, ch. 7, 6 : 292, ch. 43, 1 : 311, ch. 89,
2 : 315, do. 97, 2 : 319, ch. 105, 14 : 323, chh. 39,
8 : UT., 342, ch. 37, 7 : 346, ch. 50, 6 : 372, ch. 112,
11, 4 : 375, ch. 117, 2. ^२जातो, BA., 20, ch. 62, 5 :

63, 3 : 31, ch. 97, 8 : 38, ch. 113, 5 : 42, ch. 126,
2 : 51, ch. 154, 7 : A., 143, ch. 65, 8 : 144, ch. 71,
6 : 183, so. 7, 1 : 186, ch. 203, 3 : 199, do. 246, 1 :
202, ch. 256, 5 : 257, 1 : 212, ch. 287, 1 : AR., 224,
ch. 3, 28 : 225, ch. 6, 7 : 226, ch. 8, 19 : 239, ch. 34,
1 : 240, ch. 37, 2 : SU., 271, ch. 49, 5 : UT., 342,
ch. 37, 4 : 358, ch. 84, 8. ^२जाता, LN., 304, ch. 73, 12.
^२जात, LN., 313, ch. 93, 1 : UT., 332, do. 14, 2. ^२चित्त,
BA., 46, ch. 140, 2 : 119, ch. 357, 3. चतुष्टय,
BA., 28, ch. 87, 7 : 48, do. 145, 1 : 52, ch. 156, 14.

अन्तावरि, LN., 306, chh. 6, 5.

अन्तवारी, AR., 231, chh. 7, 5.

अन्देशा, BA., 7, ch. 19, 10.

अन्ध, BA., 30, ch. 95, 5 : 41, ch. 123, 1 : 84, ch. 256,
5 : A., 145, ch. 72, 3 : 210, ch. 282, 8 : AR., 223,
ch. 3, 8 : LN., 288, so. 4, 2 : UT., 353, ch. 70, 7 :
364, ch. 96, 6. ^२कार, UT., 377, ch. 119, 18.

अन्ध, BA., 118, ch. 355, 7.

अन्ध, LN., 283 do. 21, 2.

अन्ध, BA., 36, ch. 109, 8 : 57, ch. 172, 6 : 58, ch. 177,
6 : A., 174, do. 164, 1 : AR., 234, ch. 24, 8 :
UT., 355, chh. 10, 10. ^२कार, LN., 285, ch. 26, 6.

अन्धया, BA., 26, ch. 81, 8 : 31, ch. 97, 2 : 45,
ch. 135, 1 : 59, do. 178, 2 : UT., 377, s'lo: 5, 1.

अन्ध (अंस), BA., 49, ch. 149, 6 : 51, ch. 153, 3 :
UT., 373, ch. 114, 2.

अन्ध, (अंस), BA., 52, ch. 156, 10 : 65, ch. 199, 2.

अन्धिक (अंसिक), LN., 322, ch. 111, 8.

✓ **अन्धवाच**,—अन्धवाच, BA., 17, do. 52, 1.

अन्धवाच, A., 151, ch. 92, 7.

अन्धवाच, UT., 332, ch. 12, 3, 5.

अन्धवाचे, BA., 70, ch. 213, 1 : 114, ch. 342, 3 : 119,
ch. 358, 3 : A., 196, ch. 236, 5 : AR., 222, ch. 2, 20.

अन्धवाचें, BA., 6, ch. 16, 5.

अन्धवाचा, A., 173, ch. 164, 1.

अन्धवाचड, UT., 332, ch. 12, 2.

✓ **अन्धाव**,—अन्धाव, A., 155, ch. 103, 6 : do. 105,
1 : 160, ch. 120, 4 : 189, ch. 213, 4 : 198, ch. 243, 8.

अन्धाव, A., 185, ch. 200, 5.

अन्धाव, A., 204, ch. 263, 3.

अन्धावे, BA., 82, ch. 250, 7 : A., 156, do. 106, 2 : 162,
do. 127, 2 : 184, ch. 196, 4 : 190, ch. 218, 8.

अन्धावे, BA., 74, ch. 224, 4 : A., 151, ch. 92, 3 : 184,
ch. 186, 3 : 192, ch. 224, 4 : 196, ch. 238, 7 : 205,
ch. 266, 14.

अन्धावें, A., 197, ch. 240, 3.

अन्धाव, A., 139, ch. 52, 1.

अपकार, BA., 47, ch. 144, 8.

अपकारा, LN., 285, ch. 24, 6.

अपकारी,—^२कार, UT., 363, so. 10, 1.

अपकीरति, BA., 92, ch. 281, 7.

अपकरा, LN., 280, ch. 11, 9: 297, ch. 57, 3. ^२किन्, UT., 333, chh. 4, 2. Cf. अपरार.

अपजस, BA., 4, do. 9, 2: 34, chh. 10, 4: A., 132, ch. 30, 5: 142, ch. 62, 5: 151, ch. 93, 6: 174, do. 165, 2: 177, ch. 173, 4. LN., 298, ch. 59, 12. ^२माजन, A., 172, ch. 158, 5. ^२डाहू, A., 151, ch. 93, 7.

अपडर, BA., 12, ch. 34, 2: A., 195, ch. 233, 6: 202, ch. 257, 3.

✓ **अपडर**,—अपडरे, LN., 310, chh. 14, 1.

अपन, **अपना**, **अपनि**, **अपने**, See चाप.

✓ **अपना(य)**,—अपनाय, BA., 61, do. 186, 2.

अपनाय, LN., 323, ch. 113, 7.

अपनादे, BA., 55, ch. 166, 7: 116, ch. 347, 1: A., 128, ch. 19, 6.

अपनाया, UT., 360, ch. 88, 11.

अपनाये, A., 212, ch. 288, 3.

अपनाया, SU., 272, ch. 50, 2.

अपनपी, BA., 54, ch. 166, 2: 80, ch. 246, 8.

अपवाद, UT., 343, do. 40, 1.

अपवादा, BA., 24, ch. 74, 3.

अपवादू, A., 146, ch. 75, 4.

अपवर्ग, BA., 105, ch. 321, 6: A., 162, ch. 126, 7: UT., 341, do. 34, 1: 376, ch. 118, 10. ^२द्व, SU., 257, do. 4, 1.

अपवर्गा, UT., 345, ch. 47, 7.

अपभय, BA., 96, ch. 293, 8.

अपमान, BA., 24, ch. 73, 5; do. 73, 1.

अपमानदि, LN., 287, ch. 30, 8.

अपमाना, BA., 22, ch. 69, 2: 23, ch. 72, 3: 24, ch. 73, 7: 61, ch. 188, 2: AR., 223, ch. 3, 9: SU., 259, ch. 10, 1: UT., 348, ch. 57, 3.

अपमाने, BA., 92, ch. 279, 6.

अपर, BA., 11, ch. 30, 7: 18, do. 57, 1: 31, ch. 97, 3: 48, ch. 147, 9: 52, do. 156, 2; ch. 157, 6: 76, ch. 232, 8: 77, ch. 235, 1, 3; ch. 236, 4: 84, ch. 256, 5, 8: 99, ch. 303, 2: 100, ch. 307, 3: AR., 227, ch. 9, 13: 228, ch. 12, 4: 241, do. 37, 2: KI., 254, ch. 30, 7: LN., 278, do. 5, 2: 281, ch. 16, 1: 298, ch. 59, 80: 310, chh. 15, 4:

317, ch. 100, 1: 324, do. 115, 4: UT., 353, ch. 71, 8: 358, do. 83, 4.

अपराध, BA., 23, ch. 71, 7: 35, chh. 12, 1: 36, do. 109, 2: 43, ch. 131, 7: 48, ch. 146, 3: 58, ch. 178, 5: 95, ch. 290, 8: 111, chh. 54, 2: A., 136, ch. 43, 3: 138, ch. 49, 6: 146, do. 75, 1: 188, ch. 210, 5, 6: AR., 235, ch. 25, 1: SU., 263, do. 22, 2: 265, ch. 31, 4: 274, ch. 57, 6: LN., 283, ch. 20, 6.

अपराधा, BA., 22, ch. 68, 2: A., 139, ch. 53, 7: SU., 262, ch. 21, 3: 266, ch. 31, 6.

अपराधू, BA., 9, ch. 25, 3: 93, ch. 283, 5: A., 136, ch. 42, 7: 176, ch. 170, 16: 185, ch. 199, 7.

अपराधी, BA., 93, ch. 283, 6: 94, ch. 287, 4: A., 177, ch. 176, 3.

अपराधिड, A., 200, ch. 250, 5.

अपर्ना, BA., 27, ch. 84, 7.

अपलोक, BA., 3, ch. 6, 7: LN., 298, ch. 59, 13.

✓ **अपहर**,—अपहरते, KI., 249, ch. 17, 6: UT., 349, ch. 60, 5.

अपहरत, A., 206, ch. 268, 1: 220, chh. 13, 3.

अपहररौ, BA., 100, ch. 306, 4.

अपान, BA., 80, do. 245, 2: 107, chh. 40, 1: 109, ch. 331, 6: A., 194, do. 231, 2.

अपार, BA., 3, ch. 7, 1: 7, do. 18, 1: 10, do. 27, 1: 13, ch. 40, 6: 42, so. 13, 1: 89, do. 272, 2: 91, ch. 277, 8: 113, ch. 389, 5: 122, chh. 61, 2: A., 161, so. 4, 2: 218, do. 305, 1: KI., 253, do. 28, 1; ch. 29, 3: SU., 262, do. 19, 2: LN., 297, do. 58, 3: 309, do. 83, 1: 310, do. 85, 2: 311, do. 89, 1: 318, chh. 33, 4: 320, do. 106, 3: 322, chh. 37, 5. ^२द्व, LN., 321, chh. 36, 6.

अपारं, AR., 226, ch. 8, 12.

अपारा, BA., 5, ch. 13, 10: 6, ch. 17, 10: 14, ch. 42, 6: 14, ch. 44, 4: 18, ch. 57, 8: 20, ch. 62, 4: 22, ch. 68, 8: 32, ch. 98, 4: 39, ch. 118, 7: 43, ch. 130, 6: 50, ch. 150, 2: 52, ch. 158, 3: 58, ch. 178, 7: 60, ch. 182, 6: 63, ch. 193, 7: 70, ch. 215, 4: 87, ch. 266, 7: 88, ch. 270, 8: 102, ch. 312, 6: A., 146, ch. 74, 14: 152, ch. 96, 7: 153, ch. 98, 11: 155, ch. 106, 4: 205, ch. 266, 3: AR., 229, ch. 15, 5: KI., 253, ch. 28, 4: SU., 262, ch. 18, 7: 267, ch. 35, 8: 271, ch. 49, 4: 272, ch. 49, 10: LN., 281, ch. 16, 3: 285, ch. 26, 2: 286, ch. 28, 4: 291, ch. 40, 3: 305, ch. 76, 1: 308, ch. 83, 3: 309, ch. 84, 6: UT., 327, ch. 2, 1: 344, ch. 43, 2: 346, ch. 49, 4: 347, ch. 53, 2: 351, ch. 65, 8: 352, ch. 68, 3: 357, ch. 80, 7; 81, 8: 364, ch. 97, 10: 373, ch. 114, 10: 374, ch. 115, 3: 376, ch. 118, 30.

अपाह, A., 169, ch. 148, 5.

अपावन, BA., 25, ch. 79, 7 : 33, chh. 7, 1 : 13, chh. 29, 3 : LN., 303, ch. 72, 4 : UT., 362, so. 9, 4 : 378, ch. 120, 8.

अपावनि, AR., 224, so. 4, 1.

अपावनी, LN., 309, chh. 12, 1.

अपि, BA., 57, do. 174, 1 : UT., 356, do. 78, 2.

अपी, UT., 365, chh. 10, 7.

अपेल, SU., 215, ch. 59, 8 ; UT., 377, do. 119, 2.

अप्रतिहन, UT., 369, ch. 106, 16.

अप्रमेय, AR., 237, chh. 9, 5.

अप्रिय, BA., 72, ch. 220, 1.

असरा, BA., 31, chh. 5, 4 : 32, do. 100, 2 : 85, ch. 258, 5 : 115, do. 344, 1. Cf. **असरा**.

अव, BA., 4, do. 11, 2 : 12, ch. 34, 6 : 14, ch. 43, 3 : 15, do. 44, 2 : 17, do. 54, 1 : 19, do. 58, 1 : 21, ch. 64, 2 ; 66, 8 : 22, ch. 68, 4 ; 69, 4, 7 : 25, ch. 77, 7 : 26, do. 80, 2 ; ch. 82, 1 : 27, ch. 85, 2 ; do. 84, 2 : 28, do. 86, 1 ; ch. 87, 6 ; 28, do. 89, 1 : 29, ch. 91, 2 : 31, do. 93, 1 ; ch. 97, 3 : 32, ch. 98, 4 ; do. 98, 2 ; ch. 99, 2 : 35, chh. 12, 8 : 36, do. 109, 2 : 38, ch. 113, 1 : 42, ch. 127, 3, 4 : 47, ch. 144, 4, 5 : 48, ch. 145, 8 : 51, ch. 154, 2 : 52, ch. 156, 8 : 54, do. 165, 2 ; ch. 166, 5 : 55, do. 166, 1 ; ch. 167, 4 ; ch. 168, 13 : 56, ch. 169, 7 : 57, ch. 173, 7 ; ch. 175, 3 : 60, ch. 184, 2 : 61, ch. 186, 7 : 66, ch. 200, 6 : 70, do. 214, 2 : 86, ch. 262, 8 : 88, ch. 268, 6 : 90, ch. 274, 8 : 93, ch. 283, 3, 4 ; 93, ch. 284, 4 : 94, ch. 286, 1 : 96, ch. 294, 6 ; do. 294, 1 : 101, ch. 311, 3 : 104, ch. 319, 1 : 108, ch. 328, 2 : 110, chh. 53, 3 : 112, ch. 336, 7 : 113, ch. 338, 7 : A., 124, ch. 4, 7 : 127, ch. 15, 7 ; 17, 1 : 128, ch. 17, 4, 6 ; 18, 6 : 132, ch. 30, 5 ; ch. 32, 3 : 133, ch. 32, 7 ; do. 32, 2 : 134, ch. 36, 6 : 138, ch. 49, 8 : 154, ch. 99, 7 : 155, ch. 104, 8 : 159, ch. 117, 7 : 160, ch. 122, 2 : A., 161, ch. 123, 3 : 162, ch. 128, 1 : 163, do. 130, 1, 165, ch. 138, 1 : 166, ch. 141, 5 : 167, do. 144, 2 : 174, ch. 167, 6 : 175, ch. 170, 4 : 176, ch. 170, 15 ; ch. 173, 2 : 177, ch. 173, 6 : 179, ch. 182, 6 : 181, ch. 188, 8 : 183, ch. 194, 3 : 185, do. 199, 1 ; ch. 201, 6 : 188, ch. 210, 4 : 198, ch. 242, 14 : 243, 2 : 199, do. 244, 2 ; ch. 245, 1 : 201, ch. 252, 7 : 202, ch. 255, 6 ; 257, 1 ; 258, 2 : 203, ch. 259, 7 : 208, do. 273, 2 : 210, ch. 280, 8 ; 281, 4 : 212, do. 289, 2 : 215, ch. 295, 7 ; 298, 7 : 216, ch. 301, 8 : AR., 221, 1, 2 : 222, ch. 2, 13 :

224, ch. 3, 26 : 225, ch. 5, 3 : 227, ch. 8, 27 ; 9, 3 ; 10, 3 : 229, ch. 14, 10 : 236, ch. 27, 4 : KI., 246, ch. 7, 21 : 247, chh. 1, 5 : 250, ch. 19, 4 : 251, ch. 21, 8 : 252, ch. 25, 4 : 253, ch. 27, 2 : 259, 7 : SU., 258, ch. 7, 4 : 259, ch. 12, 2 : 260, do. 14, 1, 3 : 261, ch. 17, 6 : 264, ch. 27, 7 : 265, do. 29, 2 : 267, ch. 34, 8, 9 : 269, ch. 41, 2 ; do. 41, 2 ; 42, 2 : 271, ch. 46, 8 ; 47, 5 ; 49, 7 : LN., 276, so. 1, 2 : 282, ch. 17, 5 : 283, ch. 20, 3 ; do. 20, 1 ; ch. 21, 7 : 284, ch. 23, 4 : 285, do. 25, 2 : 286, ch. 29, 287, ch. 30, 1 ; 31, 5, 7 : 289, ch. 35, 7 : 292, ch. 43, 4 : 294, ch. 48, 8 : 296, ch. 55, 5 : 298, ch. 59, 5, 13 ; do. 59, 2 ; ch. 60, 1 : 299, ch. 60, 7 ; 61, 7 : 301, ch. 67, 3 : 308, ch. 83, 6 : 310, do. 87, 2 : 312, ch. 91, 7 ; do. 91, 2 : 313, ch. 93, 6, 7 : 315, ch. 97, 6 ; chh. 24, 4 : 318, ch. 101, 14, 319, ch. 105, 1 : 320, 107, 12 : 321, chh. 36, 19 : 322, do. 110, 1 ; chh. 37, 10, 12 : 323, ch. 113, 5 : 324, ch. 115, 5 : 326, chh. 40, 3 : UT., 327, do. 1, 6 : 328, ch. 3, 14 : 330, chh. 2, 7 : 332, ch. 11, 8 : 335, do. 17, 1 : 336, ch. 19, 8 : 347, ch. 53, 7 ; do. 53, 1 : 349, ch. 59, 2 : 351, do. 64, 2 ; ch. 65, 3 : 352, ch. 69, 10 : 358, ch. 85, 6 : 359, do. 85, 1 ; ch. 86, 1 : 360, ch. 88, 13 : 363, do. 93, 1 ; ch. 94, 5 : 368, do. 105, 7 ; ch. 106, 1, 11, 12 : 371, ch. 110, 16 : 376, ch. 118, 2 : 380, do. 126, 1 : ^२चौं, LN., 282, ch. 18, 17. ^२चौं, BA., 90, ch. 275, 7.

अवर्षि BA., 50, ch. 150, 8 : A., 157, do. 110, 2 : SU., 261, ch. 16, 3 : LN., 289, ch. 34, 11 : 302, ch. 69, 7 : UT., 363, ch. 93, 17.

अवर्षी, A., 133, ch. 34, 7 : LN., 279, ch. 11, 3 : 285, ch. 24, 10 : 304, ch. 75, 5.

अवकाश, UT., 360, ch. 88, 19.

अवकाश, UT., 361, ch. 89, 8.

अवगाह, BA., 89, ch. 271, 2.

अवगाहा, BA., 3, ch. 7, 1 : 4, ch. 12, 5 : 84, ch. 256, 6 : UT., 338, ch. 27, 5 : 361, ch. 89, 6.

अवगाह, A., 131, ch. 27, 7 : 201, ch. 251, 5.

✓ **अवगाह**,—**अवगाहर्षि**, A., 156, ch. 109, 6.

अवगाहि, A., 205, chh. 11, 1.

अवगाही, BA., 16, ch. 48, 9.

अवगाही, A., 205, ch. 266, 8.

अवगुन, BA., 3, ch. 5, 5 ; 6, 9 : 6, ch. 17, 5 : 25, ch. 77, 7 : 81, ch. 249, 2 : A., 162, ch. 126, 1 : 178, ch. 177, 8 : 192, ch. 228, 5, 7 ; do. 224, 2 : 212, ch. 287, 3 : AR., 241, do. 39, 1 : KI., 244, ch. 3, 1 : 246, ch. 9, 6 : SU., 266, ch. 31, 5 : 275, ch. 59, 1 : LN., 281, ch. 17, 2 : UT., 327, ch. 2, 6. ^२चद्वि, A., 203, ch. 259, 6. ^२चद्वि, BA., 17, do. 50, 2. ^२चद्वि,

AR., 221, do. 1, 2. ^२अवध, BA., 29, do. 90, 1.
^३अवध, UT., 343, ch. 41, 7.
 अवधुवर्षि, KI., 245, ch. 7, 4.
 अवध्या, UT., 370, ch. 108, 15.
 अवधट, AR., 224, ch. 4, 4: LN., 291, ch. 40, 5: 302,
 ch. 70, 6.
 अवधनी, UT., 373, do. 113, 4.
 ✓ अवध, — अवधे, UT., 373, ch. 114, 13.
 ✓ अवधेर, — अवधेरि, BA., 28, ch. 89, 8.
 अवतप्सा, BA., 31, ch. 97, 6.
 ✓ अवतर, — अवतरर, KI., 252, do. 26, 1.
 अवतररि, BA., 52, ch. 156, 12.
 अवतररौ, BA., 48, ch. 147, 2: UT., 376, ch. 118, 27.
 अवतररिौ, BA., 65, ch. 199, 5, 6.
 अवतररी, BA., 34, do. 102, 1.
 [अवतररेच, BA., 8, ch. 22, 15: 19, do. 59, 2: 20,
 chh. 2, 4: 71, ch. 218, 6: LN., 278, ch. 7, 8: 294,
 do. 47, 2.
 अवतररेच, KI., 246, ch. 9, 5.
 अवतार, BA., 42, so. 12, 2: 43, ch. 131, 4: 48,
 do. 146, 1: 49, ch. 147, 16: 99, do. 304, 2:
 LN., 321, chh. 36, 6: UT., 333, chh. 5, 3: 349,
 ch. 59, 8.
 अवतारा, BA., 14, ch. 42, 6: 19, ch. 59, 7: 31, ch. 97,
 1: 43, ch. 130, 4: 131, 5: 49, ch. 147, 14:
 AR., 232, ch. 19, 3: KI., 254, ch. 30, 6: 348,
 ch. 57, 2: UT., 351, ch. 65, 8.
 अवध, BA., 11, ch. 29, 6: 14, ch. 44, 4: 16, do. 48,
 2: 96, ch. 295, 2: 99, ch. 303, 18: 112, ch. 334, 4:
 116, do. 348, 2: 121, do. 365, 2: 122, ch. 367, 5:
 A., 123, ch. 2, 3: 125, ch. 8, 3: 126, ch. 12, 7: 13,
 4: 128, ch. 18, 4: 132, ch. 29, 9: 134, ch. 36, 3:
 37, 3: 137, do. 46, 2: 138, chh. 2, 4: 139, ch. 51,
 8: 140, ch. 55, 2, 5: 143, ch. 65, 3: do. 65, 1:
 144, ch. 70, 3: 145, ch. 73, 3, 4: 147, ch. 79, 4:
 148, ch. 81, 3, 5: 82, 6: 149, ch. 84, 7: 151, ch. 93,
 1: 152, ch. 94, 7: 164, ch. 134, 5: 135, 4: 165,
 ch. 136, 3: 137, 4: 166, ch. 139, 2: 140, 7: 141,
 5: 167, ch. 142, 5: 169, do. 147, 1: ch. 148, 6:
 170, ch. 151, 5: 182, ch. 192, 5: 186, ch. 204, 6:
 190, ch. 217, 8: 198, ch. 242, 16: 199, ch. 245, 2:
 203, do. 260, 2: 204, ch. 261, 6, 7: do. 261, 1:
 ch. 263, 6: do. 268, 2: 216, ch. 301, 8: 217,
 ch. 308, 6: KI., 252, ch. 26, 1: LN., 298, ch. 59, 11:
 326, do. 117, 1: UT., 329, ch. 5, 4, 8: 331, do. 10,
 1: 340, do. 30, 2: 352, ch. 69, 4: 357, ch. 82,
 3: 360, ch. 88, 9: 363, ch. 94, 6: 365, do. 101, 3.
 अवध, BA., 121, ch. 366, 2. ^२अवध, AR., 231, chh. 7,

14. ^२अवध, BA., 113, do. 338, 1. ^२अवधारी, A., 203,
 ch. 260, 2. ^२अवधार, A., 152, ch. 96, 5. ^२अवधनि,
 (अवधि), BA., 39, ch. 116, 8: AR., 232, ch. 18, 3.
^२अवधि, BA., 41, ch. 124, 6: 110, do. 381, 1: ch. 332,
 6: 113, ch. 338, 2: 115, do. 344, 2: A., 134, do. 37,
 2: 168, so. 5, 2: LN., 319, ch. 105, 8. ^२अवधिराजो,
 A., 207, ch. 271, 8. ^२अवधो, SU., 258, ch. 9, 6.
^२अवधुर, BA., 96, ch. 295, 1: 113, ch. 340, 1: 114,
 ch. 342, 5: 116, do. 344, 2: A., 208, ch. 274, 6:
 219, ch. 310, 5: LN., 323, ch. 113, 7: 325, ch. 118,
 1: 351, ch. 66, 7. ^२अवधुरी, BA., 8, ch. 22, 1: 14,
 ch. 43, 5: 66, ch. 200, 7: 68, ch. 207, 3: LN., 297,
 ch. 57, 8: 325, ch. 117, 9: UT., 329, ch. 4, 9: 332,
 ch. 12, 1: 355, ch. 75, 3: 367, ch. 81, 6: 360, so. 4,
 2: 372, ch. 111, 12. ^२अवधुवर्षिच, UT., 339, do. 27,
 1. ^२अवधार, UT., 363, ch. 94, 7. ^२अवधारा, UT., 363,
 ch. 94, 5. ^२अवधारी, UT., 345, do. 48, 1. ^२अवधारु,
 BA., 8, so. 3, 1: 52, so. 18, 2. ^२अवधार, A., 219,
 ch. 312, 6. ^२अवधोग, A., 181, ch. 188, 2. ^२अवधारा,
 A., 204, do. 262, 1. अवधेर, BA., 104, do. 319, 1:
 UT., 334, tot. 334, 1, 2. अवधेरि, LN., 293, ch. 44,
 7: UT., 370, ch. 108, 11. अवधेरिचकुमार, BA., 18,
 ch. 57, 7.
 अवधेरि, A., 148, ch. 81, 2.
 अवधि, BA., 109, chh. 45, 2: A., 131, ch. 28, 7: 134,
 ch. 37, 4: 140, ch. 56, 2: 143, do. 65, 1: 155,
 ch. 104, 7: 166, ch. 140, 4: 186, ch. 204, 4: 204,
 ch. 263, 6: 207, ch. 271, 8: 209, ch. 278, 6: 214,
 ch. 294, 6: 216, ch. 301, 8: do. 301, 2: 217,
 ch. 303, 6: 219, do. 310, 2: 220, ch. 313, 5:
 KI., 251, ch. 22, 8: LN., 323, do. 113, 5: UT., 327,
 do. 1, 1: ch. 2, 1, 8. ^२अवध, A., 149, ch. 84, 8:
 217, ch. 305, 1. ^२अवधार, A., 215, ch. 295, 8.
 अवधौ, अवधौ, see अवध.
 अवनि, BA., 63, ch. 195, 6: 98, ch. 301, 5: A., 141,
 ch. 58, 5: 142, ch. 63, 4: 172, ch. 158, 1: 208,
 ch. 276, 4: 215, ch. 296, 4: 216, ch. 301, 3:
 SU., 259, ch. 12, 8: LN., 299, ch. 62, 9: 306, ch. 78,
 6: 326, ch. 113, 11. BA., 94, do. 287, 1. ^२अवधुवर्षि,
 BA., 52, ch. 158, 8. अवधोरा, BA., 4, ch. 7, 7: 54,
 ch. 163, 5: 75, ch. 229, 6.
 अवधो, BA., 58, ch. 178, 8: 61, ch. 187, 5.
 अवधरारि, BA., 15, ch. 46, 12: 74, ch. 226, 5.
 ✓ अवधराम, — अवधरामे, BA., 103, ch. 317, 2.
 ✓ अवधरेख, — अवधरेखी, BA., 89, ch. 273, 4.
 अवधरेख, BA., 15, ch. 46, 8: A., 203, do. 259, 2: 217,
 ch. 305, 3.
 अवधर्त, A., 205, ch. 266, 3: LN., 309, chh. 12, 2.

अबल, UT., 372, ch. 112, 16.

अबलम्ब, A., 215, ch. 295, 8 : 217, ch. 304, 8 : AR., 228, ch. 13, 3 : UT., 334, tot. 1, 12. ^२विहीना, A., 152, ch. 94, 8.

अबलम्बन, BA., 11, ch. 31, 7 : A., 178, do. 177, 2.

अबलम्ब, A., 208, ch. 275, 7.

अबला, BA., 30, chh. 4, 3 : 31, chh. 6, 4 : 34, do. 104, 1 : 35, chh. 11, 3 : A., 133, ch. 35, 7 : 137, do. 47, 2 : 159, do. 117, 1 : 199, ch. 247, 2 : UT., 372, ch. 112, 16. ^२अबलम्ब, UT., 365, ch. 99, 1. अबलम्बन, UT., 364, chh. 10, 4. ^२विद्य, A., 137, ch. 48, 3. ^२नर्व, BA., 30, chh. 4, 3.

अबलम्बिचर, BA., 34, ch. 104, 4.

अबलि, BA., 83, ch. 254, 6 : 117, ch. 352, 2.

अबली, A., 195, ch. 235, 6.

अबलीन, BA., 87, ch. 265, 1.

✓ अबलोक, —अबलोकन, BA., 113, do. 339, 2 : A., 155, ch. 104, 6 : 206, ch. 268, 1.

अबलोक, UT., 346, ch. 52, 1.

अबलोकर्षि, BA., 30, ch. 95, 5 : 83, ch. 253, 2.

अबलोकन, BA., 82, ch. 249, 7.

अबलोकि, BA., 12, ch. 34, 3 : 22, ch. 68, 3 : 33, ch. 102, 16 ; chh. 8, 1 : 36, chh. 14, 4 ; 48, ch. 147, 12 : 90, ch. 273, 8 : 107, chh. 38, 4 ; 40, 4 : 110, ch. 332, 6 : A., 127, ch. 15, 4 : 190, chh. 9, 3 : AR., 231, chh. 5, 3 : 7, 8 : LN., 280, do. 13, 4.

अबलोकौ, BA., 42, ch. 126, 1 : 88, ch. 269, 1 : A., 216, ch. 301, 3.

अबलोकेशि, BA., 62, ch. 190, 4.

अबलोकेशे, BA., 21, ch. 65, 4.

अबलोकन, BA., 108, chh. 43, 3.

अबलोकनि, BA., 17, do. 51, 1.

अबसर, BA., 19, ch. 59, 7 : 30, chh. 3, 2 : 32, ch. 98, 7 : 35, do. 105, 1 : 35, chh. 11, 1 : 38, ch. 115, 2 : 46, do. 138, 1 ; ch. 139, 2 : 64, ch. 197, 20 : 66, ch. 202, 8 : 67, ch. 203, 5 : 68, ch. 208, 7 ; 209, 2 : 71, do. 215, 1 : 75, ch. 227, 4 : 78, ch. 240, 2 : 80, do. 244, 1 : 82, ch. 252, 1 : 91, ch. 276, 2 : 104, ch. 320, 1 : 108, ch. 329, 8 : 109, ch. 330, 7 : 114, do. 340, 1 : 117, ch. 350, 1 : A., 125, do. 8, 1 : 126, do. 11, 1 : 132, do. 29, 1 : 136, ch. 45, 5 : 143, ch. 67, 4 : 147, ch. 80, 3 : 159, ch. 117, 6 : 166, ch. 139, 6 : 167, ch. 142, 4 : 168, ch. 147, 1 : 171, ch. 157, 2 : 173, do. 163, 1 : 190, chh. 9, 4 : 193, ch. 225, 7 : 195, ch. 233, 8 : 196, ch. 236, 6 ; 237, 8 : 199, ch. 247, 7 : 203, ch. 260, 4 : 206, do. 267, 1 ; ch. 268, 4 : 207, ch. 273, 1 : 210, ch. 281, 7 :

217, do. 302, 2 : 219, ch. 309, 6 : 214, ch. 293, 4, 7 : AR., 223, ch. 3, 15 : 230, chh. 4, 4 : 240, ch. 36, 7 : KI., 250, ch. 19, 8 : SU., 258, ch. 9, 2 : 264, do. 25, 1 ; ch. 26, 3 : 268, ch. 38, 2 : LN., 294, ch. 49, 6 : 297, ch. 58, 12 : 302, ch. 69, 6 : 321, ch. 109, 1 : 323, do. 111, 2 : UT., 346, do. 51, 1.

अबसाना, BA., 81, ch. 247, 7 : UT., 350, ch. 62, 6.

अबसि, BA., 28, ch. 89, 3 : 32, ch. 99, 8 : 45, ch. 136, 6 : 57, ch. 172, 3 : 79, ch. 241, 6 : A., 132, ch. 31, 7 : 138, ch. 50, 2 : 142, do. 62, 2 : 144, ch. 70, 6 : 153, ch. 98, 8 : 175, ch. 169, 1 ; do. 169, 1 : 176, ch. 170, 10 : 178, do. 177, 1 : 198, ch. 243, 3 : 201, ch. 254, 8 : 215, ch. 296, 5 : 220, so. 12, 2 : UT., 368, ch. 106, 6.

अबसेखा, LN., 295, ch. 53, 5.

अबसेरी, A., 125, ch. 8, 6.

अबस्था, BA., 110, chh. 51, 4 : UT., 374, do. 114, 5.

अबहिं, अबहीं, see अब.

अबा, BA., 54, ch. 165, 7.

अबा, BA., 22, ch. 63, 4.

अबाधा, BA., 15, ch. 46, 2.

अबाधी, UT., 373, ch. 113, 6.

अबिकारा, BA., 28, ch. 88, 8.

अबिकारी, BA., 10, ch. 27, 7 : LN., 302, ch. 70, 11.

अबिगत, A., 161, so. 4, 2.

अबिगति, A., 151, ch. 91, 7.

अबिचल, BA., 27, ch. 86, 4 : A., 193, ch. 228, 4 : SU., 267, chh. 2, 8 : LN., 319, ch. 104, 8.

अबिद्या, AR., 228, ch. 12, 4 : UT., 340, ch. 32, 3 : 356, ch. 79, 2 : 371, do. 110, 4 : 374, ch. 115, 3 : 375, ch. 116, 8 ; 117, 5 : 380, chh. 12, 8. ^२बाद, A., 132, do. 29, 2.

अबिनय, A., 142, ch. 63, 5 : 157, ch. 112, 7 : 212, ch. 289, 8.

अबिनासी, BA., 10, ch. 27, 6 : 11, ch. 30, 1 : 18, ch. 57, 3 : 19, ch. 59, 8 : 23, ch. 70, 2 : 42, ch. 127, 6 : 64, chh. 19, 4 : 65, chh. 21, 1 : 116, ch. 346, 6 : AR., 226, ch. 8, 17 : 236, ch. 26, 17 : KI., 247, ch. 10, 4 : LN., 320, ch. 107, 5 : UT., 344, ch. 45, 4 : 354, ch. 72, 7 : 370, ch. 108, 5 : 373, ch. 114, 2 : 378, ch. 121, 8.

- अविनाशिन, BA., 35, ch. 106, 3.
अविनाशिन, UT., 340, ch. 31, 9.
- अविवेक, BA., 28, ch. 88, 8 : 32, ch. 99, 6 : 84, ch. 256, 5 : LN., 281, ch. 17, 3 : UT., 344, do. 42, 2 : 362, do. 91, 3.
अविवेकहि, BA., 77, ch. 234, 4.
अविवेका, BA., 8, ch. 21, 2 : UT., 348, ch. 58, 2 : 376, ch. 118, 37.
- अविवेकी, A., 165, ch. 137, 2.
- अविरल, A., 145, chh. 3, 4 : AR., 225, ch. 7, 13 : 227, ch. 8, 26 ; 10, 11 : 237, do. 27, 1 : UT., 358, do. 84, 1 : 366, ch. 103, 2.
अविरलि, UT., 371, ch. 110, 16.
- अविरोधा, A., 211, ch. 285, 3.
- अविहित, BA., 42, ch. 126, 5.
- अवीर, BA., 68, ch. 207, 5.
- अवध, BA., 92, ch. 282, 2 : KI., 249, ch. 16, 8 : UT., 337, ch. 22, 6.
- अवश, BA., 93, do. 283, 2.
अवश्या, LN., 291, ch. 39, 10.
- अव्यक्त, LN., 322, chh. 37, 13 : UT., 333, chh. 5, 17.
अव्यक्त, AR., 237, chh. 9, 5.
- अव्याहत, —^०नति, UT., 369, ch. 107, 12.
- अमङ्गल, AR., 227, ch. 10, 11 : LN., 325, ch. 118, 9 : UT., 379, ch. 124, 8.
अमङ्ग, BA., 4, ch. 8, 4.
- अभय, BA., 65, ch. 199, 9 : 95, ch. 292, 5 : A., 163, do. 129, 1 : AR., 232, ch. 18, 5 : KI., 244, ch. 4, 3 : 250, ch. 20, 1 : 253, ch. 27, 11 : LN., 283, do. 20, 2 : 317, do. 100, 1 : UT., 337, ch. 24, 3.
- अभाग, A., 199, do. 245, 1 : 201, ch. 251, 5 : 202, ch. 257, 4.
अभागा, BA., 16, ch. 47, 3 ; 48, 2 : A., 128, ch. 17, 2 : SU., 269, ch. 42, 3 : LN., 285, ch. 26, 4 : 308, ch. 82, 2.
अभागे, BA., 90, ch. 274, 2 : A., 147, ch. 77, 6 : 172, ch. 160, 6 : 173, ch. 162, 5 : 176, ch. 173, 1 : AR., 233, ch. 21, 1 ; 22, 6 : LN., 294, ch. 48, 2.
- अभागौ, BA., 41, ch. 126, 1 : A., 134, ch. 36, 8 : 137, ch. 47, 4 : 138, ch. 50, 10 : 140, ch. 55, 5 : 143, ch. 68, 3 : 172, ch. 158, 6 : 177, ch. 175, 8 : 183, ch. 194, 5 : AR., 237, ch. 28, 3 : 241, ch. 40, 3 : SU., 273, ch. 53, 5 : LN., 293, ch. 44, 6 : UT., 354, ch. 73, 8 : 364, ch. 96, 4 : 366, ch. 103, 4 : 369, ch. 107, 7 : 376, ch. 118, 15.

- अभामि, A., 140, ch. 56, 6.
- अभाग्य, LN., 314, ch. 96, 6.
- अभिचन्तर, UT., 346, ch. 50, 6.
- अभिगति, —^०गोतीता, BA., 65, chh. 21, 2.
- अभिजित, BA., 66, ch. 203, 1.
- अभिनन्दन, A., 175, ch. 170, 7.
- अभिमत, BA., 101, do. 310, 1 : 109, chh. 45, 3 : A., 195, ch. 233, 2 : 199, ch. 246, 7 : 202, do. 257, 2 : 218, ch. 308, 3. ^०दाता, BA., 11, ch. 81, 6. ^०दातार, A., 124, do. 4, 1. ^०दाति, BA., 13, ch. 40, 11. ^०दिरव, A., 124, ch. 6, 5.
- अभिमान, BA., 23, ch. 70, 7 : 25, do. 79, 1 : AR., 226, ch. 8, 21 : 233, ch. 21, 1 : KI., 253, ch. 28, 6 : SU., 263, do. 23, 1 : LN., 283, ch. 20, 5 : 290, ch. 37, 2 : 322, chh. 37, 11 : UT., 354, ch. 74, 5 : 365, ch. 99, 3 : 367, do. 103, 2. ^०च, KI., 247, chh. 1, 3.
अभिमाना, BA., 16, ch. 48, 3 : 41, ch. 123, 15 : 45, ch. 136, 3 : 61, ch. 187, 2 : 92, ch. 281, 4 : 95, ch. 291, 8 : KI., 247, ch. 9, 9 : SU., 266, ch. 33, 6 : LN., 279, ch. 9, 6 : 281, ch. 14, 8 : 291, ch. 39, 6 : 297, ch. 58, 15 : 298, ch. 60, 2 : UT., 350, ch. 63, 8 : 354, ch. 74, 6.
अभिमानू, BA., 86, ch. 263, 3 : 88, ch. 270, 4.
- अभिमानौ, BA., 43, ch. 128, 6 : 54, ch. 162, 4 : 60, ch. 186, 4 : 84, ch. 256, 5 : KI., 246, ch. 8, 1 : 247, ch. 9, 10 : 253, ch. 28, 3 : SU., 263, ch. 24, 2 : 268, ch. 37, 1 : LN., 285, ch. 24, 11 ; 26, 1 : 288, ch. 33, 8 : 298, ch. 59, 27 : 312, ch. 90, 2 : UT., 356, ch. 78, 6 : 363, ch. 94, 2 : 367, ch. 104, 1 : 376, ch. 118, 25.
- ✓ अभिरच्छ, —अभिरच्छ, LN., 323, chh. 39, 1.
- अभिराम, BA., 27, do. 85, 2 : UT., 332, ch. 11, 7.
अभिरामा, A., 216, ch. 300, 5 : LN., 308, ch. 83, 9 : UT., 347, ch. 54, 4.
- अभिलाख (ष), BA., 5, do. 12, 1 : 49, ch. 149, 3 : 52, ch. 156, 13 : A., 123, do. 2, 1 : 124, ch. 4, 7 ; do. 4, 2 : 126, ch. 12, 4 : 130, ch. 25, 7 : 187, ch. 207, 6.
अभिलाखा, BA., 30, ch. 95, 1 : 49, ch. 149, 8.
अभिलाखे, BA., 85, ch. 260, 5 : 90, ch. 274, 1 : A., 123, ch. 3, 3 : 161, ch. 123, 6 : 187, ch. 206, 5.
- अभिलाखी, A., 195, ch. 235, 2.
- अभिसेक (षेक), A., 125, ch. 8, 3 : 215, do. 295, 1. ^०चमाजू, A., 126, ch. 11, 2.

अभिवेका, A., 125, ch. 7, 4: 126, ch. 11, 7: UT., 332, ch. 11, 7: 335, ch. 16, 2.
 अभिवेक, A., 198, ch. 243, 2: 199, ch. 245, 1.
 अभिष्ट, UT., 342, do. 36, 2.
 अभूत, UT., 342, ch. 39, 2.
 अभेद, BA., 20, do. 61, 1: LN., 306, ch. 77; 10. ०पादो, UT., 364, ch. 97, 2.
 अभोगी, BA., 32, ch. 99, 3.
 अभङ्गल, BA., 11, ch. 30, 1: A., 201, do. 253, 1. ०दमनू, A., 126, ch. 10, 5. ०जेच (ब), BA., 25, do. 77, 1. ०दल, BA., 105, ch. 321, 1. ०दला, A., 183, ch. 194, 4. ०पारो, BA., 5, ch. 14, 2: 40, ch. 120, 4.
 अमर, BA., 29, ch. 92, 7: 31, ch. 97, 7: 37, chh. 16, 4: 45, ch. 138, 3: A., 163, ch. 129, 1: 187, ch. 206, 5: 208, ch. 274, 7: SU., 261, ch. 17, 3: LN., 310, ch. 86, 4. ०पति, A., 188, do. 210, 1: 217, do. 304, 2. ०पतिरिज, A., 175, do. 168, 2. ०पतिरिज, A., 171, ch. 155, 3. ०पद, BA., 4, ch. 7, 6: A., 212, ch. 287, 6. ०पुर, A., 165, do. 136, 2: 176, ch. 172, 4: 177, ch. 173, 3: 206, ch. 269, 3.
 अमरड, A., 131, ch. 26, 11.
 अमरता, BA., 3, do. 6, 2.
 अमराई, UT., 346, ch. 51, 5.
 अमरावति, BA., 52, ch. 156, 16: 60, ch. 182, 7: A., 156, ch. 109, 3: 197, ch. 239, 7: UT., 339, ch. 28, 5. ०पादू, A., 182, ch. 192, 7.
 अमल, BA., 17, ch. 51, 7: 59, do. 180, 1; 181, 2: A., 145, chh. 3, 4: 169, ch. 150, 1: 215, do. 297, 2: AR., 223, ch. 3, 3: 226, ch. 8, 12: LN., 306, ch. 77, 9: UT., 337, ch. 24, 8: 348, do. 57, 1: 370, ch. 108, 5: 373, ch. 114, 2.
 अमान, BA., 25, ch. 77, 8: A., 188, ch. 211, 6: AR., 238, do. 30, 1: LN., 287, do. 31, 1: 321, chh. 36, 9: UT., 341, ch. 35, 5: 371, do. 110, 1.
 अमाना, BA., 67, chh. 25, 2.
 अमानी, AR., 241, ch. 38, 8: UT., 342, ch. 39, 4: 345, ch. 47, 6.
 अमानुख(घ),—०दम BA., 120, ch. 363, 6.
 अमाया, A., 187, ch. 208 5: AR., 242, ch. 41, 4: LN., 297, ch. 58, 6: UT., 342, ch. 39, 3.
 अमित, BA., 6, ch. 17, 12: 10, ch. 28, 7: 11, do. 28, 2: 14, do. 42, 1; ch. 44, 2: 17, do. 50, 1: 18, ch. 57, 2: 21, ch. 64, 7; do. 64, 1: 22, ch. 68, 1: 38, ch. 113, 3: 40, ch. 119, 8: 42, so. 13, 1: 52,

ch. 158, 3: 55, ch. 168, 6: 60, ch. 186, 2: 69, ch. 211, 7: 81, ch. 247, 7: do. 247, 2: 113, do. 339, 1: A., 153, ch. 99, 6: 157, ch. 112, 1: 162, do. 127, 1: 174, ch. 164, 3: 187, ch. 207, 5: 202, do. 256, 1: 205, so. 10, 1: 209, ch. 278, 2: 210, ch. 283, 2: AR., 226, ch. 8, 2: 230, ch. 15, 7: KI., 246, ch. 7, 13: SU., 270, ch. 45, 5: 271, do. 47, 1: 273, ch. 54, 8: LN., 277, ch. 3, 3: 285, ch. 25, 3: 304, ch. 75, 9: 311, ch. 89, 14: 313, ch. 93, 3: 317, chh. 30, 3: 320, do. 106, 3: UT., 330, ch. 7, 5: 346, ch. 49, 5: 347, ch. 54, 7: 349, ch. 61, 4: 353, ch. 71, 7: 361, ch. 89, 3, 7, 8; 90, 2, 5: 362, ch. 92, 8. ०मुनसागर, UT., 361, do. 90, 1. ०दावि, AR., 223, ch. 3, 6. ०दलसीव, LN., 299, do. 62, 2. ०दोष, AR., 242, ch. 40, 8.
 अमिति, UT., 370, ch. 109, 11.
 अमिय, BA., 2, ch. 2, 1: 4, ch. 7, 6; 12, 7: 112, ch. 336, 5: A., 135, ch. 42, 3: 143, ch. 65, 3: 165, ch. 135, 6: 185, ch. 201, 6: 187, ch. 207, 4: 194, do. 229, 1: 206, ch. 269, 7: 214, ch. 295, 1. ०पद, A., 179, ch. 182, 8. ०दुरिमव, BA., 2, ch. 1, 2. ०रचकोरो, A., 161, ch. 123, 2. ०रचित, A., 167, ch. 143, 4.
 अमो, BA., 9, ch. 23, 8: 109, ch. 331, 9: A., 155, ch. 104, 2: 187, ch. 207, 5: 207, ch. 271, 5: 212, ch. 287, 6.
 अमृत, see अमित.
 अमोघ, SU., 255, ch. 1, 8: 261, ch. 17, 6: 272, ch. 49, 9: LN., 320, ch. 107, 6: UT., 354, ch. 72, 4.
 अमोल, A., 123, ch. 2, 4.
 अमोले, BA., 51, ch. 155, 1.
 अम्ब, BA., 13, ch. 39, 14: A., 135, ch. 42, 5: 196, do. 235, 2; ch. 236, 5.
 अम्बक, BA., 106, chh. 37, 4. ०दवि, BA., 50, ch. 152, 3.
 अम्बर, LN., 324, ch. 114, 6: UT., 333, chh. 4, 6.
 अम्बरीख(घ), A., 202, ch. 255, 4.
 अम्बा, A., 141, ch. 59, 7: 175, ch. 170, 4.
 अम्बिका, BA., 25, ch. 77, 2.
 अम्बु, BA., 106, chh. 37, 4: A., 140, ch. 56, 2: 197, ch. 239, 5: 202, ch. 257, 1: 210, ch. 282, 3. ०दरवरगान, UT., 333, chh. 4, 6. ०दवि, LN., 281, ch. 16, 6.
 अम्बुज, BA., 38, ch. 114, 7: 50, ch. 152, 3: A., 200, ch. 249, 5: SU., 271, ch. 49, 4.

अम्बुधि, BA., 30, ch. 95, 2: A., 123, ch. 2, 3: 205, ch. 266, 6: 208, ch. 275, 5.

अम्भोज, BA., 106, chh. 37, 4. अम्भोज, UT., 333, chh. 4, 8.

अम्भित, BA., 118, ch. 355, 6. अम्भित, BA., 66, ch. 203, 4.

अम्भ, BA., 100, ch. 305, 5.

अम्भं, BA., 30, chh. 4, 4; LN., 318, chh. 32, 3.

अम्भना, AR., 226, ch. 8, 20.

अम्भस, see अम्भ.

अम्भुत, UT., 367, ch. 104, 6.

अम्भजा, BA., 117, ch. 349, 5.

✓ अम्भगा(य),—अम्भगा, A., 200, ch. 249, 8.
अम्भगा, A., 127, ch. 15, 7.

✓ अम्भगाव,—अम्भगा, AR., 241, ch. 38, 6.

अम्भव, BA., 118, do. 354, 1. Cf. अम्भे.

अम्भड, A., 135, ch. 42, 3.

अम्भति, A., 211, do. 284, 2.

अम्भथ, BA., 8, ch. 21, 6: 15, ch. 46, 6: A., 203, ch. 258, 5, 6. Cf. अम्भे.

अम्भध, A., 199, ch. 246, 2. Cf. अम्भे.

अम्भनी, BA., 13, ch. 39, 6: UT., 341, ch. 33, 8.

अम्भबिन्दु, UT., 338, do. 25, 2.

अम्भम्भ, UT., 350, ch. 64, 5.

अम्भम्भ, BA., 14, ch. 44, 6: 96, ch. 295, 8: LN., 292, ch. 43, 6.

✓ अम्भम्भ,—अम्भम्भ, A., 170, ch. 151, 5.

अम्भराती, BA., 39, ch. 116, 7: 54, ch. 165, 7. Cf. अम्भराति.

अम्भरि, BA., 3, do. 5, 1: 109, chh. 44, 3: A., 124, ch. 4, 2: 131, ch. 26, 11: 180, do. 185, 2: UT., 346, ch. 52, 2: 372, ch. 112, 12: 375, do. 116, 1; ch. 117, 7. अम्भरि, BA., 91, ch. 279, 3. अम्भरि, LN., 300, ch. 65, 1. अम्भरि, A., 129, ch. 22, 2. अम्भरि, BA., 52, ch. 157, 6: 59, ch. 180, 3: UT., 361, ch. 89, 7.

अम्भरि, A., 133, ch. 32, 8.

अम्भरि, A., 177, ch. 176, 6.

अम्भरी, BA., 20, ch. 62, 2: 63, ch. 195, 6: 65, chh. 20, 2; 22, 2: AR., 227, ch. 10, 5: 229, ch. 14, 5: 238,

ch. 30, 3: LN., 288, ch. 33, 23: UT., 334, tot. 1, 18: 345, ch. 48, 5: 355, ch. 75, 6: 356, ch. 79, 7: 362, ch. 93, 2: 363, ch. 94, 8: 366, ch. 102, 1: 375, ch. 117, 14: 376, ch. 118, 18: 377, ch. 120, 2.

अम्भ, BA., 4, ch. 7, 6: 5, ch. 12, 9: 7, ch. 18, 6: 9, ch. 25, 1: 14, ch. 44, 1: 25, ch. 79, 7: 27, ch. 83, 8: 33, ch. 101, 5: 38, ch. 115, 8: 41, ch. 123, 4: 43, ch. 129, 4: 49, ch. 148, 1: 52, ch. 158, 4: 56, ch. 171, 4: 57, ch. 174, 5: 66, do. 202, 2: 68, ch. 209, 1: 71, do. 216, 1: 85, ch. 259, 1: 88, ch. 270, 4: 90, ch. 273, 1: 92, ch. 281, 6: 99, ch. 304, 7: 101, ch. 310, 8: 103, ch. 316, 5: 106, ch. 324, 5; 325, 2, 7: 109, ch. 330, 6: 110, ch. 332, 4: 111, chh. 55, 2: 112, ch. 335, 6; do. 336, 1: 113, ch. 339, 6: A., 124, ch. 4, 6: 133, ch. 35, 6: 139, ch. 54, 4: 142, ch. 64, 3: 146, ch. 75, 7: 150, ch. 89, 4; 90, 6: 164, ch. 133, 6: 165, ch. 136, 8: 169, ch. 150, 5: 172, ch. 160, 4: 173, chh. 6, 2: 179, ch. 180, 5: 186, ch. 203, 1: 201, ch. 252, 5: 212, ch. 287, 6: AR., 223, ch. 3, 7: 225, ch. 7, 11: 228, ch. 11, 8; 12, 2: 232, ch. 17, 9: 236, do. 25, 1: 239, do. 33, 1: 241, ch. 40, 2: KI., 245, ch. 6, 1, 11: 250, ch. 19, 7: 251, ch. 22, 6: 254, do. 30, 1: SU., 260, ch. 15, 6: 261, ch. 18, 4: 262, ch. 19, 4; 21, 9: LN., 281, ch. 16, 3: 283, ch. 19, 6: 285, ch. 26, 6: 286, ch. 29, 7: 287, do. 31, 2: 290, ch. 37, 9: 293, ch. 44, 7; 45, 10: 297, ch. 58, 6, 9: 299, do. 60, 2; ch. 62, 4: 302, ch. 69, 3: 303, ch. 73, 1: 311, ch. 88, 2; 89, 14: 313, ch. 93, 3: 315, ch. 97, 5: 320, chh. 35, 3: 322, ch. 111, 8: 325, do. 116, 1: UT., 328, ch. 4, 4: 330, chh. 2, 4: 331, do. 8, 1: 335, ch. 16, 5: 337, ch. 22, 4, 7: 338, ch. 25, 2; 27, 8: 343, ch. 41, 5; 42, 5: 344, do. 42, 1: 347, ch. 54, 4; 55, 6: 351, ch. 66, 8: 352, do. 67, 4: 358, ch. 84, 7: 359, ch. 87, 8; 88, 3: 363, do. 93, 4; ch. 94, 2; ch. 95, 8: 364, ch. 97, 3: 365, do. 99, 8: 369, do. 106, 7: 372, ch. 111, 10.

अम्भम्भ, UT., 373, ch. 114, 6.

✓ अम्भम्भ,—अम्भम्भ, AR., 239, ch. 33, 1.

अम्भदा, see अम्भ.

अम्भन, BA., ch. 38, 114, 7: 50, ch. 152, 2: 69, ch. 211, 2: 72, ch. 221, 1: 82, ch. 249, 7: 90, do. 275, 1: 91, ch. 276, 5: 109, ch. 331, 9: KI., 246, ch. 9, 2: SU., 269, ch. 42, 5: LN., 308, ch. 83, 9: UT., 355, ch. 76, 6; 77, 1: 356, ch. 79, 6. अम्भ, BA., 121, ch. 364, 5. अम्भनराजीव, AR., 226, ch. 8, 7. अम्भनराजीव, A., 193, ch. 228, 5. अम्भनराजीव, BA., 78, do. 238, 1. अम्भनराजीव, BA., 82, do. 249, 1. अम्भनराजीव, LN., 291, ch. 39, 9.

अह्नारा, —अह्नारो, BA., 68, ch. 207, 5.
 अह्नारो, BA., 69, ch. 211, 8: 159, ch. 117, 3:
 UT., 355, ch. 77, 3.
 अह्नवती, A., 179, ch. 180, 5.
 अह्नप, BA., 6, ch. 18, 3: 41, ch. 123, 10.
 अह्नपा, UT., 370, ch. 108, 4.
 अह्नख(घ), UT., 345, ch. 47, 6.
 अह्नर्क, KI., 248, ch. 15, 3. °अह्नर्क, LN., 299, ch. 62, 6.
 अह्नर्ष, BA., 106, ch. 325, 4, 8: 107, ch. 326, 8:
 A., 125, ch. 10, 3. Cf. अह्नर्ष.
 अह्नर्थ, BA., 5, ch. 13, 9: 9, do. 22, 1: 55, ch. 167, 8:
 A., 184, do. 196, 1: 210, ch. 283, 2. °अह्नर्ष, LN.,
 A., 195, ch. 232, 4. °अह्नर्ष, BA., 53, do. 158,
 2. °अह्नर्ष, BA., 15, ch. 46, 9. Cf. अह्नर्ष.
 अह्नर्ष, BA., 91, ch. 278, 8: LN., 315, ch. 97, 7. °अह्नर्ष,
 BA., 66, ch. 202, 2. °अह्नर्ष, LN., 309, ch. 85, 4.
 °अह्नर्ष, KI., 245, ch. 6, 3: LN., 297, ch. 59, 2.
 °अह्नर्ष (अह्नर्ष) A., 152, ch. 96, 4. Cf. अह्नर्ष.
 ✓अह्नर्ष, —अह्नर्ष, LN., 300, ch. 64, 5.
 अह्नर्षित, BA., 53, ch. 160, 2.
 अह्नर्षक, —अह्नर्ष, BA., 92, do. 280, 2.
 अह्नर्षक, —अह्नर्ष, BA., 63, ch. 193, 6.
 अह्नर्षख, BA., 41, ch. 123, 10: 116, ch. 346, 6: A., 151,
 ch. 91, 7. °अह्नर्ष, BA., 39, ch. 116, 8.
 अह्नर्षङ्गित, BA., 5, ch. 13, 9: 100, ch. 306, 6: 110,
 ch. 332, 4: 113, ch. 337, 3.
 अह्नर्ष, BA., 4, ch. 7, 7.
 अह्नर्ष, BA., 6, ch. 17, 6: 71, ch. 216, 4: A., 185,
 ch. 199, 7: LN., 284, ch. 23, 8. °अह्नर्ष, SU., 268,
 ch. 38, 8. Cf. अह्नर्ष.
 अह्नर्षट, UT., 342, ch. 39, 1.
 अह्नर्षान, A., 138, do. 50, 1.
 अह्नर्षि, A., 193, ch. 225, 7: UT., 337, ch. 24, 4.
 °अह्नर्षि, BA., 83, ch. 254, 6. °अह्नर्षि, A., 193, ch. 225,
 7. °अह्नर्षि, A., 193, ch. 227, 7. °अह्नर्षि, BA., 15,
 ch. 46, 7.
 अह्नर्षि, BA., 88, ch. 269, 1.
 अह्नर्षी, BA., 81, chh. 32, 3. Cf. अह्नर्षि.
 अह्नर्षी, BA., 111, chh. 58, 3.
 अह्नर्षीक, LN., 285, ch. 25, 8.
 अह्नर्षी, BA., 75, ch. 228, 6.

अह्नर्षी, A., 137, ch. 48, 7.
 ✓अह्नर्षी, —अह्नर्षी, LN., 309, chh. 13, 2.
 अह्नर्षी, A., 188, ch. 211, 6: 211, ch. 283, 8.
 अह्नर्षी, KI., 246, ch. 7, 15.
 अह्नर्षीक, BA., 2, ch. 2, 13: 14, ch. 42, 4: 42,
 ch. 125, 8: 51, ch. 156, 3: 79, ch. 243, 3: 90,
 do. 273, 2: 105, ch. 320, 5; 322, 4: 107, ch. 326, 7.
 अह्नर्षी, —अह्नर्षी, UT., 337, ch. 22, 5. Cf. अह्नर्षी.
 अह्नर्षी(घ), LN., 281, ch. 16, 7.
 अह्नर्षी, see ✓अह्नर्षी.
 अह्नर्षी, BA., 51, ch. 156, 4.
 अह्नर्षी, BA., 100, ch. 307, 1.
 अह्नर्ष, BA., 4, ch. 8, 1: 6, ch. 16, 6; 18, 2: 7, ch. 18,
 8; 19, 10, 12: 10, ch. 27, 7: 14, ch. 42, 4, 5,
 8: 16, ch. 48, 9: 18, do. 56, 1, 2; 57, 1: 19,
 ch. 61, 3: 20, ch. 62, 4, 6, 13, 16: 22, ch. 67, 1,
 3, 5; 69, 4: 23, ch. 70, 8: 24, ch. 73, 6; 74, 8: 25,
 do. 77, 2; 79, 1: 26, do. 80, 1; ch. 81, 1, 7;
 do. 82, 1, 2; ch. 82, 1, 4: 27, ch. 83, 5; 85, 1;
 86, 6: 28, ch. 87, 1, 7; 88, 2: 28, ch. 87, 8; 89, 7:
 29, ch. 90, 4: 30, ch. 94, 3, 9: 30, do. 93, 2;
 ch. 94, 4; do. 94, 1: 32, do. 97, 1; 99, 4:
 33, do. 101, 1: 34, ch. 104, 8; 105, 2, 6: 35,
 chh. 12, 4: 36, ch. 108, 6: 39, ch. 116, 4;
 117, 7: 40, do. 121, 2; 122, 1: 41, ch. 124, 4;
 125, 3, 4; so. 10, 1: 42, ch. 125, 8; 126, 6;
 128, 3: 45, ch. 135, 1, 8: 46, ch. 140, 2: 47,
 ch. 142, 7: 48, ch. 145, 6, 8; so. 15, 2: 51,
 ch. 155, 7: 52, ch. 156, 7, 14; 157, 5: 54,
 do. 163, 2: 56, do. 171, 1; ch. 171, 6: 59,
 ch. 179, 1: 60, ch. 185, 3: 64, chh. 18, 3: 68,
 ch. 209, 3: 69, ch. 209, 6, 7: 70, ch. 212, 5: 72,
 ch. 219, 7: 73, do. 223, 1: 76, ch. 232, 8; 233,
 1: 77, ch. 234, 7; 235, 4: 79, ch. 242, 3: 80,
 ch. 246, 6: 81, ch. 248, 4: 82, ch. 249, 6: 84,
 ch. 256, 4, 7; 257, 4: 85, ch. 259, 3: 86,
 ch. 263, 1, 7: 87, ch. 267, 2: 88, ch. 271, 4: 90,
 ch. 274, 8: 95, do. 291, 2: 100, ch. 305, 7: 101,
 ch. 311, 3: 103, do. 316, 2; 318, 1: 114,
 ch. 342, 9: 120, do. 361, 2: 121, ch. 366, 8:
 A., 123, do. 2, 1: 124, ch. 3, 7; do. 3, 1;
 ch. 5, 3: 126, ch. 102, 6; do. 10, 2; ch. 11,
 4: 127, ch. 14, 7; 15, 8: 129, ch. 22, 4, 5;
 130, 25, 7: 132, ch. 30, 1, 4: 133, ch. 34,
 1; ch. 35, 4: 135, ch. 42, 4: 136, ch. 45, 3: 137,
 ch. 46, 5; 48, 8: 138, ch. 50, 1, 4, 11: 140,

ch. 56, 3 : 141, ch. 59, 6 : 142, ch. 62, 8 : 143, ch. 65, 7 ; 67, 1 : 144, ch. 70, 1 : 145, ch. 73, 8 : 146, ch. 75, 8 : 147, ch. 77, 5 ; 79, 5 ; 80, 4 : 148, ch. 80, 8 ; 82, 7 : 151, ch. 91, 1 ; 92, 1, 6 ; do. 92, 1 : 155, ch. 103, 2 ; do. 103, 1 ; 158, ch. 116, 4 ; 159, ch. 118, 1 : 160, ch. 121, 8 ; do. 121, 1 ; ch. 122, 5, 8 : 162, ch. 128, 5 : 164, do. 133, 2 : 168, ch. 147, 4 : 170, ch. 151, 1 ; 152, 2 : 171, ch. 155, 4 ; 156, 6 : 173, ch. 163, 4, 5 ; chh. 6, 3 : 174, ch. 166, 1 : 178, ch. 177, 5 ; 179, 6 : 179, ch. 182, 8 ; do. 182, 1 : 180, ch. 185, 6 ; 186, 2 : 182, ch. 193, 1 : 183, ch. 195, 7 : 184, ch. 196, 8 : 185, ch. 200, 6 ; 202, 6 : 186, ch. 206, 4 : 187, do. 206, 1 ; ch. 209, 6 ; 188, ch. 211, 8 : 189, ch. 215, 2, 8 : 190, ch. 217, 8 ; 218, 3, 8, 10 : 192, ch. 225, 4 : 197, ch. 239, 3 ; do. 239 1 : 200, ch. 249, 6, 8 ; 251, 3 : 203, ch. 259, 6 ; 261, 2 : 204, ch. 262, 7 ; 263, 2 : 206, ch. 269, 2 : 207, ch. 271, 6 ; 272, 7 : 208, do. 274, 1, 2 : 209, ch. 279, 7 : 210, ch. 283, 3 : 211, ch. 284, 8 : 213, ch. 290, 5 : 215, ch. 298, 3 : 217, ch. 302, 5 ; 303, 6 ; 304, 8 : AR., 222, ch. 2, 16 : 223, ch. 3, 12, 14, 27 : 224, ch. 3, 29 : 225, ch. 6, 1 : 226, ch. 8, 21 : 227, ch. 9, 6 ; 10, 13 : 232, so. 7, 2 : 233, do. 21, 2 ; ch. 22, 7 : 234, ch. 18, 8 : 235, ch. 25, 16 : 237, ch. 29, 1 : 241, ch. 37, 5, 6 ; 40, 3 : 242, chh. 11, 2 : KI., 243, ch. 1, 6 : 244, ch. 3, 5 : 245, ch. 7, 8 : 246, ch. 7, 24 ; 8, 1 : 247, ch. 10, 5 : 247, chh. 1, 4 : 248, ch. 12, 5 : 251, ch. 22, 3 : 252, ch. 26, 8, 10 : 253, ch. 29, 5 : SU., 255, ch. 1, 4 : 258, do. 7, 1 : ch. 8, 1 ; 9, 8 : 259, ch. 10, 4 ; 12, 6 : 260, do. 14, 2 : 261, ch. 17, 4 : 264, ch. 27, 3 : 268, ch. 37, 5 : 269, ch. 40, 5 ; 41, 4, 6, 9 ; 42, 1 : 270, ch. 46, 1, 7 : 271, ch. 48, 7 : 272, ch. 49, 10 ; 50, 1 ; 51, 6 : 273, ch. 55, 3 : 274, ch. 58, 5 : LN., 276, ch. 2, 1 ; so. 1, 1 : 278, ch. 6, 1 ; 8, 3 : 279, ch. 9, 6 ; 10, 4 ; 11, 2 : 281, do. 14, 3 ; ch. 16, 3 : 282, ch. 17, 8 ; so. 3, 4 : 283, do. 21, 2 : 284, ch. 23, 8 ; do. 23, 4 : 285, ch. 24, 9 : 286, ch. 27, 3, 7 ; do. 27, 1 ; ch. 28, 4 : 287, ch. 30, 2, 3, 8 ; 31, 1, 5 : 288, ch. 33, 8, 15 : 290, ch. 37, 10 : 291, ch. 39, 4, 6 : 292, ch. 44, 5 : 293, ch. 44, 6, 7 : 294, ch. 48, 4 ; do. 48, 1 ; ch. 49, 4 : 296, ch. 56, 1 : 297, ch. 57, 3 ; do. 58, 2 : 298, ch. 59, 8, 10 : 302, ch. 71, 2 : 303, ch. 71, 6 ; 72, 2 : 304, ch. 73, 10 ; do. 73, 1 ; ch. 75, 7 : 305, ch. 76, 13 : 306, ch. 77, 11 ; do. 77, 2 : 307, ch. 80, 3 ; 81, 5 : 308, ch. 82, 8 : 310, ch. 87, 1 : 312, ch. 91, 8 : 313, ch. 94, 6 : 315, ch. 97, 1 : 318, ch. 101, 10 : UT., 327, do. 1, 5 : 336, ch. 19, 8 ; ch. 20, 3, 10 ; do. 20, 3, 6 : 337, do. 23, 2 : 343, ch. 42, 6 : 344, do. 45, 1 : 346, ch. 51, 1 : 347, ch. 54, 5 : 349, do. 60, 1 : 350, do. 63, 4 ; ch. 63,

10 : 353, do. 70, 4 ; ch. 71, 5 : 354, ch. 73, 7 : 358, ch. 84, 6 ; 85, 2 : 359, do. 85, 3 ; ch. 86, 10 ; so. 3, 2 : 360, so. 6, 1 : 362, ch. 92, 5 : 363, ch. 94, 5 : 366, do. 101, 2 : 367, ch. 103, 13 : 369, ch. 106, 15 ; 107, 7, 15 : 373, ch. 113, 8 ; 114, 8 : 374, ch. 116, 7 : 375, ch. 116, 10 ; do. 116, 2, 4 ; ch. 117, 16, 19 : 377, do. 119, 4 : 378, ch. 121, 4 : 380, do. 127, 2.

बल, UT., 365, ch. 99, 4.

बलि, BA., 21, ch. 66, 3 : 24, ch. 74, 3 : 25, do. 77, 2 : 30, ch. 95, 3 : 34, chh. 9, 4 : 37, ch. 112, 7 : 55, so. 20, 1 : 60, ch. 184, 3 : 76, ch. 232, 6 : 82, ch. 251, 5 : 84, ch. 256, 2 : 87, ch. 266, 2 : 92, ch. 279, 7 : 95, ch. 292, 5 : 97, ch. 297, 4 : A., 144, ch. 70, 7 : 158, ch. 116, 4 : 171, ch. 155, 7 : 172, ch. 158, 6 ; 159, 3 : 179, ch. 183, 4 : 199, ch. 245, 7 : 206, do. 269, 1 : AR., 230, ch. 15, 17 : 232, ch. 17, 11 ; do. 17, 2 : 238, do. 31, 1 : 240, ch. 36, 7 ; 37, 4 : 241, ch. 40, 2 : KI., 244, do. 3, 1 : 245, ch. 7, 3 : 249, ch. 16, 7 : SU., 260, ch. 13, 3 : 268, ch. 37, 7 : 272, ch. 50, 8 : 274, ch. 56, 4 : LN., 284, do. 23, 5 : 285, ch. 24, 9 : 288, ch. 33, 11 : 289, ch. 35, 2 : 295, ch. 52, 7 : UT., 342, ch. 38, 7 : 345, ch. 48, 4 : 354, ch. 73, 1 : 359, do. 86, 2 : 362, so. 9, 1 : 367, ch. 103, 14 : 372, ch. 112, 1 : 375, ch. 116, 10.

असगुन, A., 170 ch. 152, 4 : AR., 230, ch. 15, 7 : SU., 267, ch. 35, 7 : LN., 281, ch. 15, 2, 4 : 294, ch. 47, 7 : 304, ch. 75, 9 : 305, chh. 4, 1.

असङ्ग, BA., 47, ch. 144, 3 : 62, ch. 191, 7 : SU., 262, ch. 21, 2 : LN., 280, do. 12, 4 : 282, do. 17, 2.

असङ्गा, BA., 40, ch. 121, 1 : KI., 253, ch. 28, 11 : SU., 267, ch. 4, 5 : 262, ch. 20, 8 : 273, ch. 55, 8 : LN., 282, ch. 18, 10 : 288, ch. 33, 12 : 289, ch. 35, 4 : 291, ch. 38, 9 : 308, ch. 82, 5.

असङ्ग, BA., 92, ch. 282, 2.

असज्जन, BA., 3, ch. 6, 3.

असत्य, A., 128, ch. 20, 5 : 131, ch. 28, 5.

असन, BA., 55, so. 19, 2 : 58, ch. 178, 7 : 101, ch. 311, 7 : 114, ch. 342, 3 : A., 142, do. 61, 1 : 158, ch. 116, 1 : 165, ch. 135, 6 : 167, ch. 143, 5 : 179, do. 181, 1 : 186, do. 203, 1 : 187, ch. 207, 5 : 206, ch. 267, 7 ; 269, 7 : 219, ch. 312, 4 : UT., 375, ch. 116, 9.

असनि, LN., 287, ch. 32, 9.

असन्त, UT., 342, ch. 38, 5 : 376, ch. 118, 15.

असन्त, UT., 343, ch. 42, 8.

असन्त, UT., 343, ch. 40, 1.

असन्त, UT., 342, ch. 38, 7.

असम, AR., 237, chh. 9, 13. असमप्रतीका, BA., 44, ch. 133, 4.

असमय, BA., 53, ch. 162, 3.

असमञ्जस, BA., 7, ch. 19, 10: 29, ch. 93, 4: 56, ch. 171, 5: 77, ch. 235, 3: A., 132, ch. 32, 4: 201, ch. 254, 5: 203, ch. 260, 2: 204, ch. 261, 6. अस, A., 148, ch. 83, 5. असन, A., 210, do. 280, 2.

असम्भव, BA., 12, ch. 32, 8.

असम्भावना, BA., 42, ch. 126, 8.

असम्मत, BA., 41, ch. 123, 3.

असरन,—असर, UT., 336, ch. 19, 3: 346, ch. 52, 4.

असवार, A., 100, do. 305, 2.

असवारा, BA., 34, ch. 103, 8: 105, ch. 323, 1: A., 183, ch. 195, 5: LN., 308, ch. 83, 3.

असहाई, A., 191, ch. 220, 3.

असा, see अच.

असाँचा, BA., 59, ch. 179, 7.

असाँचो, LN., 286, ch. 29, 2.

असाधि, A., 138, ch. 50, 10: UT., 377, do. 118, 1.

असाधु, BA., 4, ch. 7, 5; 8, 10.

असाधू, BA., 3, ch. 6, 6: A., 185, ch. 199, 7.

असाध्य, 133, do. 34, 1.

असि (1), see अच.

असि (2) (a sword), BA., 25, ch. 77, 6: A., 130, ch. 26, 4: SU., 259, do. 9, 2; ch. 10, 4, 6: UT., 333, chh. 4, 4: 375, do. 117, 3. असा BA., 100, do. 205, 2.

असिन, A., 214, ch. 294, 8.

असिब, BA., 33, ch. 101, 4: UT., 360, so. 4, 1.

असीस, BA., 26, do. 80, 1: 37, chh. 16, 1: 68, do. 208, 1: 72, do. 220, 1: 74, ch. 227, 1: 81, ch. 248, 7, 11; chh. 32, 3: 82, ch. 251, 3: 91, ch. 277, 7: 99, ch. 303, 4: 103, ch. 315, 2, 6: 107, do. 326, 2: 108, ch. 329, 5; chh. 42, 2: 111, chh. 59, 1: 113, ch. 337, 5; 340, 3, 4: 114, ch. 342, 12: 116, do. 347, 1: 119, do. 357, 1; ch. 358, 4; do. 358, 2: 121, ch. 364, 7; 366, 9: A., 138, ch. 51, 2: 140, ch. 57, 1: 144, do. 68, 1: 146, ch. 75, 3: 147, ch. 79, 2: 155, do. 103, 1; ch. 105, 8: 158, do. 113, 1: 184, ch. 198, 5: 187, ch. 208, 2: 195, ch. 233, 5: 196, ch. 236, 2; 237, 1: 199, ch. 245, 7: 207, ch. 272, 1: 216, ch. 300, 7: 218, do. 306, 2: 219, do. 311, 1: LN., 325, ch. 118,

9: UT., 330, ch. 8, 2: 331, ch. 10, 5. असी, BA., 108, ch. 329, 5. Cf. आसिच, आसिर.

असीचा, BA., 89, ch. 271, 5: 90, ch. 273, 2: 115, ch. 344, 7: A., 154, ch. 100, 8: 180, ch. 186, 6: 181, ch. 189, 5: 218, ch. 307, 3: LN., 325, ch. 117, 3.

✓असीस,—असीसि, BA., 107, do. 325, 2: A., 196, do. 237, 2.

असुम, BA., 25, ch. 79, 7: A., 134, ch. 38, 8: 146, ch. 75, 7: 207, ch. 271, 4: LN., 308, ch. 83, 1: 316, ch. 99, 7; chh. 28, 2: UT., 343, ch. 42, 5. असु, UT., 363, do. 95, 1. असु, AR., 229, ch. 15, 6.

असुर, BA., 9, ch. 22, 21: 13, ch. 39, 9: 14, ch. 43, 7: 29, ch. 92, 5: 31, ch. 96, 7: 37, ch. 111, 7: 43, ch. 128, 6: do. 128, 1: 47, do. 143, 1: 59, ch. 179, 3: 73, ch. 222, 6: 75, do. 228, 2: 76, ch. 232, 6: 82, ch. 252, 7: 89, chh. 33, 3: AR., 224, ch. 4, 6: 230, ch. 15, 16: 232, ch. 19, 1: 234, do. 23, 2; ch. 24, 8: SU., 263, ch. 22, 9: LN., 278, ch. 8, 2: UT., 359, ch. 87, 6. असु, BA., 43, ch. 129, 5. असावा, BA., 64, ch. 197, 4. असुर, BA., 72, ch. 219, 9. असुराधिपति, BA., 43, ch. 130, 7. असुरी, BA., 20, ch. 62, 2; 65, chh. 20, 2: UT., 345, ch. 48, 5.

असेखा(षा), BA., 42, ch. 125, 7: 65, chh. 23, 1.

असोक, KI., 253, ch. 28, 12: SU., 258, ch. 8, 6: 260, do. 12, 2. असोक, AR., 236, do. 25, 2. असोका, SU., 261, ch. 18, 3.

असोका, SU., 259, ch. 12, 10: UT., 352, ch. 69, 2.

असोकी, BA., 56, ch. 168, 8.

असोच, A., 195, ch. 233, 6: KI., 244, ch. 3, 4.

असौच, LN., 281, ch. 17, 3.

अस्त, BA., 54, ch. 163, 2: A., 164, ch. 133, 6: UT., 331, do. 10, 2.

अस्तु, BA., 51, ch. 155, 1: 52, ch. 156, 7: 56, do. 169, 1: 59, ch. 181, 5: AR., 227, ch. 9, 1: 241, do. 37, 3: SU., 266, ch. 34, 4: 272, ch. 49, 8: UT., 358, ch. 85, 1: 368, ch. 106, 2: 369, do. 106, 1: 372, ch. 111, 6.

अस्तुति, BA., 30, ch. 93, 8: 65, do. 197, 2: 67, ch. 203, 8; chh. 25, 1: 70, ch. 214, 7: 73, ch. 222, 6: 73, chh. 29, 2: AR., 222, so. 3, 2: 225, ch. 6, 4: 226, ch. 8, 1: 231, do. 16, 4: 236, ch. 27a, 2: 238, ch. 30, 2: 240, ch. 36, 3: KI., 244, ch. 2, 7: SU., 268, ch. 38, 1: LN., 301, ch. 68, 9: 304, ch. 74, 5: 308, ch. 83, 5: 313, ch. 94, 5: 318, ch. 103, 6: 320, do. 107, 2: 321, do. 109, 2:

325, ch. 118, 4: UT., 333, do. 13, 3: 341, ch. 85, 1: 342, ch. 36, 1: 343, do. 39, 1: 351, do. 64, 4: 352, ch. 69, 3.

अक्ष, BA., 100, ch. 306, 8: AR., 230, do. 15, 2: LN., 281, ch. 15, 1: 295, ch. 50, 6; 52, 2: 302, ch. 70, 1: 311, ch. 89, 3.

अस्थाना, LN., 325, ch. 117, 2.

अस्थि, A., 176, do. 172, 2: LN., 281, ch. 16, 7. °नाच, KI., 245, ch. 7, 12. °नाच, BA., 50, ch. 150, 4. °चर, AR., 225, ch. 6, 6.

अस्नाना, BA., 70, ch. 213, 2: UT., 339, ch. 30, 2.

अस्त्र, A., 183, ch. 195, 5.

अस्त्रनी,—°कुमार, LN., 281, ch. 16, 3.

अह, A., 190, do. 217, 2.

अहर्, अहर्, अहर्जं, see ✓ चव.

अहकार, LN., 281, do. 16, 1: 296, ch. 55, 7: UT., 376, ch. 118, 35.

अहकारी, LN., 291, ch. 39, 1.

अहनिसि, UT., 338, ch. 26, 5.

अहमिति, BA., 41, ch. 123, 15: 44, ch. 134, 5: 45, ch. 136, 7; 46, ch. 141, 1: 95, ch. 291, 6: A., 194, ch. 232, 2: UT., 366, ch. 102, 8.

अहार, BA., 49, ch. 149, 1: 60, ch. 185, 5: A., 179, do. 181, 1: KI., 252, ch. 27, 2, 3: SU., 257, ch. 4, 3: LN., 279, ch. 9, 9: 291, ch. 39, 4. Cf. चारार.

चारार, BA., 59, ch. 181, 7: A., 205, ch. 266, 16: KI., 252, ch. 27, 4: 253, ch. 27, 5: SU., 256, ch. 2, 3: 258, ch. 7, 8.

चारार, A., 143, ch. 65, 3,

अहारी, A., 183, ch. 194, 3: 197, ch. 239, 5.

अहल्या, BA., 77, ch. 235, 5.

अहसि, अहह, अहहिं, अहही, अहह,
see ✓ चव.

अहि, BA., 6, ch. 16, 1: 32, ch. 101, 1: 55, so. 19, 2: 89, chh. 33, 2: 109, ch. 331, 9: A., 163, ch. 131, 5: 178, ch. 177, 8: AR., 232, so. 7, 1: 241, ch. 38, 6: LN., 286, ch. 26, 7: 308, chh. 11, 4: UT., 343, ch. 40, 8: 366, ch. 103, 6: 376, ch. 118, 18. °कुचवासा, BA., 60, ch. 182, 7. °नति, KI., 245, ch. 7, 8. °नव, SU., 262, ch. 20, 8: 268, do. 36, 1: LN., 299, ch. 63, 1. °नासा, BA., 122, ch. 367, 6. °प, A., 199, ch. 244, 7. °पति, A., 209, ch. 277, 6: SU., 267, chh. 2, 5. °पि, BA., 97, ch. 296, 2. °मचन, BA., 40, ch. 121, 2. °मासिनी, AR., 236, ch. 26, 11. °राजा, BA., 68, ch. 207, 2: AR., 228, ch. 11, 4. °चीच, A., 158, do. 113, 2. °चि, BA., 25, ch. 79, 5. चहीच, A., 160, chh. 4, 3. चरीच, BA., 38, ch. 113, 3: LN., 304, ch. 73, 14: UT., 361, ch. 90, 8.

चहिनी, AR., 229, ch. 14, 3.

अहिंसा, see चरिणा.

अहिन्सा, UT., 376, ch. 118, 22.

अहित, A., 171, ch. 156, 7: SU., 269, do. 40, 2.

अहिवात, BA., 113, ch. 340, 4: A., 130, ch. 26, 7: 144, ch. 68, 8: LN., 279, do. 8, 2: 281, do. 16, 4: 325, ch. 118, 9.

चरिवाता, BA., 25, ch. 77, 4: UT., 330, ch. 8, 2.

अहीर, UT., 373, ch. 114, 12.

अहेर, A., 163, ch. 131, 7: 164, ch. 133, 2.

चहेरिं, BA., 54, ch. 163, 6.

अहेरी, A., 162, ch. 128, 4.

अहे, see ✓ चव.

अही, BA., 37, ch. 112, 4: 92, ch. 281, 1: SU., 269, ch. 42, 8: 271, do. 47, 1: LN., 281, ch. 17, 1.

॥ अ ॥

आइ, आइय, आइहहिं, आइहि, आइही,

आई, आईं, आउव, आजं, आणुं,

आणुं, आणु, आण, see ✓ चव.

आक, UT., 372, ch. 112, 2.

आंक, A., 117, ch. 176, 2.

आकर, BA., 4, ch. 12, 1: 18, ch. 57, 4: UT., 344, ch. 45, 4.

आकास, BA., 68, ch. 206, 2.

आकृति, see चक्रिति.

आकृति, BA., 47, ch. 144, 7.

आखर, BA., 5, ch. 13, 9 : 8, ch. 21, 6 : 9, ch. 24, 1 :
A., 210, ch. 283, 2 : 217, ch. 304, 6. **आख**, A., 195,
ch. 232, 4.

आखि, BA., 94, ch. 283, 8 : 98, ch. 301, 1, 5 :
A., 129, ch. 21, 6 : 169, do. 148, 1 : 171, ch. 156,
8 : LN., 289, ch. 35, 12 : UT., 364, do. 96, 4.

आखिन, BA., 94, ch. 288, 7 : A., 159, ch. 117, 5.

आखिन, A., 172, ch. 160, 6 : 182, ch. 192, 2 : 201,
ch. 252, 7.

आखी, A., 132, ch. 31, 5.

आगम, BA., 6, do. 17, 1 : 20, chh. 2, 2 : 37, ch. 111,
8 : A., 151, ch. 93, 5 : 194, do. 228, 2 : 210, ch. 282,
7 : UT., 346, ch. 50, 3 : 374, ch. 116, 3.

आगमन, BA., 72, ch. 219, 8 : 82, do. 249, 2 :
A., 163, do. 130, 2 : 204, do. 262, 1 : AR., 225,
ch. 7, 3 : LN., 315, ch. 97, 10 : UT., 327, do. 1, 4.

आगर, BA., 96, ch. 293, 3 : KI., 253, ch. 29, 1.

आगरि, A., 180, ch. 184, 5.

आगरी, BA., 110, chh. 50, 3.

आगार, BA., 8, so. 4, 2 : UT., 334, do. 14, 2.

आगार, LN., 279, ch. 11, 7 : 280, ch. 14, 4 : UT., 336,
ch. 20, 9.

आगि, BA., 64, ch. 197, 6 : LN., 316, chh. 26, 7.

आगी, BA., 65, ch. 197, 7 : A., 137, ch. 47, 4 : 172,
ch. 158, 8 : 173, ch. 163, 2 : KI., 251, ch. 23, 4 :
SU., 259, ch. 12, 9.

आगिल, BA., 26, ch. 81, 1 : A., 126, ch. 13, 7.

आगिनि, BA., 71, ch. 218, 1 : A., 128, ch. 19, 8.

आगे, BA., 7, ch. 19, 6 : 20, do. 62, 2 : 21, ch. 64, 4 :
42, so. 12, 1 : 63, ch. 193, 9 : 93, ch. 283, 6 : 95,
ch. 289, 7 : 98, ch. 300, 2 : 102, ch. 313, 2 : 105,
ch. 321, 3 : 109, ch. 330, 6 : 119, ch. 359, 1 : 121,
ch. 366, 5 : A., 132, ch. 31, 1 : 146, ch. 77, 2 : 149,
ch. 86, 3 : 152, ch. 96, 4 : 159, ch. 119, 1 : 160,
do. 120, 2 : 163, ch. 130, 5 : 172, ch. 160, 6 :
176, ch. 173, 2 : 183, do. 194, 2 : 189, ch. 213,
5 ; ch. 214, 3 : 194, ch. 230, 4 : 205, ch. 265, 1 :
210, ch. 281, 7 : AR., 224, ch. 4, 2 : 225, ch. 6 ;
5 : 226, ch. 7, 20 : 229, ch. 15, 6 : 233,
ch. 21, 1 : 236, ch. 26, 18 ; 27, 7 : 238,
ch. 30, 1 : KI., 243, ch. 1, 1 : 245, ch. 7, 7 : 246,
ch. 9, 1 : 247, ch. 11, 5 : 250, do. 20, 2 : 252,
ch. 24, 8 : SU., 256, ch. 3, 8 : 264, do. 26, 2 : 270,
ch. 45, 1 : LN., 279, ch. 10, 4 : 283, ch. 20, 8 : 286,
ch. 27, 4 ; 29, 4 : 288, ch. 33, 7 : 292, ch. 42, 1 :
do. 43, 2 : 299, ch. 61, 3 : 301, ch. 68, 5 : 303,

ch. 73, 4 : 313, ch. 94, 7 : 317, ch. 100, 7 : 324,
ch. 114, 4 : UT., 330, ch. 7, 8 : 335, ch. 18, 2 :
346, ch. 49, 7,

आग्या, BA., 28, ch. 87, 4 : 78, ch. 238, 6 : 120,
ch. 362, 6 : A., 213, ch. 290, 4. Cf. **आग्या**.

आचमन, BA., 112, ch. 335, 8.

✓ **आचर**,—**आचर**, A., 176, ch. 170, 13 : 220,
chh. 13, 2.

आचरि, LN., 304, ch. 75, 2.

आचर,—**आचर**, BA., 111, ch. 333, 7.

आचरज, BA., 2, ch. 3, 2 : 14, ch. 42, 3, 4 ;
do. 42, 2 : 48, ch. 147, 4 : 55, ch. 168, 1, 6 : 62,
ch. 192, 3 : 105, ch. 320, 8 ; do. 320, 1 : A., 165,
do. 135, 2 : UT., 349, ch. 61, 5 : 353, ch. 70, 5.
Cf. **आचरज**.

आचरन, BA., 49, ch. 148, 2 : 62, ch. 190, 2 : 64,
ch. 197, 7, 11 : 66, do. 200, 1 : SU., 271, ch. 47, 7 :
UT., 345, ch. 47, 4 : 346, ch. 49, 4 : 366, so. 11, 1.
आचरन, A., 189, ch. 215, 1 : 220, ch. 314, 5.

आचरनी, UT., 342, ch. 38, 7.

आचरज, A., 179, ch. 182, 8. Cf. **आचरज**.

आचा, A., 132, ch. 32, 5.

आचार, BA., 30, ch. 94, 8 : 96, do. 294, 2 : 108,
chh. 42, 1 : UT., 377, do. 118, 3. Cf. **आचार**.

आचारी, UT., 363, ch. 95, 5.

आछा,—**आछी**, BA., 4, ch. 12, 7 : 63, ch. 194, 6.

आछे, A., 189, ch. 213, 5.

आज,—**आज**, A., 128, ch. 20, 2.

आज, BA., 20, ch. 61, 8 : 23, ch. 72, 3 : 49, ch. 147,
13 ; 148, 2 : 57, do. 174, 2 : 93, do. 283, 2 : 94,
ch. 287, 7 : A., 134, do. 37, 2 : 160, ch. 120, 1 :
166, ch. 139, 6 : 172, ch. 159, 5, 8 : AR., 224,
so. 4, 2 : LN., 290, do. 36, 1 : 314, ch. 96, 7.

आज, BA., 28, ch. 90, 1 : 39, ch. 117, 5 : A., 132,
ch. 32, 5 : KI., 247, do. 9, 2 : LN., 285, ch. 25, 4 :
298, ch. 60, 2.

आज, BA., 62, do. 191, 2 : 189, do. 214, 2 : 202,
do. 254, 1 : KI., 252, ch. 27, 3 : LN., 310,
ch. 87, 7.

आज, BA., 38, ch. 113, 2 : 54, do. 163, 2 : 56, ch. 171,
4 : 72, ch. 219, 3 : 220, 3 : 84, ch. 256, 6 : 85, ch. 260,
3 : 87, ch. 267, 7 : 94, ch. 288, 3 : 98, ch. 299, 7 :
104, ch. 318, 5 : 106, ch. 323, 7 : 112, ch. 336, 6 :
113, ch. 337, 4 : 121, ch. 363, 7 : A., 126, ch. 10, 7 ;
do. 12, 1 : 129, do. 21, 1 ; ch. 23, 5 : 134, ch. 38,
1 : 138, ch. 49, 6 : 140, ch. 56, 5 : 153, ch. 99, 5 ;

6 : 155, ch. 104, 5 : 169, ch. 150, 6 : 173, do. 163, 1 : 180, do. 184, 1 : 191, ch. 219, 3 ; 220, 4 ; 221, 3 : 200, do. 250, 2 ; ch. 251, 2 : 204, ch. 262, 6 : 207, ch. 272, 7 : 211, ch. 286, 6 : 216, ch. 301, 2 : AR., 225, ch. 7, 9 : 233, ch. 22, 8 : 238, ch. 31, 8 : KI., 252, ch. 27, 4 : 253, ch. 27, 5 : SU., 256, ch. 2, 3 : 266, ch. 34, 2 : 269, do. 42, 2 : LN., 294, ch. 49, 3 : 303, ch. 72, 13 : 307, ch. 80, 2 : 310, ch. 87, 8 : 317, ch. 101, 8 : 319, chh. 34, 8 : UT., 328, ch. 3, 11 : 332, ch. 11, 4 : 341, ch. 34, 7 : 358, ch. 84, 2 : 378, do. 120, 1. ^२विच, A., 129, ch. 23, 8.

आजू, BA., 56, ch. 171, 5 : 91, ch. 278, 4 : 107, ch. 326, 6 : 114, ch. 341, 2 : A., 124, ch. 6, 3 : 126, ch. 11, 3 : 127, ch. 15, 2 : 128, ch. 20, 3 : 135, ch. 42, 1 : 143, ch. 67, 4 : 145, ch. 72, 7 : 155, ch. 104, 6 : 163, ch. 129, 3 : 184, ch. 196, 2 : 186, ch. 206, 3 : 191, ch. 221, 5 : 196, ch. 238, 6 : 203, ch. 261, 5 : 210, ch. 282, 3 : AR., 236, ch. 26, 14 : KI., 253, ch. 28, 10 : SU., 265, ch. 30, 4.

✓ आंज, — बांजि, BA., 2, do. 1, 1.

आजन्म, LN., 318, chh. 32, 3.

आज्ञा, see बाष्वा.

आठ, LN., 281, ch. 17, 2.

आठे, BA., 106, ch. 323, 4.

आठव, AR., 238, ch. 31, 4.

आंत, LN., 309, ch. 85, 5.

आतप, BA., 17, ch. 51, 4 : KI., 243, ch. 1, 9 : LN., 298, ch. 59, 4 : 321, chh. 36, 16. ^२चोरे, A., 167, ch. 142, 7. ^२आकुच, UT., 353, ch. 69, 11.

आतम, — ^२बहुनव, UT., 374, ch. 115, 2. ^२बादो, UT., 353, ch. 70, 6.

आतुर, AR., 222, ch. 2, 11, 19 : 225, ch. 7, 3 : 230, ch. 15, 20 : 235, do. 24, 2 : LN., 296, ch. 56, 8 : 297, ch. 58, 2 : 307, ch. 81, 8 ; chh. 9, 1 : 324, ch. 116, 6 : UT., 360, ch. 88, 7.

आत्मा, — ^२बनमति, UT., 344, do. 45, 2.

आहर, BA., 24, ch. 76, 6 : 37, ch. 111, 2 : 38, ch. 115, 3 : 72, ch. 220, 9 : 110, chh. 52, 1 : 112, ch. 335, 8 : 113, ch. 338, 3 : 119, ch. 358, 4 : A., 130, ch. 24, 4 : 135, ch. 39, 6 : 147, ch. 78, 3 : 155, ch. 105, 3 : 205, ch. 266, 12 : LN., 279, ch. 10, 7 : 282, so. 3, 3 : 290, ch. 37, 4 : UT., 333, do. 13, 5 : 336, ch. 20, 6 : 345, ch. 49, 2 : 351, ch. 64, 7.

आहरी, UT., 334, tot. 1, 16.

✓ आहर, — आहरि, BA., 7, do. 19, 1 : A., 130, ch. 25, 2 : 192, do. 224, 2.

आहरी, BA., 7, ch. 19, 8 : 208, A., ch. 274, 3.

आहरी, A., 175, ch. 170, 2.

आहरी, UT., 333, chh. 5, 9.

आहरी, UT., 372, ch. 112, 10.

आदि, BA., 7, ch. 19, 2 : 8, ch. 22, 19 : 9, ch. 22, 23 : 23, 5 : 33, ch. 101, 7 : 41, ch. 125, 4 : 49, ch. 148, 6 : 55, do. 167, 1 : 81, ch. 247, 7 : A., 162, ch. 127, 7 : AR., 229, ch. 13, 12 : KI., 250, do. 20, 1 : SU., 258, ch. 9, 4 : LN., 295, do. 51, 1 : 299, do. 62, 1 : 303, ch. 72, 6 : 318, do. 102, 1 : UT., 342, ch. 36, 5 : 348, ch. 58, 2 : 350, ch. 62, 6 : 361, ch. 89, 5. ^२चक्रि, BA., 50, ch. 153, 2 : 52, ch. 156, 12.

आदि, A., 171, ch. 154, 8.

आदि, SU., 260, ch. 13, 6.

आदिक, BA., 10, ch. 26, 4 : 107, do. 326, 1 : A., 164, ch. 133, 7 : 186, ch. 205, 8 : AR., 223, chh. 1, 16 : 229, ch. 13, 8 : LN., 288, ch. 33, 20 : 298, ch. 59, 30 : UT., 340, do. 30, 2 : 358, do. 83, 4.

आधा, LN., 293, ch. 47, 4.

आधे, BA., 66, ch. 202, 2.

आधी, LN., 304, ch. 75, 8.

आधीन, BA., 56, ch. 171, 3 : A., 196, do. 235, 2 : AR., 228, ch. 13, 3. Cf. बधीन.

आधीन, BA., 10, ch. 25, 4 : 57, ch. 172, 1 : A., 212, ch. 288, 8.

आधे, see बाष्वा.

आन, BA., 2, ch. 3, 6 : 10, ch. 26, 8 : 19, do. 60, 2 : 26, ch. 82, 2 : 39, ch. 119, 5 : 46, ch. 139, 6 : do. 139, 2 ; ch. 140, 6 : 56, ch. 170, 4 : 62, do. 191, 2 ; 70, ch. 213, 7 : 72, ch. 220, 10 : A., 129, ch. 20, 8 : 141, ch. 60, 2 : 148, ch. 83, 8 : 176, ch. 171, 2 : 177, ch. 176, 1 : 184, do. 196, 2 : 186, ch. 204, 6 : 190, ch. 218, 5 : 202, ch. 255, 7 : AR., 223, ch. 3, 12 : 225, ch. 7, 2, 8 : 234, do. 22, 2 : SU., 263, ch. 24, 8 : 271, ch. 48, 8 : LN., 277, do. 4, 2 : 286, ch. 29, 4 : 311, ch. 89, 3 : 318, do. 101, 1 : 320, ch. 106, 7 : 326, do. 118, 4 : UT., 346, do. 49, 2 : 350, do. 63, 3 : 356, ch. 78, 2 : 357, do. 81, 2 : 361, chh. 9, 1 : 363, ch. 94, 2 : 365, do. 100, 1 : 372, ch. 112, 3 : 379, do. 122, 3 : 380, chh. 12, 10.

आन, UT., 357, ch. 81, 4.

आन, A., 157, ch. 111, 1 : LN., 277, ch. 4, 8 : UT., 343, ch. 41, 5 : 357, ch. 81, 8.

आना, BA., 21, ch. 64, 1 : 22, ch. 67, 5 : 40, ch. 122, 8 : 73, chh. 30, 3 : A., 136, ch. 43, 2 :

749, ch. 86, 8 : 153, ch. 98, 3 : 203, ch. 258, 8 :
AR., 224, ch. 3, 21 : 227, ch. 10, 7 : 228, ch. 15,
3 : SU., 266, ch. 34, 5 : 272, ch. 50, 1 : 272,
ch. 52, 6 : LN., 292, ch. 42, 8 : 305, ch. 77,
4 : 315, ch. 96, 10 : UT., 356, ch. 78, 3 : 357,
ch. 81, 4 : 361, ch. 91, 2 : 370, ch. 109, 10.

✓ **ब्राम्हण**,—**ब्राम्हण**, KI., 254, ch. 30, 9.

ब्राम्हण, BA., 42, ch. 126, 6 : A., 200, 251, 3 : 201,
ch. 253, 7.

ब्राम्हण, BA., 57, ch. 173, 4.

ब्राम्हण, BA., 61, ch. 187, 3 : UT., 370, ch. 109, 13.

ब्राम्हण, BA., 55, ch. 168, 10 : UT., 364, chh. 10, 3.

ब्राम्हण, BA., 108, ch. 328, 2 : A., 125, ch. 7, 1 : 134,
ch. 39, 1 : 186, ch. 205, 5 : AR., 234, ch. 23, 5 :
KI., 245, ch. 5, 7 : SU., 261, ch. 15, 10 : LN., 277,
ch. 2, 9 : 283, ch. 19, 2 : 319, ch. 105, 11.

ब्राम्हण, SU., 270, do. 44, 1.

ब्राम्हण, BA., 45, do. 137, 1 : 73, do. 221, 1 : 85,
do. 258, 2 : 107, chh. 89, 2 : A., 124, do. 3, 1 : 128,
do. 17, 2 : 148, ch. 80, 8 : 153, ch. 98, 10 : chh. 4,
2 : 155, do. 103, 2 : ch. 104, 2 : 159, ch. 116, 6 :
165, ch. 138, 5 : 183, do. 7, 2 : 204, ch. 263, 2 :
AR., 226, do. 7, 2 : 238, do. 29, 1 : SU., 259,
ch. 12, 3 : LN., 277, do. 2, 2 : ch. 3, 1 : 4, 2 : 288,
do. 32, 1 : 298, do. 59, 2 : 320, chh. 35, 6.

ब्राम्हण, SU., 266, ch. 32, 4.

ब्राम्हण, BA., 93, ch. 284, 4 : A., 188, do. 210, 1.

ब्राम्हण, A., 183, chh. 8, 4 : SU., 266, do. 31, 2.

ब्राम्हण, KI., 254, chh. 2, 1.

ब्राम्हण, BA., 14, ch. 42, 8 : 29, ch. 90, 4 : 40, ch. 121,
5 : 60, ch. 182, 3 : 71, ch. 217, 2 : 72, ch. 219, 2 :
80, ch. 244, 7 : 246, 8 : 88, ch. 269, 3 : 107, ch. 326,
3 : 109, ch. 330, 6 : 114, ch. 341, 4 : 115, ch. 342,
13 : A., 146, ch. 77, 2 : 150, ch. 87, 8 : 157, ch. 110,
8 : 162, ch. 127, 5 : 165, ch. 138, 3 : 179, ch. 182,
6 : 185, ch. 201, 7 : 207, ch. 270, 4 : 271, 7 :
AR., 227, ch. 9, 11 : SU., 260, ch. 13, 10 : LN., 278,
ch. 7, 3 : 294, ch. 47, 7 : 298, ch. 59, 27 : UT., 344,
ch. 44, 3.

ब्राम्हण, SU., 274, ch. 58, 1.

ब्राम्हण, LN., 296, ch. 54, 8.

ब्राम्हण, A., 215, do. 295, 2.

ब्राम्हण, SU., 258, ch. 9, 9 : LN., 287, ch. 30, 6.

ब्राम्हण, A., 132, ch. 30, 2 : 151, ch. 92, 7, 8 : 167,
ch. 144, 4 : SU., 263, do. 21, 2 : LN., 283,
ch. 20, 5.

ब्राम्हण, BA., 101, ch. 308, 7 : 111, chh. 57, 1 : A., 125,
ch. 10, 3 : 160, ch. 121, 2 : 180, ch. 186, 3 :
212, ch. 288, 4 : AR., 222, ch. 2, 21 : SU., 272,
ch. 52, 2.

ब्राम्हण, BA., 96, ch. 295, 1.

ब्राम्हण, BA., 71, ch. 218, 7 : AR., 233, ch. 21, 2 :
KI., 249, ch. 18, 2 : 250, ch. 18, 8.

ब्राम्हण, BA., 38, ch. 114, 8 : 69, ch. 211, 7 :

SU., 256, ch. 9, 10 : 270, ch. 45, 5 : LN., 281,
ch. 16, 6 : 302, chh. 3, 4 : 317, ch. 100, 9 :
UT., 355, ch. 77, 2 : 364, chh. 10, 4. **ब्राम्हण**, BA., 42,
ch. 125, 6.

ब्राम्हण, BA., 16, ch. 48, 10 : 19, ch. 61, 3 : 99,

ch. 303, 8 : 102, ch. 312, 7 ; do. 312, 2 ; ch. 314,
4 : 104, ch. 318, 9 : 108, ch. 329, 4 : 109, chh. 40,
2 : 111, chh. 59, 1 : 120, ch. 360, 5 : 121, ch. 365,
8 ; do. 365, 2 : 122, ch. 367, 5 : A., 126, do. 11,
1 : 138, do. 50, 2 : 139, ch. 52, 8 : 153, ch. 98,
15 : 155, ch. 105, 1 : 160, ch. 121, 5 : 194, do. 230,
2 : 200, ch. 249, 1 : 206, ch. 268, 2 : AR., 239,
ch. 32, 6 : UT., 349, ch. 58, 8. **ब्राम्हण**, A., 204,
ch. 263, 6. **ब्राम्हण**, BA., 106, chh. 37, 3 : 107,
chh. 40, 2. **ब्राम्हण**, BA., 75, ch. 229, 2. **ब्राम्हण**,
BA., 106, chh. 37, 1. **ब्राम्हण**, BA., 107, chh. 40,
2. **ब्राम्हण**, BA., 67, ch. 205, 2 : 99, ch. 303, 4 :
A., 125, ch. 9, 4. **ब्राम्हण**, BA., 10, ch. 27, 6.
ब्राम्हण BA., 69, ch. 209, 5. Cf. **ब्राम्हण**.

ब्राम्हण, BA., 75, ch. 229, 2.

ब्राम्हण, BA., 28, ch. 89, 4 : 51, ch. 155, 2 : 55, ch. 166,

6 : 97, ch. 298, 3 : UT., 342, ch. 39, 4.

ब्राम्हण, A., 171, do. 154, 2.

ब्राम्हण, A., 129, ch. 21, 7 : AR., 239, ch. 84, 5 : SO.,
259, ch. 11, 2 : LN., 296, ch. 55, 5.

ब्राम्हण, A., 144, ch. 71, 1.

ब्राम्हण, BA., 6, ch. 17, 5 : 11, ch. 29, 8 ; 30, 6 :

12, ch. 34, 2 : 20, chh. 2, 4 : 59, ch. 182, 1 : 87,
ch. 267, 1 : 92, ch. 282, 6 : 110, chh. 48, 2 : A., 129,
do. 21, 1 : 183, chh. 8, 4 : 200, ch. 250, 2 : 208,
ch. 274, 3, 7 : 212, ch. 288, 6 ; 289, 6 ; 290, 2 :
AR., 242, chh. 11, 2 : LN., 294, ch. 48, 4 : UT., 362,
do. 91, 3 : 370, do. 108, 2.

ब्राम्हण, BA., 22, ch. 68, 7 : 30, ch. 94, 5 : 46, ch. 139,

6 : 47, ch. 144, 5 : 53, ch. 162, 3 : 55, ch. 167, 8 ;
168, 7 : 57, ch. 172, 1 : 60, ch. 186, 2 : 95, ch. 289,
8 : 106, ch. 325, 7 : 122, ch. 367, 2 : A., 141, ch. 60,
3 : 168, ch. 147, 3 : 176, do. 170, 2 : 176, ch. 171,
8 : 178, do. 176, 2 : 181, ch. 189, 2 : 200, ch. 248,
1 : 202, ch. 256, 7 ; 257, 5 : 213, ch. 290, 9 : 214,
ch. 293, 3 : KI., 244, ch. 2, 4 : 247, chh. 1, 8 :
SU., 268, ch. 38, 5 : LN., 286, ch. 29, 2 : 295,
ch. 51, 4 : UT., 350, ch. 62, 1.

ब्राम्हण, BA., 3, ch. 6, 1 : 42, ch. 127, 4 : 44, ch. 134,

3 : 79, do. 242, 1 : 87, ch. 267, 6 : 92, ch. 282, 6 :
A., 171, ch. 154, 8 : 177, do. 175, 1 : 178, ch. 177,
6 : 191, ch. 218, 16 : 200, ch. 251, 2 : 207, ch. 273,

1: AR., 237, sh. 29, 4; KI., 252, sh. 25, 4: SU., 273, ch. 53, 3: 274, sh. 57, 10: UT., 355, ch. 75, 1.

आपनी, A., 192, do. 224, 2: 212, do. 287, 1: UT., 358, ch. 84, 4.

आपने, BA., 105, chh. 85, 2: LN., 317, chh. 31, 8.

आपु, BA., 8, ch. 28, 18: 10, ch. 28, 6: 12, do. 34, 1: 29, ch. 01, 6: 47, do. 143, 1: 62, ch. 157, 8: 158, 2: 54, do. 164, 2: 57, ch. 173, 5: 58, ch. 176, 1: 70, ch. 213, 3: 71, ch. 217, 6: 73, ch. 222, 2: 93, do. 282, 1: 101, do. 306, 2: A., 123, do. 2, 2: 149, ch. 84, 5: 459, ch. 68, 4: 153, ch. 98, 2: do. 98, 1: 158, ch. 116, 2: 164, do. 134, 1: 168, ch. 146, 4: 182, ch. 191, 4: 183, ch. 194, 14: 195, 3: 191, do. 218, 2: 197, ch. 239, 7: 210, ch. 280, 5: 281, 3: 212, ch. 288, 5: 213, ch. 291, 7: 215, ch. 298, 2: AR., 228, do. 12, 1: LN., 289, ch. 84, 1: 291, do. 40, 2: 318, ch. 108, 4: UT., 343, ch. 41, 5: 349, ch. 59, 4: 364, ch. 97, 3.

आपुन, BA., 61, ch. 187, 4: 64, chh. 18, 2: 210, ch. 282, 3: 211, ch. 285, 7: LN., 304, ch. 75, 1: UT., 354, do. 72, 4.

आपुनि, BA., 96, ch. 292, 8: A., 140, ch. 56, 6: 186, ch. 206, 1: SU., 269, do. 9, 1: 354, ch. 73, 5.

आपु, BA., 11, ch. 30, 3: 177, ch. 173, 4: A., 210, ch. 282, 2: 216, ch. 301, 7.

आपुट्ट, —^२बाट, AR., 223, ch. 3, 7.

आपुन्रमामी स्त्री, UT., 368, chh. 11, 16.

आपुव, —^२बाव, UT., 349, ch. 58, 6.

आवाहन, A., 197, ch. 239, 3.

आभीर, UT., 380, chh. 12, 3.

आमलक, BA., 12, ch. 37, 7.

आमिस्र(व), BA., 58, ch. 177, 3. ^२जेनी, AR., 237, ch. 28, 2.

आय, आयड, आया, आयेंड, आयो, आयी,
&c., see ✓ बाव.

आयत, BA., 111, ch. 338, 6: AR., 237, chh. 9, 3: SU., 270, ch. 45, 5: UT., 355, do. 76, 2.

आयतन, A., 183, do. 7, 1.

आयस, A., 186, ch. 205, 3.

आयड BA., 20, ch. 62, 12: 23, ch. 71, 6: do. 71, 1: 48, ch. 87, 2: 44, ch. 134, 2: 54, ch. 165, 1: 57, ch. 173, 6: ch. 174, 1: 63, ch. 195, 13: 64, ch. 197, 2: 66, ch. 200, 2: 71, ch. 217, 8: 75, ch. 280, 6: 78, do. 237, 2: ch. 238, 1: 81, ch. 248, 6: 249, 5:

86, ch. 263, 7: 87, ch. 265, 4: 88, ch. 270, 2: 89, ch. 272, 8: 91, ch. 279, 2: 100, ch. 305, 3: 101, ch. 309, 3: 103, ch. 316, 6: 108, ch. 328, 2: 110, chh. 49, 1: 113, ch. 338, 7: 114, ch. 340, 5: 342, 6: 118, ch. 352, 7: 119, ch. 357, 5: 121, ch. 366, 10: A., 125, do. 6, 1: ch. 8, 1: 126, ch. 10, 8: 135, do. 40, 2: 136, do. 45, 2: 137, ch. 46, 3: 139, ch. 52, 7: 141, ch. 58, 7: 59, 6: 60, 4: 145, chh. 3, 3: 146, ch. 75, 3: 149, ch. 86, 8: 156, ch. 108, 7: 160, ch. 122, 2: 163, ch. 131, 8: 163, chh. 5, 2: 174, ch. 164, 7: 176, ch. 170, 10: 171, 7: 178, ch. 176, 7: 182, ch. 191, 2: 186, ch. 205, 8: 187, do. 206, 1: 196, do. 238, 1: 198, ch. 243, 3: do. 243, 1: 200, ch. 248, 3, 4: 249, 3: 201, ch. 254, 8: 203, do. 259, 1: 206, ch. 268, 6: 208, ch. 275, 3: 210, ch. 280, 4: do. 281, 2: ch. 282, 4: 211, ch. 285, 5: 212, do. 289, 2: 215, ch. 295, 7: 296, 2, 4, 5, 7: 216, ch. 299, 2: 300, 6: 217, ch. 303, 4: 219, ch. 311, 4, 7: 220, do. 313, 2: AR., 224, ch. 3, 21: 228, ch. 10, 18: KI., 247, ch. 11, 8: 251, ch. 22, 5: 23, 8: SU., 267, ch. 34, 9: 273, ch. 55, 5: LN., 278, ch. 5, 9: 6, 3: 283, ch. 19, 3: 284, do. 23, 1: 288, ch. 33, 10, 13: 291, ch. 39, 7: 295, do. 51, 1: 297, do. 58, 2: 318, ch. 102, 5, 8: 322, do. 110, 1: 325, ch. 118, 7: UT., 332, ch. 13, 5: 338, ch. 25, 6: 345, ch. 48, 8: 351, do. 64, 2.

आयु, BA., 91, ch. 277, 3. ^२रीन, SU., 269, ch. 42, 1.

आयुध, BA., 66, ch. 200, 4: 67, chh. 24, 3: 73, do. 221, 371: AR., 231, do. 15, 3: chh. 6, 1: SU., 267, ch. 35, 9: LN., 292, do. 41, 1: 295, ch. 50, 6: 305, chh. 4, 1: 307, ch. 80, 4.

आरज, —^२दत्तप्रदत्तज, A., 152, do. 95, 2.

आरत, BA., 10, ch. 26, 5: 39, ch. 118, 2: 44, do. 183, 2: 46, ch. 139, 5: 48, ch. 146, 2: A., 133, do. 84, 2: 139, do. 51, 1: 147, ch. 79, 3: 167, ch. 143, 1: 178, do. 179, 1: 183, ch. 194, 10: 184, ch. 196, 7: 195, ch. 235, 1: 200, ch. 248, 1: 203, ch. 259, 4: 212, ch. 289, 8: LN., 292, ch. 41, 4: UT., 327, do. 1, 1: 330, chh. 2, 7. ^२निरा, AR., 234, ch. 24, 2: LN., 283, do. 20, 2. ^२जयदाता, UT., 358, ch. 83, 2. ^२जो, UT., 336, ch. 19, 1, ^२ज, A., 152, do. 95, 1. ^२जाती, AR., 222, ch. 2, 14: 235, ch. 25, 7: LN., 301, ch. 67, 2.

आरति(1) (distressed), BA., 39, ch. 118, 3.

आरति(2) (distress), BA., 17, ch. 52, 1: 77, ch. 234, 8: A., 136, ch. 44, 8: 152, ch. 95, 1: 178, ch. 180, 1: 201, ch. 253, 1: 217, ch. 302, 6. ^२र, UT., 331, ch. 10, 7. ^२रन, BA., 22, ch. 69, 6: AR., 235, ch. 25, 2: SU., 270, do. 45, 2.

आरति (3) (the lustral rite), BA., 111, chh. 56, 3 : 118, ch. 353, 7.

आरती, BA., 34, ch. 104, 2 : 68, ch. 206, 5 : 90, ch. 273, 14 : 101, ch. 308, 4 : 106, do. 323, 1 ; ch. 325, 4 : 107, chh. 38, 1 : 114, do. 341, 2 : 117, ch. 350, 6 ; 351, 8 : 118, ch. 354, 1 ; 355, 4 : A., 170, ch. 153, 3 : UT., 330, ch. 8, 4 : 331, ch. 10, 6, 7 : 332, ch. 13, 6.

आरति, AR., 230, do. 15, 1. Cf. चरति.

आरती, BA., 22, ch. 67, 8 : AR., 232, ch. 17, 7 : UT., 349, ch. 59, 6,

आराध,—आराधे, BA., 26, ch. 80, 8.

✓ आराध,—आराध, BA., 28, ch. 88, 3.

आराध्य, BA., 26, ch. 80, 4.

आराम, BA., 78, do. 239, 2 : UT., 340, chh. 8, 4.

आराम, AR., 226, ch. 8, 13.

आरुढ, SU., 259, ch. 11, 4.

आरुढ, LN., 284, ch. 23, 4.

आलवाल, BA., 117, ch. 349, 8.

आलय, UT., 341, ch. 35, 7.

आलस, BA., 29, ch. 91, 4.

आलस, BA., 11, ch. 32, 1.

आलसी, SU., 272, ch. 51, 4.

आलि, BA., 77, ch. 234, 6. Cf. चली.

आली, BA., 79, ch. 241, 4 : 80, ch. 246, 6 : A., 127, ch. 16, 4 : 130, ch. 24, 3 : 189, ch. 214, 2.

✓ आध,—आधे, BA., 97, ch. 290, 3.

आध, BA., 16, ch. 47, 6 : 27, do. 83, 1 : 36, do. 107, 1 : 56, ch. 171, 5 : 61, do. 186, 1 : 62, ch. 192, 5, 8 : 63, ch. 193, 9 ; 195, 7, 13 : 70, ch. 213, 6 : 96, ch. 295, 3 : A., 125, ch. 10, 2 : 135, do. 39, 1 : 154, ch. 100, 3 ; do. 100, 1 : 155, ch. 103, 5 : 162, do. 127, 2 : 164, ch. 132, 5 : 190, ch. 218, 10 ; chh. 9, 4 : 191, ch. 221, 5 : 196, ch. 237, 1 : 198, do. 243, 2 : 204, ch. 262, 1 : AR., 221, do. 1, 2 : 230, so. 6, 1 : 235, ch. 24, 14 : 236, do. 26a, 2 : KI., 248, do. 12, 2 : 251, ch. 22, 2 : SU., 256, ch. 2, 2 : 265, ch. 29, 2, 3 : LN., 281, do. 14, 3 : 285, ch. 24, 8 : 290, ch. 37, 3 : 291, do. 40, 2 : 294, do. 48, 1 : 296, do. 54, 1 : 298, ch. 60, 1 ; so. 6, 2 : 308, ch. 82, 7 : 318, ch. 103, 1 : 325, do. 117, 3 : UT., 328, do. 2, 2 : 332, do. 11, 4 : 335, ch. 17, 2.

आध, BA., 75, ch. 230, 1.

आध, BA., 103, do. 317, 2.

आधि, A., 166, ch. 141, 3 : AR., 233, ch. 21, 8 : SU., 264, ch. 25, 1.

आधी, A., 168, chh. 5, 2.

आधि, BA., 24, ch. 75, 7 : 28, ch. 89, 1 : 34, ch. 103, 1 : 36, ch. 108, 5 : 38, ch. 115, 4 : 50, ch. 150, 7 : 51, ch. 155, 2 : 54, ch. 163, 6 : 57, ch. 174, 2 : 58, ch. 175, 5 : 61, ch. 188, 5 : 63, ch. 193, 4, 6, 8 ; 194, 5 : 68, ch. 207, 3 : 70, ch. 213, 4 ; 215, 3 : 73, chh. 29, 4 : 74, ch. 224, 3 : 77, ch. 236, 5 : 78, ch. 240, 2, 8 : 79, ch. 243, 2 : 91, ch. 277, 6 : 95, ch. 291, 3 : 97, ch. 298, 4, 8 : 101, ch. 310, 6 : 102, ch. 313, 8 : 103, ch. 316, 7 : 106, ch. 324, 7 : 108, ch. 329, 7 : A., 123, ch. 2, 3 : 127, ch. 13, 8 : 128, ch. 20, 1 : 131, ch. 28, 4, 7 : 134, ch. 39, 1 : 140, ch. 56, 3 : 143, ch. 67, 6 : 163, ch. 130, 1 : 164, ch. 134, 5 : 165, ch. 137, 5 : 169, ch. 149, 4 : 170, ch. 153, 3 : 171, ch. 157, 2 : 172, ch. 158, 1 : 181, ch. 188, 1 : 186, ch. 205, 8 : 191, ch. 221, 8 : 196, ch. 236, 1 : 201, ch. 252, 7 : 202, ch. 256, 2 : 206, ch. 270, 2 : 207, ch. 270, 3 : 208, ch. 275, 3 : 211, ch. 286, 7 : 216, ch. 300, 8 : AR., 229, ch. 14, 17 : 239, ch. 33, 9 : 240, ch. 36, 7 : KI., 245, ch. 5, 8 ; 6, 8 ; 7, 8 : 248, ch. 12, 8 : 249, ch. 16, 1 ; 18, 1 : 254, ch. 30, 11 : SU., 256, ch. 2, 5 : 262, ch. 19, 8 : 263, ch. 24, 3 : 268, ch. 37, 7 : 268, ch. 36, 9 : 269, ch. 41, 2 : 273, ch. 53, 4, 6 : LN., 282, ch. 18, 12 : 299, ch. 60, 4 : 300, ch. 64, 8 : 309, ch. 84, 1 : UT., 339, ch. 28, 5 : 343, ch. 41, 2 : 352, ch. 68, 8 : 362, ch. 93, 3 : 371, ch. 109, 16 : 373, ch. 114, 9 : 374, ch. 115, 7.

आधि, BA., 66, ch. 202, 1 : 67, ch. 205, 1 : 120, ch. 361, 8 : A., 188, ch. 21, 3, 2 : 317, ch. 101, 2.

आधि, BA., 57, ch. 173, 3 ; do. 173, 1 : 80, ch. 246, 6 : LN., 323, do. 112, 2.

आधि, BA., 75, ch. 230, 6.

आधि, UT., 336, do. 20, 3 : 350, do. 61, 1 : 367, do. 103, 2.

आधि, UT., 349, do. 58, 2 : 351, ch. 65, 1 : 357, ch. 82, 2 ; do. 82, 2 : 360, ch. 88, 10 : 362, do. 92, 1.

आधि, UT., 372, ch. 111, 9.

आधि, UT., 351, do. 64, 2 : 369, do. 107, 6.

आधि, BA., 79, ch. 241, 4 : SU., 257, ch. 6, 5 : 272, ch. 51, 7 : UT., 332, do. 12, 6 : 333, do. 13, 4 : 334, do. 14, 3 : 336, ch. 20, 6 : 341, ch. 33, 3 : 344, ch. 44, 1 : 345, ch. 49, 1 : 346, ch. 51, 1 ; do. 51, 1 : 350, ch. 64, 4 : 351, ch. 66, 7 : 352, ch. 68, 6 ; 69, 5.

आधि, BA., 14, ch. 43, 7 : 82, ch. 250, 10 : 91, ch. 277, 4 : 116, do. 348, 2 : A., 139, do. 52, 2 : 163, ch. 130, 4 : 185, do. 201, 1 : 210, ch. 281, 7.

आधि, BA., 101, ch. 310, 8 : LN., 289, ch. 35, 4.

बाबई, BA., 62, ch. 190, 7 : **A.**, 212, ch. 287, 5 ; 289, 1 : **AR.**, 233, ch. 21, 6.
बाबज, LN., 299, ch. 61, 3.
बाबा, SU., 270, ch. 43, 6.
बाबेड, KI., 250, do. 19, 2 : **SU.**, 270, ch. 43, 1 : **LN.**, 287, ch. 30, 2 : 296, ch. 54, 6 : 299, ch. 62, 1 : 300, ch. 63, 8 : **UT.**, 327, do. 1, 6 ; ch. 2, 2 : 328, ch. 3, 4.
बाबई, BA., 72, ch. 219, 9 : **A.**, 166, ch. 141, 7 : 222, ch. 2, 13 : **AR.**, 227, ch. 10, 2 : **SU.**, 270, do. 45, 1 : **LN.**, 283, ch. 20, 2 : 297, ch. 58, 11.
बाबई, LN., 299, ch. 61, 6.
बाबेड, BA., 31, ch. 97, 7 : **A.**, 204, ch. 261, 8 : 218, ch. 307, 2 : **AR.**, 233, do. 20, 2 : 236, ch. 26, 2 : **KI.**, 251, ch. 22, 7 ; 23, 11 : **SU.**, 258, ch. 6, 8 : **LN.**, 278, ch. 8, 7 : 325, ch. 118, 2.
बाबे BA., 19, ch. 60, 6 : 24, ch. 76, 3 : 28, ch. 87, 8 : 32, ch. 98, 7 : 33, ch. 102, 5, 14 : 34, ch. 104, 1 : 37, ch. 111, 1, 3 : 39, ch. 119, 7 : 45, ch. 137, 6, 8 : 48, ch. 146, 2 : 49, ch. 148, 14 : 50, ch. 150, 2, 8 : 59, ch. 179, 4 ; 182, 1 : 61, ch. 188, 4 : 63, ch. 195, 8 : 66, ch. 202, 6 : 67, ch. 205, 7 : 71, ch. 215, 9 : 74, ch. 226, 8 : 75, ch. 227, 4, 6 : 76, ch. 232, 1 ; do. 233, 2 : 79, ch. 241, 1 : 82, ch. 250, 8 ; 251, 5 ; 252, 1 : 85, ch. 259, 7 ; 261, 7 : 86, ch. 261, 8 : 88, ch. 270, 3 : 91, ch. 276, 2 ; do. 276, 2 : 91, ch. 278, 1 : 96, ch. 295, 5 : 97, ch. 298, 7 : 98, ch. 301, 1 : 104, ch. 318, 10 : 106, ch. 325, 8 : 108, ch. 328, 1 : 112, do. 333, 1 ; 336, 2 : 115, ch. 343, 4 ; ch. 345, 5 : 117, ch. 350, 3 : 118, do. 353, 1 ; 355, 2 : 120, ch. 363, 5 : 121, ch. 364, 6 ; do. 364, 2 ; ch. 365, 3 : 122, ch. 367, 5 : **A.**, 123, ch. 2, 1 : 124, ch. 6, 1 : 126, do. 11, 1 : 142, ch. 62, 4 : 145, ch. 72, 3 : 146, ch. 74, 10 : 149, ch. 84, 7 : 150, ch. 87, 6 : 153, ch. 98, 2 : 155, ch. 103, 7 ; 105, 6 ; 106, 3 : 159, ch. 116, 6 ; 117, 6 ; 118, 5 : 160, ch. 120, 5 ; do. 120, 2 : 163, ch. 128, 7 ; 129, 1, 5 : 164, ch. 132, 3, 7 : 167, ch. 142, 6 : 168, ch. 146, 11 : 169, ch. 150, 8 : 172, ch. 169, 1 : 173, ch. 163, 7 : 174, ch. 164, 3 ; 165, 2 : 175, ch. 169, 8 ; do. 169, 2 : 184, ch. 196, 2, 3 ; 198, 3 : 186, ch. 204, 6 : 188, ch. 212, 8 : 190, ch. 218, 4 : 191, ch. 219, 5, 6 : 195, do. 233, 2 : 199, ch. 247, 5 : 203, ch. 260, 4 : 205, ch. 265, 6 : 206, do. 267, 2 : 210, ch. 281, 2 : 212, ch. 288, 3 : 218, do. 308, 2 : 219, ch. 310, 5 : **AR.**, 222, ch. 2, 19 : 224, ch. 4, 8 : 225, ch. 7, 16 : 227, ch. 9, 2, 7 : 232, ch. 17, 2 ; 18, 3 : 237, ch. 29, 6 : 239, ch. 32, 6 : 240, ch. 36, 3 : 241, ch. 40, 1 : **KI.**, 244, ch. 2, 1 : 248, ch. 12, 10 ; 13, 2 : 249, ch. 16, 6 : 250, ch. 19, 8 ; ch. 20, 5 ; do. 20, 2 : 251, do. 21, 1 : 252, ch. 52, 3 : **SU.**, 262, ch. 20, 5 : 263, ch. 24,

6 : 264, ch. 25, 6 : 265, ch. 28, 7 ; do. 28, 2 : 266, ch. 32, 1 : 267, do. 34, 1 ; ch. 36, 8 : 270, ch. 43, 3 ; 44, 1 : 273, ch. 53, 2 : 275, ch. 58, 8 : **LN.**, 277, ch. 3, 5 ; 4, 5 : 283, ch. 19, 3 : 290, ch. 37, 10 ; do. 37, 2 : 291, ch. 39, 3 : 292, ch. 43, 4 : 293, do. 44, 2 ; ch. 47, 1 : 297, ch. 58, 2 : 301, ch. 66, 8 ; 68, 10 : 303, ch. 73, 4 : 304, ch. 74, 2, 5 : 307, do. 81, 8 : 308, do. 82, 1 : 313, ch. 94, 4 : 314, do. 95, 1 : 318, ch. 103, 7 : 319, ch. 104, 3 ; 105, 10 : 320, ch. 107, 2 : 322, ch. 111, 5 : 323, do. 111, 2 ; ch. 113, 1 : 324, ch. 115, 1 : 325, ch. 118, 6, 10 : **UT.**, 328, ch. 3, 7 ; 4, 1 : 329, ch. 6, 1.
बाबई, LN., 325, ch. 117, 3.
बाबो, LN., 297, ch. 59, 2 : 302, ch. 69, 6 : 303, ch. 71, 10 : 304, ch. 74, 1 : 318, ch. 102, 6 : 325, ch. 118, 7.
बाबो, LN., 272, ch. 7, 2.
बाब, BA., 18, ch. 55, 3 : 27, ch. 83, 8 : 37, ch. 112, 3 : 58, ch. 177, 8 : 60, do. 182, 1 : 61, ch. 187, 13 : 62, ch. 191, 7 : 98, ch. 301, 5 : 101, ch. 310, 4 : 121, ch. 366, 8 : **A.**, 133, ch. 35, 2 : 142, ch. 63, 3 : 143, ch. 68, 1 : 152, ch. 94, 7 : 166, ch. 140, 7 : 167, ch. 143, 1 : 199, ch. 245, 4 : **KI.**, 244, ch. 2, 6 : 250, ch. 19, 5 : **SU.**, 260, ch. 14, 7 : 270, ch. 44, 4 : **LN.**, 279, ch. 10, 1 : 295, ch. 50, 4 : 308, ch. 82, 3 : **UT.**, 358, ch. 83, 2.
बाबर, KI., 251, ch. 22, 8.
बाबई, UT., 330, chh. 2, 5.
बाबई, SU., 255, ch. 1, 3.
बाबर, BA., 10, ch. 25, 6 : 16, ch. 47, 5, 6 : 20, do. 62, 2 : 53, ch. 161, 1 : 61, ch. 187, 6 ; 188, 2 : 101, ch. 311, 5 : 102, do. 311, 1 ; 314, 1 : 106, chh. 36, 3 : 108, ch. 329, 2 : 113, ch. 339, 3 : 117, ch. 349, 3 : **A.**, 135, ch. 39, 6 : 144, do. 70, 1 : 163, ch. 129, 6 : 170, ch. 153, 2 : 205, do. 264, 1 ; ch. 265, 5 : **AR.**, 235, ch. 25, 12 : 236, ch. 26, 1 : 237, ch. 28, 6 : **KI.**, 243, ch. 1, 2 : 245, ch. 6, 13 : 247, ch. 10, 3 : **SU.**, 265, ch. 29, 7 : **LN.**, 287, ch. 32, 7, 8, 10 : 290, ch. 36, 8 : 295, ch. 50, 8 : 299, ch. 62, 2 : 300, ch. 66, 4 : 304, ch. 73, 11, 12 : 307, do. 80, 2 : 312, ch. 91, 1 : **UT.**, 328, ch. 3, 5 ; 4, 2 : 329, ch. 4, 9 ; do. 5, 1 : 336, ch. 21, 3 : 341, do. 33, 1 : 351, ch. 64, 6 : 356, do. 77, 1 : 374, ch. 115, 12.
बाबरबो, AR., 224, ch. 4, 6.
बाबरबि, BA., 6, ch. 16, 4 : 35, ch. 106, 7.
बाबरई, BA., 2, ch. 1, 6 : 14, ch. 43, 6 : 70, ch. 215, 6 : 77, ch. 234, 8 : **A.**, 126, ch. 12, 2 : 148, ch. 81, 4 : 178, ch. 176, 8 : **LN.**, 302, ch. 70, 5 : **UT.**, 339, ch. 28, 2 : 344, ch. 43, 4 : 349, ch. 58, 7.
बाबरड, BA., 76, do. 230, 1 : **A.**, 145, ch. 72, 1 : **AR.**, 230, ch. 15, 20 : **KI.**, 250, do. 18, 2 : **LN.**, 296, ch. 56, 8 : 319, ch. 104, 2 : 105, 4.

बापू, BA., 5, ch. 14, 8: 16, ch. 48, 4: 22, ch. 67, 1: 28, ch. 70, 7; 72, 7: 39, ch. 117, 4: 40, ch. 119, 8: 44, ch. 184, 4: 47, ch. 143, 1: 57, ch. 174, 3: 58, ch. 176, 5, 8: 60, ch. 184, 8: 62, ch. 190, 3; 191, 3: 65, ch. 199, 9: 67, ch. 205, 5: 68, ch. 208, 7: 70, ch. 214, 5: 75, ch. 228, 2: 79, ch. 242, 5: 86, ch. 264, 7: 91, ch. 276, 5: 104, ch. 318, 13: 110, ch. 332, 7: A., 132, ch. 29, 5: 153, ch. 98, 14: 165, ch. 137, 4: 166, ch. 142, 1: 205, ch. 266, 4: AR., 230, ch. 15, 11, 13: 234, ch. 24, 7: 236, ch. 27, 6: 238, ch. 29, 9: KI., 245, ch. 6, 2, 10: 247, ch. 10, 5: 248, ch. 14, 7: 252, ch. 24, 7: 253, ch. 27, 10; 28, 3: SU., 256, ch. 2, 11: 258, ch. 9, 2: 261, ch. 18, 3: 262, ch. 19, 4; 20, 4: 264, ch. 27, 6: 265, ch. 28, 2: 266, ch. 34, 6: 268, ch. 38, 2: 270, ch. 43, 4, 7; 44, 8: 271, ch. 47, 8: 273, do. 52, 2: LN., 279, ch. 10, 2: 282, ch. 18, 16: 284, ch. 23, 6: 285, ch. 24, 16: 292, ch. 42, 6: 294, ch. 48, 7: 296, ch. 55, 2: 298, ch. 59, 22, 24: 301, ch. 68, 3: 303, ch. 73, 5: 304, ch. 75, 6: 308, ch. 82, 7: 310, ch. 86, 2: 320, ch. 107, 10: 325, ch. 117, 1: UT., 336, ch. 21, 5: 370, ch. 108, 7: 375, ch. 117, 4.

बादे, BA., 54, do. 164, 2.

बाके, BA., 16, ch. 48, 3: 27, ch. 85, 3: 73, chh. 28, 3: SU., 268, ch. 37, 3: 271, ch. 48, 2: LN., 302, do. 70, 2: UT., 360, ch. 88, 19: 374, ch. 116, 4.

बाकी, A., 137, ch. 46, 4: 215, ch. 296, 4: KI., 245, ch. 6, 6: LN., 303, ch. 72, 13: 318, ch. 198, 4: UT., 372, ch. 111, 14.

बाकि, AR., 224, ch. 5, 2.

बाकू, BA., 20, ch. 62, 10.

बाके, A., 132, ch. 31, 7: SU., 261, ch. 16, 4.

बाकी, A., 137, ch. 46, 3.

बास, BA., 17, ch. 52, 2: 86, ch. 262, 4: A., 127, ch. 17, 1: 149, ch. 84, 8: 155, ch. 104, 7: 217, ch. 305, 1: 219, do. 310, 2: AR., 242, chh. 11, 4: SU., 268, do. 37, 1: 275, chh. 3, 4: LN., 308, do. 82, 2: 313, ch. 93, 6: UT., 333, chh. 5, 11: 342, ch. 36, 5: 345, ch. 47, 5: 359, so. 3, 2.

बासा(1) (hope), BA., 87, ch. 265, 1: A., 138, ch. 50, 13: 169, ch. 149, 5: KI., 249, ch. 16; 9: UT., 341, ch. 33, 6: 345, ch. 47, 3, 5: 359, ch. 86, 7: 377, ch. 119, 6.

बासा(2) (region), LN., 280, ch. 14, 1: 325, ch. 116, 8.

बासम, BA., 18, ch. 56, 5: 28, ch. 70, 4: 24, ch. 76, 6: 36, ch. 108, 1: 38, ch. 115, 3: 45, ch. 135, 5: 46, ch. 140, 5: 54, ch. 163, 2: 57, ch. 174, 1: 72, ch. 219, 2: 82, ch. 251, 8: 106, ch. 325, 8: 107, do. 326, 2; ch. 327, 4; chh. 38, 1; 40, 3: 109, ch. 331, 10: 112, ch. 334, 7: A., 152, ch. 96, 4: 155, ch. 104, 1: 160, ch. 121, 3:

184, ch. 198, 6: 187, ch. 207, 3: 207, ch. 270, 4: 219, ch. 312, 4: AR., 222, so. 3, 1: 227, ch. 9, 11: 238, ch. 29, 10: SU., 268, ch. 38, 3: LN., 280, ch. 12, 4.

बासम, BA., 121, ch. 365, 3.

बासिख(ब), BA., 91, ch. 277, 5: 99, ch. 303, 8: 107, chh. 39, 3: 116, ch. 347, 8; 348, 6: 119, ch. 357, 3: A., 143, ch. 67, 5: 144, ch. 68, 7: 145, chh. 3, 3: 153, ch. 129, 7: 174, ch. 176, 7: 195, ch. 233, 2: 198, ch. 242, 12: 208, ch. 276, 6: 218, ch. 307, 5; 308, 3: AR., 223, ch. 3, 2: SU., 256, do. 2, 2: 261, ch. 17, 2, 6: LN., 325, ch. 118, 4: UT., 330, do. 7, 3: 331, do. 9, 2: 371, ch. 110, 15. Cf. **बासी**, **बासिर**.

बासिख, UT., 369, ch. 106, 16.

बासिर,—**बास**, A., 196, ch. 237, 3. **बास**, BA., 116, ch. 346, 1: 119, ch. 359, 2: A., 160, ch. 121, 1: LN., 321, ch. 109, 2. Cf. **बासी**, **बासिर**.

बासीन, AR., 222, so. 3, 1: KI., 248, ch. 13, 6: LN., 280, ch. 12, 4; do. 12, 1: UT., 369, do. 107, 3.

बासीन, BA., 21, ch. 64, 6: AR., 228, ch. 11, 5: 240, ch. 36, 8.

बासुतोख(प), BA., 26, ch. 80, 4: 31, chh. 6, 4: 136, ch. 44, 8.

बासू, LN., 296, ch. 54, 1: 306, ch. 79, 3.

बासू, A., 127, ch. 14, 6: 172, ch. 159, 4.

बासम, BA., 18, ch. 55, 6; 56, 1, 3: 19, ch. 60, 6: 44, ch. 132, 2: 52, ch. 156, 15: 53, ch. 162, 1: 54, ch. 163, 1: 63, ch. 194, 1: 71, ch. 218, 2: 73, do. 221, 1; ch. 222, 11: A., 160, do. 120, 1: 162, ch. 127, 2: 187, do. 207, 2: 193, ch. 236, 1: 194, ch. 230, 2: 196, do. 236, 2: 205, do. 265, 1; ch. 266, 6: AR., 222, ch. 2, 18, 21: 226, do. 7, 2: 227, ch. 9, 2, 5: 236, ch. 26, 3, 5, 6: 237, ch. 29, 5: SU., 274, ch. 57, 12: LN., 277, ch. 4, 5: 296, ch. 56, 2: UT., 351, ch. 65, 2: 357, ch. 82, 2: 362, do. 92, 1: 363, ch. 95, 1: 369, ch. 107, 10: 371, do. 110, 3: 372, ch. 111, 9, 14.

बासम, A., 210, ch. 280, 5.

बासम, BA., 44, ch. 133, 1: A., 160, ch. 121, 2.

बासम, AB., 225, do. 6, 2.

बासमी, KI., 249, do. 16, 2.

बासित, BA., 41, ch. 125, 1: A., 193, ch. 226, 8: UT., 333, chh. 5, 19.

बाहार, BA., 50, do. 149, 1. Cf. **बाहार**.

आहहिं, आहि(1), आही, see ✓च.
आहि(2), A., 171, ch. 157, 6.

आडति, BA., 66, ch. 201, 6: 93, do. 284, 1: 95,
ch. 291, 2: 108, do. 829, 1: A., 133, ch. 83, 4:
LN., 303, ch. 78, 1.

॥ इ ॥

इका, see प्रक.

इच्छा, BA., 21, ch. 66, 6: 35, ch. 106, 4: 48, ch. 145,
3: 67, do. 204, 2: A., 174, ch. 166, 7: AR., 239,
do. 83, 3: KI., 252, do. 26, 1: SU., 267, ch. 35,
9: 271, ch. 48, 6: 272, ch. 49, 9: LN., 295, ch. 52,
4: UT., 362, ch. 93, 13: 371, ch. 111, 4. Cf. रचा.
आती, A., 174, ch. 166, 7: SU., 267, ch. 35,
9. च, BA., 52, ch. 156, 9. नर, UT., 371,
do. 110, 2.

इच्छित, BA., 26, ch. 80, 8: 374, ch. 116, 4.

इत, BA., 71, do. 215, 1: 90, ch. 275, 8: A., 135,
do. 40, 1: 148, do. 83, 2: 190, ch. 218, 11: AR.,
234, ch. 24, 9: LN., 282, do. 18, 2: 291, ch. 40, 7:
295, ch. 52, 4: 302, ch. 69, 10: 305, do. 76, 2:
306, do. 77, 5; ch. 79, 5.

इतना, इतनी, इतने, इतनेहि, इतनीई,
see प्रतना.

इतराई, KI., 248, ch. 14, 5.

इति, LN., 321, chh. 36, 16: UT., 368, ch. 106, 2:
369, do. 106, 1: 374, ch. 115, 1. चा, BA., 4,
ch. 7, 4: 24, ch. 75, 4: 52, do. 156, 1: 55, ch. 168,
5: 78, ch. 238, 2: A., 169, do. 150, 1: 194,
do. 228, 2: 216, ch. 299, 1: UT., 371, ch. 111,
2. चाचा BA., 22, ch. 68, 6: 121, ch. 365, 5:
A., 169, ch. 149, 5: 188, ch. 210, 7: SU., 265,
ch. 28, 6: UT., 348, ch. 56, 8: 349, ch. 59, 1: 379,
ch. 123, 1.

इत्यं, BA., 42, ch. 128, 2.

इदं, AR., 223, chh. 1, 23: LN., 321, chh. 36, 22.
इदितं, BA., 42, ch. 128, 2.

इन, इनहि, इनहिं, see इ.

इन्दिरा, BA., 21, do. 64, 1: LN., 320, chh. 35,
6. इति AR., 222, chh. 1, 11. रन, UT., 341,
ch. 35, 4.

इन्दु, BA., 38, ch. 114, 6: 68, ch. 207, 6: AR., 227,
do. 8, 2: KI., 249, ch. 17, 7: UT., 376, ch. 118, 21.
इन्द्रा, BA., 69, ch. 210, 7. इर, LN., 280,
ch. 13, 8.

इन्द्र, —इन्द्रि, UT., 368, ch. 106, 13. इन्द्र, AR., 239,
ch. 34, 4. इन्द्रि, LN., 286, ch. 29, 10. इन्द्रि,

SU., 262, ch. 19, 3. इन्द्र, BA., 64, ch. 197, 1:
LN., 288, ch. 83, 20. इन्द्रा, LN., 325, ch. 116, 9.
इन्द्र-वर, UT., 349, ch. 59, 4. इन्द्र, LN., 309,
ch. 84, 5. इन्द्र, LN., 316, chh. 27, 2.

इन्द्रो, —इन्द्र, UT., 374, ch. 115, 11.

इन्द्रि, UT., 374, ch. 115, 15.

इन्द्रि, A., 169, ch. 148, 2. इन्द्र, KI., 249, ch. 15, 12.
इन्द्रिवादि, AR., 223, chh. 1, 16.

इन्दन, BA., 14, do. 40, 2. see इन्द्र.

इन्द्र, इन्द्रहि, see इ.

इव, BA., 8, ch. 22, 12; so. 3, 2: 19, ch. 60, 7: 20,
ch. 62, 2: 22, ch. 68, 4: 41, ch. 124, 8: 42,
ch. 126, 4: 44, ch. 132, 8: 51, ch. 153, 7: 54,
ch. 165, 7: 75, ch. 229, 4: 79, do. 243, 2: 83,
ch. 253, 5: 86, ch. 263, 4, 5: A., 133, ch. 35, 7:
140, ch. 58, 2: 166, ch. 141, 8: 178, ch. 180, 1:
194, ch. 229, 5: AR., 226, ch. 7, 21: 227, do. 8, 2:
239, ch. 32, 2: KI., 246, ch. 7, 24: 249, ch. 16, 9:
SU., 274, do. 56, 3: LN., 277, ch. 3, 1: 284, do. 22,
4: 285, ch. 25, 6: 301, do. 66, 2: 303, ch. 72, 12:
310, ch. 87, 5: UT., 340, ch. 31, 3: 354, ch. 72,
2: 356, do. 77, 3; ch. 78, 2: 367, ch. 104, 7:
370, ch. 108, 6: 371, ch. 109, 14: 376, ch. 118,
17, 18: 380, ch. 126, 6.

इमि, BA., 14, do. 40, 2: 42, do. 125, 1: A., 159,
do. 117, 2: AR., 226, ch. 7, 23: 235, ch. 24,
10: LN., 285, ch. 25, 7: 311, chh. 17, 3: UT., 354,
ch. 73, 2.

इरखा (ष), BA., 90, do. 274, 1: A., 145, ch. 74,
5: 159, ch. 116, 6: UT., 365, ch. 99, 7: 367,
ch. 104, 5. इरखादि-जिवार, UT., 342, ch. 36, 5.

इरखाई, UT., 376, ch. 118, 33.

इरुट, BA., 20, ch. 62, 8. इरु, BA., 20, ch. 62, 8: 83,
ch. 253, 5: LN., 302, ch. 69, 8: UT., 355, ch. 75,
5. इरु, BA., 85, ch. 260, 6.

इरुइ, इरुहि, इरुहिं, इरुहै, इरुहौ, see इ.

इरुं, BA., 16, ch. 47, 4: 33, ch. 102, 10: 55, ch. 166,
8: 57, ch. 173, 5: 70, ch. 213, 7: 74, ch. 226, 6:
77, ch. 234, 6: 92, ch. 281, 3: A., 133, ch. 83, 5:
163, ch. 131, 4: 188, ch. 210, 2: 192, ch. 224, 4:
197, ch. 239, 7: 206, ch. 267, 7: 208, ch. 276, 7:
209, ch. 277, 4: 210, ch. 281, 2: 212, ch. 287, 5:

AR., 233, ch. 19, 8 : **KI.**, 244, ch. 2, 3 ; 5, 3 : 245, ch. 6, 13 : 250, ch. 19, 1 : 252, ch. 26, 1, 4 : 254, ch. 30, 9 : **SU.**, 257, ch. 6, 1 : 259, do. 10, 1 : 269, ch. 40, 3 : **LN.**, 277, ch. 3, 4 : 280, ch. 12, 1 : 282, ch. 18, 1 : 290, ch. 37, 3 : 296, ch. 56, 6 : 297,

ch. 59, 1 : 303, ch. 71, 10 ; ch. 72, 3 : 308, ch. 82, 1, 7 ; 83, 5 : 315, ch. 97, 7 : 325, ch. 116, 9, 11 ; do. 116, 1 ; ch. 118, 6 : **UT.**, 329, ch. 5, 1, 7 : 345, ch. 46, 1 : 354, ch. 72, 8 : 356, ch. 78, 3 : 372, ch. 111, 10 : 373, ch. 113, 1.

॥ ❖ ॥

रि,—**रव**, **BA.**, 30, ch. 95, 7 : 68, ch. 209, 4 : 71, ch. 216, 2 : 72, do. 219, 2 : 75, ch. 229, 3 : 76, ch. 232, 5 : 77, ch. 235, 4 : 92, ch. 281, 6 : 103, ch. 317, 2 : 104, chh. 34, 2 : 106, ch. 317, 2 : 107, ch. 326, 3 : 114, ch. 341, 6 : **A.**, 137, ch. 47, 5 : 145, ch. 72, 7 ; 74, 5 : 157, ch. 112, 8 : **SU.**, 269, do. 42, 2 : **LN.**, 285, do. 24, 2. *See रव.*

रव, **BA.**, 75, ch. 228, 5. *See रव*.

रव, **BA.**, 46, ch. 141, 4 : 77, ch. 234, 2 : 94, ch. 287, 3 : **A.**, 158, ch. 115, 5, 8 ; 116, 5 : 159, ch. 117, 4.

रव, **BA.**, 77, ch. 234, 3 ; do. 234, 1 : 103, ch. 317, 3 : **A.**, 159, ch. 117, 5 : 172, ch. 160, 6 : **KI.**, 246, ch. 7, 13 : 247, ch. 9, 8 : **SU.**, 257, chh. 1, 11 : 273, ch. 55, 1 : 275, ch. 59, 2 : **LN.**, 293, ch. 45, 10 : 313, ch. 94, 5 : 322, ch. 111, 2 : **UT.**, 331, ch. 9, 6, 8 : 340, ch. 32, 6 : 353, ch. 71, 6 : 368, ch. 106, 14. *See रव.*

रव, **AR.**, 241, 39, 3. *See रव*.

रव, **SU.**, 269, ch. 41, 8. *See रव*.

रि, **BA.**, 10, do. 27, 1 : 14, ch. 48, 1 : 16, ch. 47, 6 ; ch. 48, 8 : 19, ch. 60, 3 : 22, ch. 67, 2 : 23, ch. 70, 1 : 25, ch. 77, 4, 5, 6 : 27, ch. 86, 3 : 29, do. 92, 2 : 41, ch. 125, 1 : 43, ch. 130, 4 : 45, ch. 137, 2 ; 138, 3 : 46, ch. 138, 8 ; do. 138, 1 ; ch. 139, 2 ; 140, 2 : 48, do. 146, 1 ; ch. 147, 1 : 50, do. 149, 1 : 57, ch. 173, 1 : 61, ch. 187, 4 : 62, ch. 190, 2 ; 191, 3, 5 : 66, ch. 202, 5 : 68, ch. 207, 3 ; 209, 1 : 69, ch. 212, 1 : 70, ch. 212, 7 : 71, ch. 218, 7 : 73, chh. 31, 3 : 74, do. 226, 2 : 76, ch. 232, 8 : 77, ch. 234, 8 ; do. 236, 1 : 80, ch. 246, 6 : 81, chh. 32, 3 : 83, ch. 253, 8 : 84, do. 257, 1 : 92, ch. 279, 8 : 93, ch. 283, 8 : 94, ch. 287, 8 : 95, ch. 291, 4 : 101, ch. 311, 4 : 104, ch. 318, 9, 12 ; 319, 5 : 105, ch. 321, 3 : 106, ch. 325, 8 ; chh. 36, 3 : 112, ch. 335, 8 : 113, ch. 337, 8 ; 338, 5 ; 340, 1 : 114, ch. 341, 8 : 115, ch. 343, 3 : 118, do. 353, 1 ; do. 355, 1 : 121, do. 365, 1 : **A.**, 128, ch. 19, 7 : 132, ch. 30, 1 : 137, ch. 47, 2, 6 : 138, ch. 50, 11, 12 : 139, do. 51, 1 : 141, ch. 60, 5 : 147, ch. 79, 1, 7 ; 80, 6 : 149, ch. 84, 7 : 151, ch. 91, 3 : 153, ch. 98, 16 ; 99, 2 : 155, ch. 103, 5 : 156, do. 108, 1 : 158, ch. 114, 2 : 159, do. 116, 1 ; 118, 1 : 162, ch. 127, 1 : 164, ch. 132, 4 : 165, ch. 137,

8 : 166, ch. 142, 1 : 167, ch. 143, 6 : 168, ch. 147, 2 : 169, ch. 150, 8 : 170, do. 151, 1 ; ch. 152, 3 ; 153, 5 : 173, ch. 163, 6 : 174, ch. 164, 5 : 175, ch. 170, 3 : 176, do. 170, 2 : 177, ch. 173, 6 : 181, ch. 187, 6 ; 190, 3 : 182, do. 190, 1 : 183, ch. 194, 15 : 186, ch. 203, 2 : 188, ch. 212, 5 : 189, ch. 214, 4 : 190, ch. 216, 8 : 194, ch. 231, 4 : 195, ch. 234, 8 : 199, ch. 246, 8 : 200, ch. 250, 4 : 201, ch. 252, 5 : 204, ch. 263, 3, 8 ; 264, 2 : 205, ch. 265, 5 : 206, ch. 269, 1 ; do. 269, 1 ; ch. 270, 1 : 208, ch. 276, 4 : 210, do. 280, 2 ; ch. 282, 5 : 216, ch. 300, 1 : **AR.**, 225, ch. 5, 8 : 227, ch. 9, 2 : **LN.**, 315, ch. 96, 13 : **UT.**, 368, ch. 106, 1, 3. *See रि.*

रि, **BA.**, 5, ch. 14, 1, 7 : 12, do. 36, 1 : 14, ch. 44, 8 : 16, ch. 47, 3 : 18, ch. 56, 1 : 25, do. 77, 2 : 26, ch. 80, 3, 6 : 30, ch. 93, 7 : 37, ch. 111, 6 : 104, chh. 34, 4 : **A.**, 137, ch. 47, 5.

रि, **BA.**, 65, ch. 199, 1 : **A.**, 138, ch. 50, 16 : 145, ch. 74, 8 : 177, ch. 176, 2 : **LN.**, 286, ch. 28, 1 : **UT.**, 340, ch. 31, 1 : 377, ch. 120, 2. *See रव.*

रि, **A.**, 184, ch. 199, 1 : 200, ch. 251, 2.

रि, **BA.**, 7, ch. 19, 1 : 15, ch. 47, 1 : 25, ch. 77, 4 : **AR.**, 229, ch. 14, 2 : 234, ch. 23, 4, 13 : 235, ch. 25, 26 : 236, ch. 26, 16 : 239, ch. 33, 12 : **KI.**, 244, ch. 4, 5 : 246, ch. 7, 21 : 251, do. 21, 1 : 252, ch. 27, 1 : **SU.**, 256, ch. 3, 3 : 257, ch. 6, 4 ; chh. 1, 11 : 258, ch. 8, 2 : 259, ch. 11, 5 : 264, ch. 26, 3 : 265, ch. 28, 2 ; 29, 2 : 267, do. 35, 1 : **SU.**, 270, ch. 43, 1 : 275, ch. 60, 4, 5 : **LN.**, 279, ch. 10, 1 : 280, do. 12, 1 : 282, do. 17, 1 : 283, ch. 20, 8 : 285, ch. 24, 3 : 288, ch. 33, 1, 22 : 294, ch. 48, 4 : 295, ch. 51, 5 : 300, ch. 64, 5 : 302, ch. 69, 9 : 304, ch. 73, 10 : 306, ch. 77, 10 ; do. 77, 4 : 308, ch. 83, 5 ; chh. 10, 4 : 315, chh. 24, 1, 4 : 316, chh. 26, 12 : **UT.**, 330, ch. 7, 8 : 334, tot. 1, 14 : 337, ch. 23, 4 : 340, do. 31, 1 : 344, ch. 43, 3 ; 45, 1 : 346, do. 49, 2 : 353, do. 70, 2 : 357, do. 80, 4 : 359, ch. 87, 6 : 361, chh. 9, 3 : 362, ch. 93, 7, 12 : 368, do. 105, 7 ; ch. 106, 4, 7 : 369, do. 106, 8 : 370, ch. 109, 9, 11 : 372, ch. 111, 9 : 374, so. 13, 1 : 377, ch. 119, 1, 5, 8 : 380, ch. 126, 3, 4. *See रि.*

रि, **UT.**, 331, ch. 9, 7. *See रि.*

रि, **BA.**, 29, ch. 90, 5 : 43, ch. 131, 3 : **AR.**, 232, ch. 19, 5 : 235, ch. 25, 14 : **KI.**, 245, ch. 7, 6 :

Grates from the Tables

13.F.9.

A
COMPARATIVE DICTIONARY
OF THE
BIHĀRĪ LANGUAGE.

PART I.
From अ *a* to अगमानी *ag'mānī*.

COMPILED BY
A. F. RUDOLF HOERNLE,
OF THE BENGAL EDUCATIONAL SERVICE,
AND
GEORGE A. GRIERSON,
OF HER MAJESTY'S BENGAL CIVIL SERVICE.

[Published under the Patronage of the Government of Bengal]

CALCUTTA:
AT THE BENGAL SECRETARIAT PRESS.

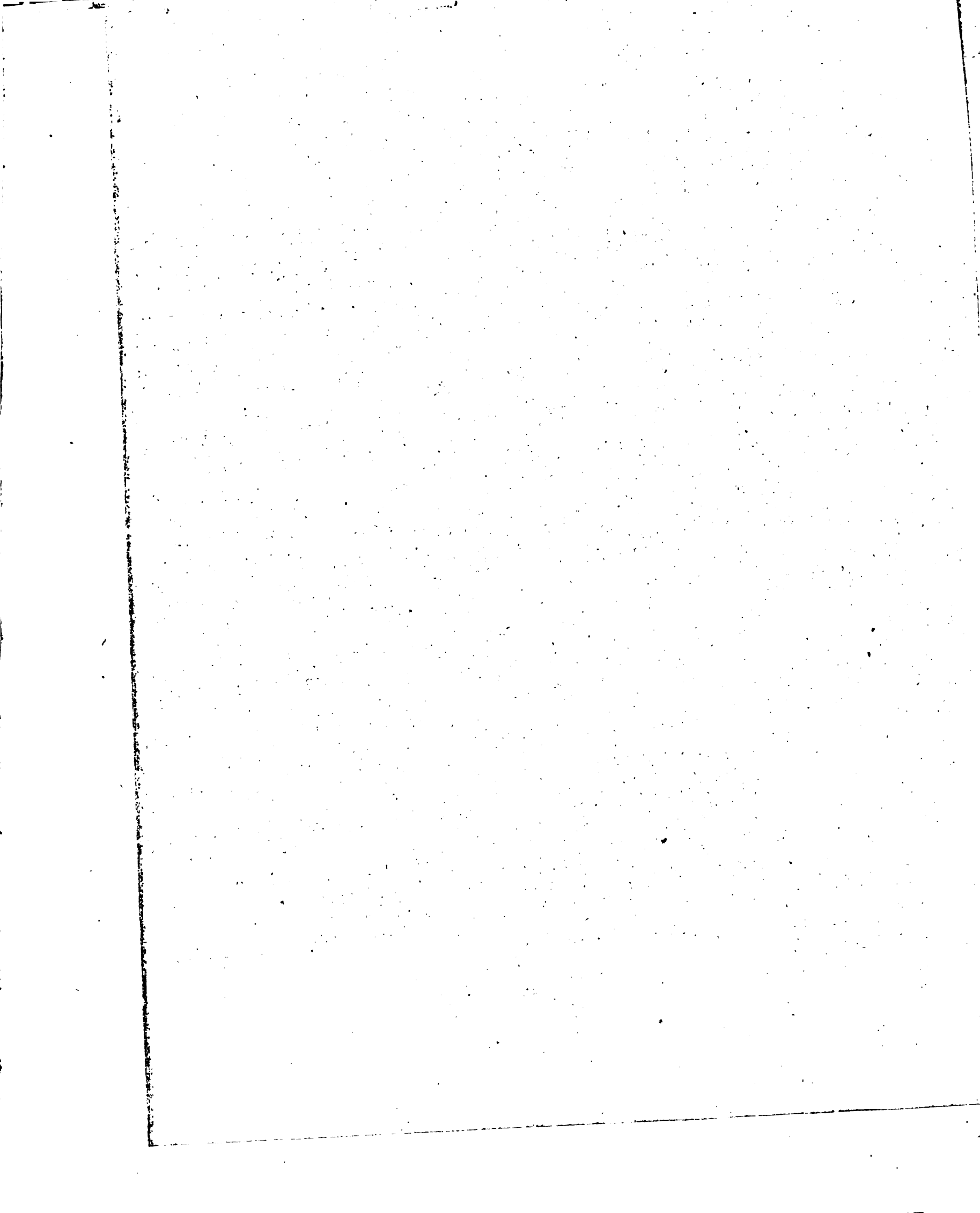
SOLD BY
TRUBNER & CO., 27 AND 59, LUDGATE HILL, LONDON;
BREITKOPF & HERTEL, LEIPZIG;
AND
W. NEWMAN & CO., 4, DALHOUSIE SQUARE, CALCUTTA.
1885.



Price Rs. 2 or 4 shillings to original subscribers; Rs. 2-8 or 5 shillings to

ROBERT NEWMAN

1910



WORKS BY THE SAME AUTHORS.

- A Comparative Grammar of the Gaudian Languages, with special reference to the Eastern Hindi, accompanied by a Language Map and a Table of Alphabets.** By A. F. RUDOLF HERNLE. London: Trübner & Co., 57 & 59, Ludgate Hill, 1880. (Indian price Rs. 6.)
- The Prakrita Lakshanam, or Chanda's Grammar of the Ancient (Arsha) Prakrit.** Edited by A. F. RUDOLF HERNLE, Ph. D., Tübingen, Fellow of the Calcutta University, Honorary Philological Secretary to the Asiatic Society of Bengal, etc. Part I, Text with a critical introduction and indexes. Calcutta: printed by J. W. THOMAS, Baptist Mission Press; published by the Asiatic Society, 57, Park Street, 1880. (In the Sanskrit Series of the Bibliotheca Indica. Price Rs. 1-8.)
- The Prithiraja Rasau of Chand Bardai.** Edited in the original old Hindi by A. F. RUDOLF HERNLE, Ph. D. Part II, fasc. I, IV. Calcutta. (In the Bibliotheca Indica. Price annas 10 each fasc.)
- The Prithiraja Rasau of Chand Bardai.** Translated from the original old Hindi by A. F. RUDOLF HERNLE, Ph. D. Part II, fasc. I. Calcutta. (In the Bibliotheca Indica. Price Re. 1.)
- A Collection of Hindi Roots, with Remarks on their Derivation and Classification,** accompanied by an Index of Sanskrit Roots and Words. By A. F. RUDOLF HERNLE, Ph. D., Tübingen, Fellow of the Calcutta University, Honorary Philological Secretary of the Asiatic Society of Bengal. (Reprinted from the Journal of the Asiatic Society of Bengal.) Calcutta: 1880.
- An Introduction to the Maithili Language of North Bihar, containing a Grammar, Chrestomathy, and Vocabulary.** By GEORGE A. GRIERSON, B.C.S. Part I, Grammar. Part II, Chrestomathy and Vocabulary. Extra Numbers to Journal, Asiatic Society, Bengal, Part I, for 1880 and 1882. Calcutta: published by the Asiatic Society, 57, Park Street, 1881. (Price Rs. 6.)
- Seven Grammars of the Dialects and Subdialects of the Bihari Language, spoken in the Province of Bihar, in the eastern portion of the North-Western Provinces, and in the northern portion of the Central Provinces.** Compiled under orders of the Government of Bengal, by GEORGE A. GRIERSON, B.C.S. Calcutta: printed at the Bengal Secretariat Press, 1883.
- Bihar Peasant Life,** being a discursive catalogue of the surroundings of the people of that Province, with many illustrations from photographs taken by the Author. Prepared under orders of the Government of Bengal, by GEORGE A. GRIERSON, B.C.S., M.A.S.B., M.B.A.S., Fellow of the University of Calcutta, formerly Sanskrit and Hindustani Exhibitioner, Trinity College, Dublin. Calcutta: printed at the Bengal Secretariat Press, 1885.
- A Handbook of the Kayathi Character.** By GEORGE A. GRIERSON, B.C.S. Calcutta: Thacker, Spink and Co., 1881.

13.F.9.

A

COMPARATIVE DICTIONARY

OF THE

BIHĀRĪ LANGUAGE.

PART II.

From अंगमालिका *āg'mālīka* to अञ्जलि *añjalī*.

COMPILED BY

A. F. RUDOLF HERNLE,

OF THE BENGAL EDUCATIONAL SERVICE,

AND

GEORGE A. GRIERSON,

OF HER MAJESTY'S BENGAL CIVIL SERVICE.

[Published under the Patronage of the Government of Bengal.]

CALCUTTA:

AT THE BENGAL SECRETARIAT PRESS.

SOLD BY

TRÜBNER & CO., 57 AND 59, LUDGATE HILL, LONDON;

BREITKOPF & HÄRTEL, LEIPZIG;

AND

W. NEWMAN & CO., 4, DALHOUSIE SQUARE, CALCUTTA.

1889.

Price Rs. 2 or 4 shillings to original subscribers; Rs. 2-8 or 5 shillings to non-subscribers.

Indian Institute, Oxford.



